

# Teleios Ministries (Volume 2)

Teachings  
for  
The Mature Members  
of the  
Body of the Christ

*Proclaim the Word,  
convince, rebuke, encourage.  
And, the things which thou hast heard from me among many witnesses,  
the same, entrust thou unto faithful men,  
such as shall be, competent, to teach, others also.  
Take thy part in suffering hardship, as a brave soldier of Christ Yahoshua.  
(2 Timothy 2:2-3, 4:2)*

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# **The Authority of the Slanderer, the Adversary, the Deceiver, the Liar**

*“...He that is called adversary<sup>1</sup> [diabolos = slanderer] and the satan<sup>2</sup> [satanas = adversary], that deceiveth [planao = to lead astray] the whole habitable world... When he speaks a lie, he speaks from his own resources, for he is a liar and the father of it.”*

Revelation 12:9, John 8:44

*(When quoting scriptures, from the Rotherham Emphasized Bible New Testament,*

*I will substitute the Hebrew word Yahoshua for Jesus, Yahweh and Elohim for God and the LORD and Anointed for Christ.)*

Contrary to religious teachings, the adversary cannot control the weather, the motion of the universe or you. If he had that kind of power, our earth would have been destroyed a long time ago. He has no physical power or physical ability because he is an evil spirit. He has no hands, feet or mouth and neither do his spiritual agents, such as demons<sup>3</sup> (evil spirits whose abode is in people) or messengers (evil spirits whose abode is in heaven, angels). His power<sup>4</sup> and authority,<sup>5</sup> which is achieved through words of deception, is derived from willing and deceived men and women, who deliver up their authority and power to him. False delegates, messengers (apostles)<sup>6</sup> and deceitful workers, which are his willing men, are his ministers (ones who execute the commands of another) transfiguring themselves as ministers of righteousness.<sup>7</sup> His other ministers are deceived individuals who do not realize that they are pawns, being manipulated by his deceptive practices. His methods, at one time or another have deceived us all, thereby making us his minister at the time. The Pharisee, Saul, later known as the Apostle Paul was no exception.

Saul, who was “...circumcised, the eighth day, of the race of Israel, of the tribe of Benjamin, a Hebrew of Hebrews,—regarding law, a Pharisee, regarding zeal, persecuting the assembly, regarding the righteousness that is in law, having become blameless,”<sup>8</sup> was deceived by the religions of men, was one of satan’s religious pawns who delivered up his authority and power to the adversary, inadvertently, by persecuting Christians. Saul

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<sup>1</sup> Adversary is the Greek word, ‘diabolos,’ which means, “1) prone to slander, slanderous, accusing falsely 1a) a calumniator, false accuser, slanderer.” Diabolos is derived from, ‘diaballo,’ which means. “1) to throw over or across, to send over 2) to traduce, calumniate, slander, accuse, defame.”

<sup>2</sup> Satan is the Greek word, ‘satanas,’ which means, “1) adversary (one who opposes another in purpose or act)”

<sup>3</sup> The English word, ‘demon,’ comes from the Greek word, ‘daimonion.’ Daimonion means the divine power, deity, divinity. In Greek times, a daimonion was a lesser deity than Zeus.

<sup>4</sup> 1411 dunamiv dunamis *doo’-nam-is* 1) strength power, ability 1a) inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth

<sup>5</sup> 1849 exousia *ex-oo-see’-ah* 1) power of choice, liberty of doing as one pleases 1a) leave or permission 2) physical and mental power 2a) the ability or strength with which one is endued, which he either possesses or exercises

<sup>6</sup> 652 apostolov apostolos *ap-os’-tol-os* 1) a delegate, messenger, one sent forth with orders; Jn. 13:16, 2 Cor. 8:23, Phi. 2:25

<sup>7</sup> 2 Cor. 11:13-15

<sup>8</sup> Phil. 3:5-6

became the slanderer's mouth, hands and feet because he persecuted the Body of the Christ, Christ being the Head. Yahoshua spoke to Saul in Hebrew and said, "Saul! Saul! why, me, art thou persecuting" (Acts 9:4, 26:14)? Saul took pleasure, as did the adversary, who is a murderer, in the death of Stephen (Acts 8:1). Paul said, "I, therefore, imagined to myself, that, against the name of Yahoshua the Nazarene, it was needful, many hostile things, to bring about,— which also I did in Jerusalem, yea and, many of the saints, I myself, in prisons, shut up,—the authority, from the High-priests, having received: and, when they were to be put to death, I brought against them my vote; and, throughout all the synagogues, oftentimes punishing them, I would fain have compelled them to defame; and, being excessively maddened against them, I went on to pursue them as far as even the outlying cities" (Acts 26:9-11). Saul's manipulation by the slanderer, through the religion of men was excused, because he did it ignorantly in unbelief (1 Tim. 1:13). If Saul had known the scriptures instead of the religion and doctrines of men, he would have recognized that Yahoshua was the Messiah and the Pharisees and Sadducees were the enemies.<sup>9</sup> The Apostle Paul was not an exception. The prophet Aaron made a molten calf; the anointed King Saul attempted to murder David; the anointed King David, a man after Yahweh's heart, murdered Uriah; the Apostle Judas betrayed Yahoshua. We will begin our understanding of the adversary's authority and power upon the earth by first re-examining the original authority and power given to Adam and Eve, by Yahweh.

### **Let them have Dominion over all the Land**

Many of us have been taught that the slanderer gained his earthly power and authority from Adam and Eve when they sinned in the Garden of Eden. Let us then examine the power and authority Eve and Adam received from Yahweh as recorded in the book of Genesis; "And Elohim blessed them, and Elohim said to them Be fruitful and multiply and fill the earth and subdue [kabash = to subject, subdue, force, keep under, bring into bondage] it [the earth],—and have dominion [radah = to rule, have dominion, dominate, tread down] over the fish of the sea and over the bird of the heavens, and over every living thing that moveth on the land" (Gen. 1:28). The above verse illustrates that Yahweh gave Adam and Eve the authority and power to rule all living things that moved upon the earth. They also were given a command to bring this earth into their subjection. Many of us were instructed by the Church that once Eve and Adam ate of the tree of the knowledge of good and evil, they transferred their power and authority over the earth to the serpent. The scriptures never make such a statement.

However the Word does state the consequences of their sin; "And Yahweh Elohim laid command on the man, saying,—Of every tree of the garden, thou mayest eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it,—for in the day thou eatest thereof, thou shalt die" (Gen. 2:16-17). Death was the consequence of their disobedience and not a loss of dominion. Today, man does not rule over all the animals but he does rule

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<sup>9</sup> For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled *them* in condemning *him*. Acts 13:27

over many of them. Also man does subdue much of the earth. If the authority and power of Eve and Adam was transferred to satan, as taught by some Churches, mankind would be nothing more than cattle living under the dominion of their owner, the adversary. Their life or death would be in the hands of their master, the adversary but experience and history teaches us that this is not the case!

Another consequence of Eve and Adam's disobedience was the curse; "Unto the woman, he said, I will, increase, thy pain [itsabown<sup>10</sup>], of pregnancy, In pain shalt thou bear children,—Yet, unto thy husband, shall be thy longing, Though, he, rule over thee. And, to the man, he said...Accursed be the ground for thy sake, In pain [itsabown], shalt thou eat of it, all the days of thy life; Thorn also and thistle, shall it shoot forth to thee,—when thou hast come to eat of the herb of the field: In the sweat of thy face, shalt thou eat bread, until thou return to the ground, because therefrom, wast thou taken,—For, dust, thou art, And, unto dust, shalt thou return [death foretold]" (Gen. 3:16-19). Obviously the curse was not that bad because Adam lived 930 years before he returned to dust. If the adversary has the physical power over anyone's death, as some contend,<sup>11</sup> then he sure did a poor job by taking 930 years to kill Adam. I believe Adam's natural death was the result of the curse and not because of the adversary. Abel's premature death, on the other hand, was the result of Cain, who was acting as the hands and feet of the adversary. The consequence of Adam and Eve's sin was the curse and death. Nowhere does it state that mankind lost their dominion over creatures and the earth. The man Yahoshua, the last adam, demonstrated the dominion over all the earth, which was originally given to Eve and Adam, by exercising his authority and power, as a Son of Yahweh, over matter.

Yahoshua was the last adam<sup>12</sup> (1 Cor. 15:45); walking in all of the same power and authority the first adam was originally given. Yahoshua exercised his authority over the fish of the sea when he commanded them to surround the boat of Peter and in another instance, take Peter's hook (Jn. 21:6, Mt. 17:27). Yahoshua exercised his power and authority over the weather and the sea when he quieted the storm (Mk. 4:39). Yahoshua exercised his authority over demons when it was said in Mark 1:24, "Hast thou come to destroy us? I know thee, who thou art, The Holy One of Yahweh." Yahoshua exercised his power over plant life when he cursed the fig tree and it died (Mk. 11:13-14). Yahoshua exercised his power and authority over matter when the five loaves and two fishes, were multiplied to feed thousands (Mt. 14:17). This same power was available to his disciples and prophets because he told his disciples, "They need not depart; give ye them to eat" (Mt. 14:16, 2 Kg. 4:38-44). Yahoshua ruled over the earth by subduing the fish, sea, wind, demons, plants and matter in general. Yahoshua said, "He that believeth on me, the works

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<sup>10</sup> 06093 Nwbue 'itsabown *its-tsaw-bone*' 1) pain, labour, hardship, sorrow, toil. This word is only used three times in the Word of Yahweh and the other occurrence is in Gen. 5:29. "and he called his name Noah saying,—This, one shall give us rest from our work, And from the grievous toil ['itsabown] of our hands, By reason of the ground which Yahweh hath cursed."

<sup>11</sup> Seeing therefore the children have received a fellowship of blood and flesh, he also, in like manner, took partnership in the same,—in order that, through death,—he might paralyse him that held the dominion of death, that is, the Adversary (Heb. 2:14)

<sup>12</sup> 0120 Mda 'adam *aw-dawm*' 1) man, mankind

which, I, am doing, he also, shall do; and, greater than these, shall he do, because, I, unto the Father, am going” (Jn. 14:12). Abraham did not “...hesitate by unbelief, but received power by his faith” (Rm. 4:20). Elijah brought down fire from heaven and stopped the Jordan River. Peter believed and walked on the sea! Paul raised the dead. The two witnesses, in Revelation chapter eleven, have the authority to smite the land, with any manner of plague, as often as they will. Yahoshua told his disciples, “Have faith of<sup>13</sup> Yahweh. Verily, I say unto you—Whosoever shall say unto this mountain, Be lifted up, and cast into the sea, and shall not doubt in his heart but shall believe that, what he speaketh, cometh to pass, it shall be his” (Mk. 11:22-23). This promise, the dominion of mankind over the earth was stated in Genesis chapter one, is to those who will believe it!

As children of Yahweh, we will die, as Eve and Adam did, and the ground is cursed but we have dominion over the earth if we believe and act on the promises of Yahweh. Could it be, that mankind’s dominion over the earth was never diminished, only his knowledge of how to subdue the earth? Noah had dominion over the animals that entered the Ark. King Solomon, who in 900 BC ruled a kingdom that had all the amenities of life; chariots, metal, written language etc. Two thousand years later, in the Americas, the natives did not even have the wheel, let alone a written language! All men have come from Eve and Adam but all did not carry on the knowledge of their forefathers. If dominion over the earth was not exercised by mankind, it does not mean that this power and authority did not exist. Yahoshua instructed Peter on how to walk on the water.<sup>14</sup> Once Yahoshua started exercising his dominion over the earth others followed in his footsteps. The knowledge, which is necessary to rule the earth, is revealed in the Word of Yahweh; “...All things are possible to the one that is believing” (Young’s, Mk. 9:23).

Mankind was created to rule the earth instead of spirits; “For, not unto messengers, hath he subjected the coming habitable earth of which we are speaking” (Heb. 2:5); “When I view thy heavens, the work, of thy fingers, moon and stars, which thou hast established, What was weak man, that thou shouldst make mention of him? or the son of the earthborn, that thou shouldst set him in charge? That thou shouldst make him little less than Elohim, with glory and honour, shouldst crown him? Shouldst give him dominion over the works of thy hands,—All things, shouldst have put under his feet: Sheep and oxen, all of them,—yea even the beasts of the field; The bird of the heavens, and the fishes of the sea,— the passer-by on the paths of the seas” (Ps. 8:3-8).

## **The slanderer’s Authority and Power**

The Church teaching that satan has the authority and power over the earth comes from the Gospel record of Yahoshua’s temptation in the wilderness; “And, leading him [Yahoshua] up, he [the slanderer] showed him all the kingdoms of the inhabited earth, in a moment of

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<sup>13</sup> Most translations insert the word, ‘in,’ which is not in the text.

<sup>14</sup> Mt. 14:28-31

time. And the slanderer said to him—Unto thee, will I give this authority, all together, and their glory; because, unto me, hath it been delivered up, and, to whomsoever I please, I give it: Thou, therefore, if thou wilt worship before me, it shall all, be thine” (Lk 4:5-7). What had been delivered up to the slanderer? Kingdoms! Kingdoms are composed of men who are ruled by a king. What had been delivered up to the slanderer was not the control of the earth but rather the power and authority of certain kings. This transfer of power and authority from men to the adversary will also happen in Revelation 17:12-13; “And, the ten horns which thou sawest, are, ten kings...These, have, one mind, and, their power and authority, unto the wild-beast, they give.” The adversary’s power and authority is not over the earth but is over kingdoms when kings surrender their authority and power to him. How does he get the kings to surrender their authority to him willingly? By the art of deception! Eve was the first victim on whom the slanderer used his art of deception. It was implemented through words, in order to accomplish his will, which is to murder and lie.

Eve sinned when she believed the delusion presented by the slanderer.<sup>15</sup> “A delusion denotes something which is believed to be or is accepted as being true or real but which is actually false or unreal. Delusion in general implies self-deception or deceptions by others; it may connote a disordered state of mind, extreme gullibility, or merely an inability to distinguish between what only seems to be and what actually is true or real.”<sup>16</sup> The promise of enrichment or fulfillment must be part of each delusion. Eve was promised, “Ye shall not die...For Elohim doth know, that in the day ye eat thereof, then shall your eyes be opened,—and ye shall become like elohims, knowing good and evil” (Gen. 3:4-5). The slanderer had no authority or power in Eden until Eve and Adam acted upon his deception, which in turn empowered him. The slanderer’s deceptive words, when injected into the minds of Adam and Eve, acted as a deadly bacterium, whose objective is to disable or disempower the affected party.

## **A Spiritual Plague**

Words of deception act as a deadly bacterium. A bacterium needs a vehicle, which in this example will be a parasite, in order to spread death and a parasite needs a host. The bubonic plague, which killed millions, was the result of a bacteria called, ‘*Yersinia pestis*.’ The bacteria, although deadly, can accomplish nothing by itself. It has no authority or power on its own although it is lethal. This bacteria, like words from the adversary, needs to be injected into a human body in order to cause the end result, which is death. The bacterium, by itself, does not have the power of mobility to act as an injector. The bacterium’s power comes from an infected parasite, such as a flea, which can bite a human. The parasite’s power is limited to a small geographic area unless it attaches to a

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<sup>15</sup> 2 Corinthians 11:3 But I fear lest, by any means, as, the serpent, completely deceived Eve, in his craftiness, your minds should be corrupted from the singleness and the chasteness which are *due* unto the Christ. 1 Timothy 2:14 And, Adam, was not deceived, whereas, the woman, having been wholly deceived, hath come to be, in transgression;

<sup>16</sup> Merriam Webster’s Dictionary of Synonyms; pg. 224

host, such as a rat, which enables the parasite to increase its geographical area thereby increasing its power.

The infected flea is the second stage of the infection process. The flea has a very limited geographic area in which it can inject the bacterium by biting. The flea, a parasite, attaches itself to the rat, which has a greater ability to transmit the poison over a wider range. Along comes men with their ships, which carries the rat unknowingly to other countries, which carries the flea, which carries the bacteria, '*Yersinia pestis*,' which cause death. In our analogy the adversary's words are, '*Yersinia pestis*,' the fleas can be demons, spiritual beings and or infected men who inject these words of deception and the rats and the ships are men and women who transport and deliver the delusion, the false doctrine, many times unknowingly. Physical and or spiritual death can be the result of the words of the adversary, if they are injected into the mind and believed; "And, even if our glad-message is veiled, in them who are perishing, it is veiled, In whom, the elohim of this age [satan], hath blinded [tuphlool]<sup>17</sup> the minds of the unbelieving" (II Cor. 4:3-4). How does he blind the minds of the unbelieving? He blinds the minds of the unbelieving through men, who are infected, who communicate the slanderer's message and block Yahweh's message; "For, such as these, are false apostles, deceitful workers, transfiguring themselves into apostles of Christ. And no marvel! for, satan himself, doth transfigure himself into a messenger of light! No great thing, therefore, if, his ministers also, are transfiguring themselves as ministers of righteousness!—whose end, shall be according to their works" (2 Cor. 11:13-15). His authority and power, as the elohim of this age, is in the ability to blind men with delusions. Although the adversary's deceptive power is great, we must remember that he has no authority or power over the elements, nature etc. as is illustrated in our Father's Word.

The adversary receives authority and power through men that he has deceived by way of his many methods. For instance, the adversary wanted to stop the Messiah, because the Messiah was going to crush his head, as recorded in Genesis chapter three. He is an evil spirit, who has no hands or feet. He needs to acquire power through able bodied men. The slanderer deceived King Herod into believing that the King of the Judeans (Yahoshua) would hinder Herod's Kingdom. This deception caused King Herod to order the deaths of all the children in Bethlehem who were of the age of two years and younger. Herod, "walked, according to the age of the world, according to the prince of the authority [exousia] of the air, of the spirit that now energiseth in the sons of disobedience" (Eph. 2:2). The prince of the authority of the air energized Herod (Rev. 12:4). This authority and power of death that had been delivered up to the slanderer by way of King Herod and his

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<sup>17</sup> John 12:40 He hath blinded their eyes, and hardened their heart; lest they should see with their eyes, and should understand with their heart, and should turn,—and I should heal them.

2 Corinthians 4:4 In whom, the god of this age, hath blinded the minds of the unbelieving, to the end they may not discern the radiance of the glad-message of the glory of the Christ—who is the image of God. 1 John 2:11 Whereas, he that hateth his brother, in the darkness, dwelleth, and in the darkness, walketh; and knoweth not whither he is drifting, because the, darkness, hath blinded his eyes.



soldiers, accomplished the slanderer's will but it could not have been accomplished without men. Wickedness comes through wicked men and through men who are not wicked but who have been deceived, such as the Apostle Paul when he was still called Saul.

Was the slanderer involved in the crucifixion of our Lord? According to the Book of Acts, the Judeans, who were supposed to be the holy people, crucified Yahoshua; "Assuredly, then, let all the house of Israel know: that, both Lord and Christ, hath Yahweh made him, even the same Yahoshua whom, ye, crucified" (Acts 2:36)! In contrast, I Corinthians 2:8 states that the rulers of this age had crucified the Messiah; "Which, none of the rulers of this age had come to know, for, had they known, not, in that case, the Lord of the glory, would they have crucified!" Religious men gave the slanderer their authority and power knowingly and unknowingly to crucify our Lord by offering their mouths, hands and feet to accomplish the task of killing Yahoshua. The slanderer, whose will was to murder the Son of Yahweh,<sup>18</sup> deceived the High priests through words,<sup>19</sup> who then deceived the religious people through words,<sup>20</sup> who threatened Pilate by way of words,<sup>21</sup> who then ordered, by way of words, the Roman soldiers to crucify the only begotten Son of our Creator. Our Savior was murdered by people through the means of a religious delusion presented to mankind in words of deception. All of the above parties, whether knowingly or unknowingly, became satan's agents.

Some people are just like the rats and unknowingly carry the fleas that carry the bacteria, while other people are the actual fleas on a mission to infect society. Remember the girl with the spirit of Python who followed Paul around saying, "These men, are servants of the Most High El."<sup>22</sup> She was acting as a carrier until Paul delivered her from the spirit that imprisoned her. The slanderer's power came from the girl's voice, which was being controlled by the spirit of Python, which was residing within her. This resulted in her masters making money. Once the spirit was cast out of the girl, the slanderer lost his power and authority, which came through her mobility and voice. The second case is different because the man, being used as an agent for the adversary, knew what he was doing. This is the case of the flea called, Bar-jesus.<sup>23</sup> He was a false prophet whose mission was,

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<sup>18</sup> And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. (Rev. 12:4)

<sup>19</sup> Mt 26:65-66 Then, the High-priest rent asunder his garments, saying—He hath spoken profanely! What further need have we, of witnesses? Lo! now, ye have heard the profanity... Guilty of death, he is.

<sup>20</sup> But, the High-priests and the elders, persuaded the multitudes, that they should claim Barabbas, but, Jesus, should, destroy. Mt. 27:20

<sup>21</sup> For this cause, Pilate, began seeking to release him; but, the Jews, cried aloud saying—If this man thou release, thou art not a friend of Caesar, for, every one who maketh himself king, speaketh against Caesar. Jn. 19:12

<sup>22</sup> And it came to pass, as we were on our way unto the place of prayer, a certain damsel, having a spirit of Python, met us,—who, indeed, much gain, was presenting unto her masters, by divining. The same, following after Paul and us, kept crying aloud, saying—These men, are servants of the Most High God,—who, indeed, are declaring unto you a way of salvation. And, this, she continued to do for many days. But Paul, worn out, and turning unto the spirit, said—I charge thee, in the name of Jesus Christ, to come out from her. And it came out the same hour. Acts 16:16-18

<sup>23</sup> And, passing through the whole island, as far as Paphos, they found a certain man, a magician, a false-prophet, a Jew, whose name was Bar-jesus; Who was with the proconsul, Sergius Paulus, an intelligent man. The same, calling for Barnabas and Saul,

“seeking to turn aside the proconsul from the faith.” This false prophet, an agent of satan, was a Hebrew. He was the adversary’s voice, hands and feet. Father gave Paul different instructions concerning this spiritual problem. He did not deliver the false prophet, as he did the girl but blinded him instead, which bound the false prophet, thereby limiting satan through his life.

The adversary has power and great authority, as is illustrated in the Revelation 13:2, “...And the dragon gave unto him his power, and his throne, and great authority.” His great authority but not great power, comes from people who give him their great authority. The greatness of his authority is in his ability to deceive men and spiritual beings. He is called: the accuser, the great dragon, the ancient serpent, the adversary, the satan, that deceiveth the whole habitable world.<sup>24</sup> This is illustrated in the fact that, once he is imprisoned for 1,000 years, there are no wars or famines but tranquility and material abundance in Christ’s 1000 year Kingdom; Paradise restored. When he is released, he will enter Paradise and begin to deceive men again, as he did with Adam and Eve. (One would believe that if one was living in the Garden of Eden that there could be no temptation or deception that could over take you but this is not the case, as was illustrated with Adam and Eve and the people who will live in Christ’s Kingdom.) His religious delusions presented to these men will cause those who believe his delusions to use their hands, feet and mouth to wage war against Christ’s Kingdom (Rev. 20:8). Evil and deceived men are satan’s vehicle of power.

Mankind has been positioned above spirits (Heb 2:5-8). The adversary is an evil spirit that has also been accursed (Gen. 3:14). ‘Accursed,’ is the Hebrew word, ‘arar,’ which means, “to bind (with a spell), hem in with obstacles, render powerless to resist.”<sup>25</sup> The opposite of being accursed, ‘arar,’ is being blessed, ‘barak.’<sup>26</sup> Mankind has been blessed; “Male and female created he them; and blessed [barak] them, and called their name Adam, in the day when they were created” (Gen. 5:2). A result of the curse on the adversary could be that evil spirits do not have the advantages that ministering spirits have. Ministering spirits<sup>27</sup> can come into physical form, while there is no record in the Word of an evil spirit taking on a physical form. Demons need a human body<sup>28</sup> to be effective, while a ministering spirit is able to perform without a human body, as in the case when a messenger released Peter

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sought to hear the word of Yahweh. But Elymas the magician,—for so, when translated, is his name,—withstood them; seeking to turn aside the proconsul from the faith. But Saul, who is also Paul, filled with holy spirit, looking steadfastly at him, Said—O full of all guile, and all recklessness! Son of an slanderer! Enemy of all righteousness!—Wilt thou not cease to pervert the straight ways of the Lord? Now, therefore, lo! the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun, until a fitting time. And, instantly, there fell upon him a mist and darkness; and, going about, he was seeking such as might lead him by the hand. Acts 13:6-11

<sup>24</sup> Revelation 12:9, 20:7.

<sup>25</sup> Theological Wordbook of the Old Testament by Harris, Archer and Waltke; pg. 75 , Vol. 1. Genesis 9:25, Joshua 9:23, Numbers 22:6, 12.

<sup>26</sup> “And Elohim said unto Balaam, Thou shalt not go with them,—Thou shalt not curse [arar] the people, For blessed [barak], he is” (Num. 22:12).

<sup>27</sup> Heb. 1:14

<sup>28</sup> Mt. 12:43-45

from prison (Acts 12). Evil spirits must also have rules, issued by Yahweh, to abide by and if they break these rules they can be imprisoned or cast into the abyss.<sup>29</sup>

In the Word of Yahweh, the adversary has exhibited no authority or power over nature and the elements as Yahweh's people have done. Elijah (Yahweh's agent), stopped the rain for three and a half years and then prayed and it rained (James 5:17-18). The two witnesses in the Book of Revelation are given authority; "These, have authority to shut heaven, in order that, no rain, be moistening in the days of their prophesying; and, authority, have they, over the waters, to be turning them into blood, and to smite the land, with any manner of plague, as often as they will" (Rev. 11:6). Jezebel, Ahab and Baal's prophets (agents of the adversary) could not make it rain nor could they bring down fire from heaven as Elijah did (I Kg. 18). Pharaoh's sacred scribes displayed limited supernatural ability when they copied three out of the ten wonders brought by Yahweh through Moses (Ex. 7, 8). Yahweh's people have raised the dead, while there is no record of the slanderer's agents doing so. What appears to be the maximum authority and power of the agents of the slanderer will be displayed in the book of Revelation. It appears, in chapter thirteen, that the wild beast is raised from the dead. Also fire will come down out of heaven, by the prophet of the wild beast, and an inanimate object (image of the beast) will speak. These agents cannot change the weather, stop the sun or feed millions of people from heaven. However, these evil agents (spirits) can and do inflict evil upon people through their human agents, by way of murdering, stealing and destroying.

People are the mouth, hands and feet of the adversary as was illustrated by Jezebel and Ahab when they murdered Yahweh's prophets. Pharaoh's power and authority was in alignment with the adversary's will, which was to persecute and murder Yahweh's people. The Kings of the New Testament killed babies, John the Immerser and the Apostle James. The wild beast will also murder Yahweh's people during the Tribulation period. The adversary's authority and power is especially revealed through the hands of powerful men, who in many cases have been put into power by the very people they will enslave; Adolph Hitler was voted into power. Joseph Stalin and Adolph Hitler, with the assistance of willing accomplices, had millions of people murdered.

Men and the adversary have many things in common. Yahoshua stated, "Withdraw behind me, satan! A snare, art thou of mine, because thou art not regarding the things of Yahweh, but the things of men" (Mt. 16:23). Mankind, although made higher than spirits are born into a fallen evil state; "Filled with all unrighteousness, wickedness, greed, baseness, full of envy, murder, strife, deceit, evil disposition, Whisperers, detractors, haters of Yahweh, insolent, arrogant, vain boasters, inventors of vices, unto parents unyielding, Without discernment, regardless of covenants, without natural affection, unmerciful" (Rm. 1:29-

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<sup>29</sup> In which, even unto the spirits in prison, he went and proclaimed,— *spirits* unyielding at one time, when the longsuffering of Yahweh was holding forth a welcome in the days of Noah... (I Pet. 3:19-20). And Yahoshua questioned him—What name hast thou? And, he, said—Legion! because many demons had entered into him. And they were beseeching him that he would not order them, into the abyss, to depart (Luke 8:30-31).

31). These sound like the attributes of the adversary when they are really the attributes of fallen man. Spirit beings, as well as mankind, choose life or death. Lucifer chose death, while Michael chose life. Abel chose life, while Cain chose death. Men as well as spirits will all be judged because they all have been given freedom of will. All men have freedom of will and must agree willingly with the suggestions of the slanderer before they become his accomplices; Eve and Adam were willing accomplices of the serpent. If a man resists the adversary's delusions, the adversary has no authority over the man's affairs, except through the ability of others who have power and authority over the man. Charles Manson's authority over his followers was displayed when they obeyed his words and murdered innocent people. Charles Manson murdered, not by his hands but through his words, by way of willing accomplices. Stalin did not personally murder thirty million people but his willing accomplices performed the task for him. Our adversary, in conjunction with Stalin, Hitler, Manon and religious leaders has murdered millions, not with his hands but with the hands of others. Satan, who is powerless without men, has poisoned, with the assistance of men, environments with his words of deception. Satan's second recorded human agent, you might say, was Cain.

Darkness came upon the face of the earth after sin was committed. Darkness was manifested with Cain murdering Abel. Satan did not physically murder Abel but it is stated in 1 John 3:12, "... Cain, was, of the wicked one." Approximately 1600 years after Cain murdered Abel, all of mankind, except for eight souls, were wicked; "Then Yahweh saw that great, was the wickedness of man [not the wickedness of satan] in the earth, and that, every purpose of the devices his heart, was only wicked all the day; and it grieved Yahweh, that he had made man in the earth,—and he took sorrow unto his heart" (Gen. 6:5-6). Men, in partnership with spiritual wickedness, were the reason for the flood.<sup>30</sup>

### **Religious Men as Satan's Agents**

Paul wrote, "But I fear lest, by any means, as, the serpent, completely deceived Eve, in his craftiness, your minds should be corrupted from the singleness which are *due* unto the Christ...For, such as these, are false apostles, deceitful workers, transfiguring themselves into apostles of Christ. And no marvel! for, Satan himself, doth transfigure himself into a messenger of light! No great thing, therefore, if, his ministers also, are transfiguring themselves as ministers of righteousness!—whose end, shall be according to their works" (2 Cor. 11:3-15). Let us look at some examples where the adversary, through religious men, attempted to destroy Yahoshua's mission: King Herod, who was a Hebrew, was one who attempted to murder him as a child; The Pharisees attempted to stone him; Judas betrayed him;<sup>31</sup> Peter tried to talk him out of dying for mankind;<sup>32</sup> All these actions were accomplished through religious men.

<sup>30</sup> "The sons of Elohim (spirits) saw the daughters of men (men)! that they were, fair,—so they took to themselves wives of whomsoever they chose" (Gen. 6:2).

<sup>31</sup> "And, supper, being in progress, the adversary, having already thrust into the heart of Judas son of Simon Iscariot, that he should deliver him up" (John 13:2).

Religious people, including Christians, have burned Christians at the stake; they have forbidden Christians to speak the Word of Yahweh when it contradicts the Churches teaching; they have excommunicated Christians and called them heretic. Under the false teaching of forgiveness they have pardoned or paroled murderers and pedophiles who then murder and rape the innocent again. The Church, in many instances, is the institution whereby the adversary holds the high ground from which he issues his deadly assaults on Yahweh's people, as he did with the religion of Judaism.

Good religious men can and do inject the words of the slanderer into society through ignorance, bad Bible translations or through pride guided by the traditions of men. As we know, the slanderer through men, can and will misquote and quote scripture out of context (Mt. 4:6). Psalms 116:15 is one of these scriptures which is commonly recited at funerals. The Rotherham Bible translates this verse correctly while the majority of all other Bible translations print the slanderer's deception. The verse, as translated in the King James Version, says, "Precious [yaqar]<sup>33</sup> in the sight of the LORD *is* the death of his saints." Now we would assume, by this translation, that Psalms 116 is written about the death of a saint, which made Yahweh happy. This person's death, according to religious custom, would have been valuable to Yahweh. Is the death of your children, 'precious,' in your sight or is it, 'costly?' Psalm 116 is actually addressing the rescue of the Psalmist from death, which is actually costly and not precious to Yahweh!

"I love Yahweh—because he heareth my voice, my supplications; Because he hath bowed down his ear unto me, therefore, throughout my days, will I call. The meshes of death encompassed me, and the distresses of sheol, came upon me, Peril and sorrow, I found; But, on the Name of Yahweh, I called—I beseech thee, Yahweh, deliver my soul. Gracious is Yahweh and righteous, and, our Elohim, is full of compassion... For thou hast rescued my soul from death,—mine eyes from tears, my feet from stumbling. I will walk to and fro before Yahweh, in the lands of life... Costly [yaqar] in the eyes of Yahweh, is, death, for his men of lovingkindness" (Ps. 116:1-5,8-9,15) (Rotherham Emphasized Bible)

"Costly in the eyes of Yahweh, is, death, for his men of lovingkindness," but precious in the sight of the adversary is the death of Yahweh's saints, who was a murderer from the beginning.<sup>34</sup> The adversary's mission statement states that his purpose is to, "thieve and

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<sup>32</sup> "But, he, turning, said to Peter—Withdraw behind me, Satan! A snare, art thou of mine, because thou art not regarding the things of Yahweh, but the things of men" (Matthew 16:23).

<sup>33</sup> 1Ki 5:17 And the king commanded, and they quarried great stones, costly [yaqar] stones, to found the house...

1Ki 7:9 All these, were of costly [yaqar] stones, after the dimensions of hewn stones, sawn with saws, within and without...

1Ki 7:10 And, the foundation, was of costly [yaqar] stones, large stones, stones of ten cubits, and stones of eight cubits.

1Ki 7:11 And, above, were costly [yaqar] stones, after the dimensions of hewn stone, and cedar.

<sup>34</sup> Joh 8:44 Ye, are, of your father—the adversary, and, the covetings of your father, ye choose to be doing. He, was, a murderer, from the beginning, and, in the truth, he stood not; because truth is not in him: Whensoever he speaketh falsehood, of his own, he speaketh; because, false, he is, and, the father of it.

slay and destroy” (Jn. 10:10). By translating the Hebrew word, *yaqar*, in Psalms 116:15 into English as, precious, injects the poison that our death is valuable to our Father. A famous radio ministries founder died and what passage did the ministry send to hundreds of thousands of their listeners? They sent Psalms 116:15, translated as, “Precious in the sight of the Lord is the death of his saints.” This virus sent forth to produce a plague implies that this minister’s death pleased or was valuable to Yahweh. The mailing might as well have come from satan himself; words that poison children of Yahweh resulting in death, in part or in whole. This organization has become, unknowingly, a rat spreading the poisoned words of the slanderer, instead of the Words of Life of Yahweh, which state that death is an enemy (I Cor. 15:26); Costly in the eyes of Yahweh, is, death, for his men of lovingkindness. The people who have given money to this Christian organization have inadvertently enabled this organization, by paying for the letters to be sent, to spread a plague. If we are not careful in giving money to organizations, we could be the boat who transports the rats, which bring the flea that is infested with the words of death, which bites the child, who commits suicide. Why not! If, as religion teaches, death is ‘precious in the sight of the Lord’ and to be ‘absent from the body is to be present with the Lord’ or in other words I go to heaven the moment I die, why not commit suicide after I receive salvation? This teaching puts people into a religious delusional stupor.

Words spoken or written are the slanderer’s sword just as the Word of Yahweh is His sword of the spirit (Eph. 6:17). In Genesis 3:1, “he said [words being spoken] unto the woman.” His intention was to murder Eve and Adam but he could not strike Eve with lightening or have a tiger maul her because he does not have that power or authority but he could gently speak deceptive religious words to her, which painted a delusion of immortality. The slanderer’s sword was also drawn on our Lord because, “the tempter said [words being spoken] to him,—If thou art Yahweh’s, Son” (Mt. 4:3). Our Lord’s sword was also drawn and won the battle because he spoke the Word of Yahweh when he said, “it is written.”

Whether we like it or not we are in a spiritual conflict. We have been rescued out of the authority of darkness.<sup>35</sup> We do not battle flesh and blood but spiritual wickedness with spiritual weapons. 2 Corinthians 10:4 states, “For, the weapons of our warfare, are not fleshly, but mighty, by Yahweh, unto a pulling down of strongholds.” The battle has been assured to us if we but put on and operate our spiritual armor; “Put on the complete armor of Yahweh, with a view to your having power to **stand** against the strategies [methodeia =

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<sup>35</sup> Who hath rescued us out of the authority of the darkness, and translated *us* into the kingdom of the Son of his love; Col. 1:13 *Unto* you also—being dead by your offences and sins, In which at one time ye walked, according to the age of the world, according to the prince of the authority of the air, of the spirit that now energiseth in the sons of disobedience, Among whom also, we all, had our behaviour, at one time, in the covetings of our flesh, doing the things desired by the flesh and the mind, and were children, by nature, of anger—even as the rest,— But, God, being rich in mercy, by reason of the great love wherewith he loved us, Although we were dead by our offences, gave us life together with the Christ,—by favour, ye have been saved, and raised us up together, and seated us together in the heavenlies, in Christ:. Eph. 2:1-6

cunning arts, deceit, craft, trickery] of the adversary [slanderer]; Because our struggle is not against blood and flesh, but, against the principalities, against the authorities, against the world-holders, of this darkness, against the spiritual forces of wickedness in the heavenlies. For this cause, take up the complete armor of Yahweh, in order that ye may receive power to with**stand** in the evil day, and, all things, having accomplished, to **stand**! **Stand** therefore,—having girded your loins with truth, and put on the breastplate of righteousness, And shod your feet with the readiness of the glad-message of peace; With all, having taken up the shield of faith, wherewith ye shall have power, all the ignited darts of the wicked one, to quench; And, the helmet of salvation, welcome ye, and the sword of the spirit, which is what Yahweh hath spoken, With all prayer and supplication, praying in every season, in spirit, and, thereunto, watching, with all perseverance and supplication, for all the saints” (Eph. 6:11-18). Our spiritual weapons are operated by believing, speaking and acting on the Words of Yahweh. We offer, “supplications, prayers, intercessions, thankgivings, in behalf of all men, In behalf of kings, and all them who are, in eminent station; in order that, an undisturbed, and quiet life, we may lead, in all godliness and gravity” (I Tim. 2:1-2).

The slanderer or adversary is small but has cast a large shadow, which is a strategy of a weaker opponent. He is the deceiver and accuser, who has been accursed. His time, as sand in an hour glass, is running out. More power has been attributed to him than he actually has. His power and authority is not over the weather, disease etc. but rather is derived through the operation of words that deceive men, who then speak and act on his behalf. We are the rulers of the earth and he is under our feet. Fear runs through his veins when children of Yahweh exercise their power and authority; “I was beholding Satan [adversary], when, like lightning, out of heaven, he fell! Lo! I have given you the authority—to be treading upon serpents and scorpions, and over all the power of the enemy, and, nothing, unto you, shall in anywise do harm” (Lk. 10:18-19). We have been given a promise; “With all, having taken up the shield of faith, wherewith ye shall have power, all the ignited darts of the wicked one, to quench” (Eph. 6:18). As our Lord Yahoshua defeated the slanderer with the Word of Yahweh, saying, “It is written,” so also our clarion call is to walk in our Lords footsteps and, to open others eyes; that they turn from darkness unto light, and the authority of the adversary unto Yahweh (Acts 26:18)!

## Appendix A

### Hebrews 2:14

*“that through death he might destroy him that had the power of death,  
that is, the devil” (KJV).*

*in order that, through death,—he might paralyse him that held [past tense] the dominion  
of death, that is, the Adversary” (Rotherham)*

We must examine Hebrews 2:14 in its context. If the adversary murdered someone in chapter two then the context would be correct in stating that the adversary has the power of death but no one is murdered by the adversary in chapter two. The death of our Lord is mentioned in chapter two but his death is not attributed to the adversary. Our Lord gave his life and no one took it from him (Jn. 10:17-18).

Natural death is the result of the curse, which came about by sin (Gen. 3:19). The context of Hebrews chapter two speaks of the death and resurrection of Yahoshua, which were accomplished in order to save his brethren. “...In behalf of every one, he might taste of death...when, many sons, unto glory, he would lead, The Princely Leader of their salvation, through sufferings, to make perfect. For, both he that maketh holy, and they who are being made holy, are, all, of One; For which cause, he is not ashamed to be calling them, brethren” (Heb. 2:9-11). The context of Hebrews chapter two is not talking about the adversary but rather about Yahoshua’s brethren being released from bondage. “... these—as many as, by fear of death, were all their lifetime liable, to bondage” (Heb. 2:15). How did Yahoshua release us from bondage? He released us from bondage, which was brought about by the fear of death, by being raised from among the dead with his resurrected body, which will never die again. Hundreds of believers witnessed our risen Savior, who will never be bound by death again. Before this event, the adversary bound the people through the dominion (kratos<sup>36</sup>) of death. Kratos means might, strength or force. The might that he held over men was the fear of death, which binds. Once Yahoshua was raised from among the dead, the fear of death could no longer bind the believer. The slanderer’s ability to bind men through the fear of death has been paralyzed. Many people have been taught that the slanderer has the power (dunamis<sup>37</sup>) of death, which infers that he can kill anyone at any time; that all deaths are attributed to him. This is not the case. People can die a natural death because of age (a result of the curse), as Moses and Abraham did; people can be put to death by righteous people because they have committed a capital offense (result of their free will doing evil), as Samuel did by slaying King Agag;<sup>38</sup> people can die prematurely from an accident or an illness caused by natural or spiritual means; people can be murdered by people who are under the influence of the adversary, “because he was a murderer from the beginning” (Jn. 8:44).

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<sup>36</sup> 2904 kratov kratos *krat’-os*

1) force, strength 2) power, might: mighty with great power 2a) a mighty deed, a work of power 3) dominion

<sup>37</sup> 1411 dunamiv dunamis *doo’-nam-is*

1) strength power, ability

1a) inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth

1b) power for performing miracles 1c) moral power and excellence of soul

1d) the power and influence which belong to riches and wealth 1e) power and resources arising from numbers

1f) power consisting in or resting upon armies, forces, hosts

<sup>38</sup> 1 Samuel 15:33



## I John 5:19

*“We know that, of Yahweh, are we; and, the whole world, in the wicked one, is lying.”*

When I John 5:19 uses the word, ‘world,’ it does not mean the physical earth. It is the Greek word, kosmos,<sup>39</sup> which can mean, “the ungodly multitude; the whole mass of men alienated from Yahweh, and therefore hostile to the cause of Christ.” This verse could be read as, “We know that, whosoever hath been born of Yahweh, is not committing sin,—Nay, he that hath been born of Yahweh, He keepeth him, and, the wicked one, doth not touch him. We know that, of Yahweh, are we; and, the whole ungodly multitude, in the wicked one, is lying.” This is also stated in John 15:19. “If, of the world, ye had been, the world, of its own, had been fond; but, because, of the world, ye are not, on the contrary, I, chose you out of the world, therefore, the world, doth hate you.” The adversary is also referred to as the, ‘ruler,’ (archon) of the ungodly (world) in the Gospel of John and other books:

Ruler [archon] of the ungodly

Luke 11:15 but, some from among them, said—In Beelzebul, the ruler [archon] of the demons, is he casting out the demons;

John 12:31 Now, is there, a judging, of this world [the ungodly] ,—Now, the ruler [archon] of this world [the ungodly], shall be cast out;

John 14:30 No longer, many things, will I speak with you; for, the world’s [ungodly] ruler [archon], is coming, and, in me, hath, nothing,—

John 16:11 And, concerning judgment, because, the ruler [archon] of this world [the ungodly], hath been judged.

1 Corinthians 2:6 ¶ Wisdom, however, we do speak, among the full-grown,—wisdom, indeed, not of this age, nor of the rulers [archon] of this age, who are to come to nought;

1 Corinthians 2:8 Which, none of the rulers [archon] of this age had come to know, for, had they known, not, in that case, the Lord of the glory, would they have crucified!

Ephesians 2:2 In which at one time ye walked, according to the age of the world, according to the prince [archon] of the authority of the air, of the spirit that now energiseth in the sons of disobedience,

*A list of some additional verses that use, ‘kosmos,’ in I John, as the ungodly:*

1 John 2:15 Love not the world <2889>, neither the things *that are* in the world <2889>. If any man love the world <2889>, the love of the Father is not in him.

1 John 2:16 For all that *is* in the world <2889>, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world <2889>.

1 John 3:1 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of Yahweh: therefore the world <2889> knoweth us not, because it knew him not.

1 John 3:13 Marvel not, my brethren, if the world <2889> hate you.

1 John 4:5 They are of the world <2889>: therefore speak they of the world <2889>, and the world <2889> heareth them.

1 John 5:4 For whatsoever is born of Yahweh overcometh the world <2889>: and this is the victory that overcometh the world <2889>, *even* our faith.

1 John 5:19 *And* we know that we are of Yahweh, and the whole world <2889> lieth in wickedness.

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<sup>39</sup> 2889 kosmov kosmos *kos’-mos*

1) an apt and harmonious arrangement or constitution, order, government 2) ornament, decoration, adornment, i.e. the arrangement of the stars, ‘the heavenly hosts’, as the ornament of the heavens. #1Pe 3:3 3) the world, the universe

4) the circle of the earth, the earth 5) the inhabitants of the earth, men, the human family 6) the ungodly multitude; the whole mass of men alienated from God, and therefore hostile to the cause of Christ



# Who is Responsible for Death?

*(When quoting scriptures, from the Rotherham Emphasized Bible New Testament, I will substitute the Hebrew word Yahoshua for Jesus, Yahweh and Elohim for God and the LORD and ruah for pneuma (spirit)).*

Death was never a part of Yahweh's plan for mankind but rather His desire was for them to live an age-abiding life with Him in the Garden of Eden. There He could commune with His children who were formed in His image and His likeness. Yahweh's will and desire for mankind was frustrated through the disobedience of our parents, Adam and Eve. Their disobedience resulted in death taking its stronghold upon all of mankind. Many Churches teach that Yahweh is in control, that "He has complete authority and control over all human beings and every aspect of the universe."<sup>40</sup> If Yahweh is in control of everything then all death can be laid at His feet; He either caused the death or allowed the death to occur. Other Christian organizations teach that the devil has the power of death. (See Appendix A) Neither of the two cases listed above are correct. The responsible parties for natural death are Adam and Eve, who represent mankind as a whole. The serpent can take some credit because he did deceive Eve into believing his lie, which led to Adam and Eve's demise.<sup>41</sup> Premature death, on the other hand, has multiple causes. An individual's actions can cause their own premature death; suicide, accident, disobedience to Yahweh, etc. Other men can cause an individual's premature death; an accident or murder. Yahweh can put to death evil individuals either directly or indirectly. The slanderer's deception and manipulation of mankind can indirectly contribute to an individual's murder. (The definitions of killing and murder are listed below<sup>42</sup>.) Sin also has its place with natural and premature death. It has corrupted our world, the consequence being that sickness, disease, genetic defects, hurricanes, tornadoes, earthquakes etc. exist because of Adam and Eve's decision. Death, our enemy, does have its stronghold upon us but the Good News is that Christ came to destroy death and to set us free "...as many as, by fear of death, were all their lifetime liable, to bondage" (Heb. 2:15).<sup>43</sup> He has "...paralyzed him that held the dominion of death, that is, the slanderer [diabolos]" (Heb. 2:14). Christ's power and authority over sickness, disease and defects, was also given to us if we but exercise it but if we fall short of exercising this power in its fullness, we can still rejoice in each day Yahweh has made and know absolutely that there will be a day when "...this corruptible must needs clothe itself with incorruptibility, and this mortal, clothe itself, with

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<sup>40</sup> Charles F Stanley, God is in Control.

<http://ww2.intouch.org/site/c.dhKHIXPKIuE/b.2406769/apps/s/content.asp?ct=3405541>

<sup>41</sup> And Yaweh Elohim layeth a charge on the man, saying, 'Of every tree of the garden eating thou dost eat; and of the tree of knowledge of good and evil, thou dost not eat of it, for in the day of thine eating of it—dying thou dost die (Young's Gen. 2:16-17). And the serpent said unto the woman,—Ye shall not die, For Elohim doth know, that in the day ye eat thereof, then shall your eyes be opened,—and ye shall become like Elohim, knowing good and evil (Gen. 3:4-5).

<sup>42</sup> 1. Kill: To put to death; to deprive of life; to slay, slaughter. Murder: a. *trans.* To kill (a human being) unlawfully with malice aforethought; OED

<sup>43</sup> 1Co 15:26 As a last enemy, death, is to be destroyed; But, whensoever, this mortal, shall clothe itself with immortality, then, shall be brought to pass the saying that is written—Death hath been swallowed up, victoriously; Where, O death, is thy victory? Where, O death, is thy sting? Now, the sting of death, is, sin, and, the power of sin, is, the law; — But, unto Yahweh, be thanks, who is giving unto us the victory, through our Lord Yahoshua Christ. I Cor. 15:54-57

immortality;" a day when "...Death hath been swallowed up, victoriously;" a day when we can say, "Where, O death, is thy victory? Where, O death, is thy sting? (1 Cor. 15:53-55).

## The Lies

According to the Word of Yahweh, death (muth *mooth*) is the opposite of life (chay *khah'-ee*). Man made religions teach that death only occurs to the body because man's spirit or soul is immortal. This teaching is contrary to the Word of Yahweh. Yahweh Elohim, the giver of chay (life) to Adam and Eve, told Adam that if he disobeyed His commandment that dying (muth) he would die (muth).<sup>44</sup> Adam and Eve did die and they are still dead today awaiting their resurrection. If they are raised in the first resurrection, the resurrection of the just, the second death has no authority over them. If they are raised in the resurrection of the unjust, the second resurrection, then they will die again in the second death, never to chay (live) again.

Mankind, as a whole, does not like this truth of Yahweh so they have brewed up their own doctrine that makes them feel better; "For there will be a season—when, the healthful teaching, they will not endure, but, according to their own covetings, will, unto themselves, heap up teachers, because they have an itching ear" (2 Ti. 4:3). Their doctrine places good people in heaven and bad people in hell the moment they die. All man-made religions basically teach this doctrine. This man made teaching states that there is no such thing as death; it does not exist. Oh yes, they believe in the death of their bodies but they say their soul or spirit will never die but rather it is released to enter heavenly bliss. The coldness of death is replaced with life in heaven. Men feel better at funerals when the pastor states that this person is not dead but rather he is now alive with the Lord in the heavens just as Adam and Eve were in the Garden. The coldness of death is warmed up by refusing to acknowledge its existence. This teaching, although making one feel comfortable at the funeral parlor, is a cancer that attempts to embitter us to our loving Father, thereby empowering His archenemy, the slanderer.

We become embittered with Yahweh by this teaching because our loved ones who died prematurely are no longer with us! We have now been robbed of their precious presence. These individuals usually die a painful death such as cancer, car accident etc., which we can not understand. We ask ourselves, "Why would Yahweh do such a thing or allow such a wicked thing to happen to innocent, good people?" Why would He take them to heaven, thereby robbing us of all future joy? If He is a God of Love, why would He allow my daughter to be raped and then murdered? The teachings that say, 'God is in Control,' that 'We do not die but just change residences,' that 'God wanted another rose petal in Heaven' are all lies.

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<sup>44</sup> Muth is used two times in this verse. Robert Young's Bible translations says, "and of the tree of knowledge of good and evil, thou dost not eat of it, for in the day of thine eating of it—dying thou dost die." (Gen. 2:17)

Before we begin our study of death, let us sum up Yahweh's true future, which is an age-abiding life in the New Jerusalem with our Father and our Brother. We, who have confessed and believed Romans 10:9 are winners through Christ Yahoshua no matter if we die prematurely or naturally. All of us will die, without exception, except for the few who will be alive at our Lord's Presence, which I hope will be today.<sup>45</sup> None of us are losers even if some of us die prematurely; neither is premature death the will of our Father. Death of a loved one is always costly to any parent especially to our Heavenly Father and is never the will of Yahweh.<sup>46</sup> Yahweh does not delight in anyone's death, even a lawless individual.<sup>47</sup>

## Is Yahweh in Control?

We must first address the question, "Is Yahweh in Control of the affairs of Mankind." Let's test this religious teaching when we are behind the controls of an automobile. At 70 mph, in traffic, let us take our hands off of the steering wheel and our foot off of the brake and see what happens. After the crash we can ask ourselves if we were in control of the car or was Yahweh? We can perform this test one thousand times and the results will always be the same, thereby confirming that we are in control of the automobile and not Yahweh. Control means, "to exercise restraint or direction upon the free action of; to hold sway over, exercise power or authority over; to dominate, command."<sup>48</sup> Something being controlled has no choice or freedom of will. If Yahweh is in control of the affairs of mankind, then mankind cannot have freedom of will. It could be said that the slanderer professed that Yahweh was in control when he tempted Yahoshua by saying, "...If thou art Elohim's, Son, cast thyself down,—for it is written, To his messengers, will he give charge concerning thee; and, on hands, will they bear thee up, lest once thou strike, against a stone, thy foot" (Mt. 4:6).

Yahweh, as the Creator, relinquished His control over His creation, the earth, and gave it to mankind.<sup>49</sup> He gave Adam and Eve the authority and power to control their own environment; the earth. He also gave them the ability to choose an age-abiding life; to live

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<sup>45</sup> 1 Cor. 15 & 1 Thes. 4

<sup>46</sup> Costly [yaqar] in the eyes of Yahweh, is, death, for his men of lovingkindness.(Ps. 116:15) "Life is valued very highly in the OT. David would not kill Saul even when he had the upper hand because he valued his life. {#1Sa 26:8-11,21 2Ki 1:13ff} An adulterous woman is most damaging because she claims the most precious aspect of a man, his life. {#Pr 6:26} God also protects and delivers his people from oppression and violence because he values their blood. {#Ps 72:14} Man's life exceeds the value of his ability to redeem himself. He does not have the money, nor can he offer himself, for he is a sinner). {#Ps 49:7ff [H 8f.} Consequently God alone can redeem man, and out of love he will provide the redemption necessary, even at great cost. {#Isa 43:1-4}" (TWOT)

<sup>47</sup> Eze 18:23 Could I take, delight, in the death of the lawless? Demandeth My Lord, Yahweh. Must it not be in his turning from his ways in which case he shall live? Eze 18:32 For I cannot take delight in the death of him that dieth, Declareth My Lord, Yahweh, Make good your return then, and, live!

<sup>48</sup> OED

<sup>49</sup> Ps 115:16 As for the heavens, the heavens, belong to Yahweh, but the earth, hath he given to the sons of men. Gen. 1:28 And Elohim blessed them, and Elohim said to them—Be fruitful and multiply and fill the earth, and subdue it,—and have dominion over the fish of the sea, and over the bird of the heavens, and over every living thing that moveth on the land.

in the garden forever or die.<sup>50</sup> He instructed them that they could choose life by eating of the tree of life or they could choose death by eating of the tree of the knowledge of good and evil. They chose death! Men will be judged for their deeds because they, and not Yahweh, will be accountable for their actions.

The Church teaching that Yahweh is in Control is like gangrene in the Body of the Christ. For example, let's consider the event where King Herod murdered the children in Bethlehem.<sup>51</sup> If Yahweh was in control then Yahweh ordered or allowed Herod and his soldiers to murder children, one of whom would have been His only-begotten Son, if a messenger of Yahweh had not warned Joseph in a dream. Why would Yahweh send a messenger to Joseph and have him flee to Egypt if He was in control of Herod and his soldiers? If Yahweh could have stopped King Herod from murdering innocent children then Yahweh and not Herod was responsible for the deaths of these children. The teaching that Yahweh is in control of the affairs of mankind makes men puppets; unaccountable for their actions. If men are puppets then they cannot be judged for their actions; contradicting Yahweh's teachings.<sup>52</sup> Yahweh is not in control of mankind's decisions.

## **The Cause for Natural Death**

Adam and Eve are responsible for the origination of death and not the adversary nor Yahweh; "For, since indeed, through a man, came death, through a man, also cometh the raising of the dead; For, just as, in the Adam, all die, so, also, in the Christ, shall all be made alive" (I Cor. 15:21-22). The ultimate consequence of Adam and Eve's disobedience was to die or return to dust; "For, dust, thou art, and, unto dust, shalt thou return" (Gen. 3:19). The disobedience of mankind brought mortality to man and corruption to the creation. In the beginning, Adam's natural mortality took 930 years to be fulfilled (Gen.

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<sup>50</sup> And Elohim blessed them, and Elohim said to them—Be fruitful and multiply and fill the earth, and subdue it,—and have dominion over the fish of the sea, and over the bird of the heavens, and over every living thing that moveth on the land. And Elohim said—Lo! I have given to you—every herb yielding seed which is on the face of all the land, and every tree wherein is the fruit of a tree, yielding seed,—to you, shall it be, for food; and to every living thing of the land—and to every bird of the heavens, and to every thing that moveth on the land, wherein is a living soul, every green herb for food. And it was so. Gen. 1:28-30

<sup>51</sup> Now, when they had retired, lo! a messenger of Yahweh, appeareth by dream unto Joseph, saying, Arise, take unto thee the child and its mother, and flee into Egypt, and be there, until I tell thee,—for Herod is about to seek the child, to destroy it. And, he, arising, took unto him the child and its mother, by night, and retired into Egypt; and was there, until the death of Herod,—that it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of Egypt, called I my son. Then Herod, seeing that he had been mocked by the wise men, was exceedingly enraged,—and sent and slew all the male children that were in Bethlehem, and in all its bounds, from two years old and under, according to the time which he had ascertained from the wise men. Then was fulfilled, that which was spoken through Jeremiah the prophet, saying: A voice, in Ramah, was heard, weeping and great mourning,—Rachel weeping for her children, and would not be comforted,—because they are not. Mt. 2:13-18

<sup>52</sup> Ro 14:10 But, thou, why dost thou judge thy brother? Aye! and thou, why dost thou despise thy brother? For, all of us, shall present ourselves unto the judgment seat of Yahweh;

2Co 5:10 For, we all, must needs be made manifest before the judgment seat of the Christ, that each one may get back the things done by means of the body, according to the things which he practised, whether good or corrupt.

Rom. 20:12 And I saw the dead, the great and the small, standing before the throne; and, books, were opened, and, another book, was opened, which is, the book, of life; and the dead, were judged, out of the things written in the books, according to their works.

5:5). It appears that the natural life span of man changed after the flood from 930 years for Adam to 175 years for Abraham (Gen. 25:7); to 120 years for Moses; to 70 years for David (II Sam. 5:4). It also appears from Psalms 90:10 that the natural life span of man, on the average, will be seventy to eighty years. Ideally, I believe that we can all live like Moses who "...was a hundred and twenty years old, when he died,—his eye had not dimmed, nor had his freshness fled" (De. 34:7). Also he was told by Yahweh when he was going to die. I believe his death was painless; it was Moses going to sleep without rising again.<sup>53</sup> This is how I would like to die and since Yahweh is an Elohim of lovingkindness, He hears our supplications; "Beloved! if our heart be not condemning us, boldness, have we, towards Yahweh; And, whatsoever we are asking, we are receiving from Him, because, His commandments, are we keeping, and, the things that are pleasing before Him, are we doing" (1 Jn. 3:21-22).

In Christ's thousand-year kingdom, the natural span of a man's life will be over one hundred years.<sup>54</sup> During this time period, the natural man's death cannot be attributed to the adversary because he has been bound and placed into the abyss for one thousand years. Their deaths cannot be attributed to Yahweh because this is the new heaven and new earth, where Christ is reigning as King. Their natural death will be the result of the Adamic fall. After Christ's one thousand-year reign, the accuser will be released from the abyss. The slanderer will then deceive many of the natural men into warring against Christ, which will lead them into their premature death; fire coming down out of heaven and devouring them.<sup>55</sup> The fire does not come from the accuser but from Yahweh or Christ because of their wickedness! Also this fire does not devour the righteous but rather the wicked.

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<sup>53</sup> And Yahweh spake unto Moses, on this selfsame day, saying: Get thee up into this mountain of the Abarim, Mount Nebo, which is in the land of Moab, which is over against Jericho—and behold the land of Canaan, which I, am giving unto the sons of Israel, for a possession; and die thou in the mount whither thou art going up, and be withdrawn unto thy kinsfolk,—as Aaron thy brother died, in Mount Hor, and was withdrawn unto his kinsfolk; (De. 32:48-50)

<sup>54</sup> For, behold me! Creating new heavens, and a new earth,—And the former, shall not be mentioned, neither shall they come up on the heart. But joy ye and exult, perpetually, in what I, am about to create,—For, behold me! Creating Jerusalem an exultation, and, Her People a joy; Therefore will I Exult in Jerusalem, and, Joy in my People,—And there shall be heard in her, no more, The sound of weeping, or the sound of a cry: There shall be thenceforward, no more, A suckling of a few days, or an elder, Who filleth not up his days,—But, a youth, a hundred years old, may die, Yea, a sinner, a hundred years old, shall be accursed, Is. 65:17-20

<sup>55</sup> And, as soon as the thousand years, shall be ended, the Accuser shall be loosed out of his prison, and will go forth to deceive the nations that are in the four corners of the earth, the Gog and Magog, to gather them together unto the battle—the number of whom, is as the sand of the sea. And they came up over the breadth of the land, and surrounded the camp of the saints, and the beloved city. And there came down fire out of heaven, and devoured them; and, the Adversary that had been deceiving them, was cast into the lake of fire and brimstone, where *were* both the wild-beast and the false-prophet; and they shall be tormented, day and night, unto the ages of ages. Rev. 20:7-10

# The Causes for Premature Death

## *Yahweh Executing Justice in the Earth*

Yahweh is an Elohim of justice and can kill evil people directly and indirectly.<sup>56</sup> Yahweh warns people, by His prophets and others, to repent of their wickedness before He sends judgment. Also He allows the righteous to flee from the scene before judgment falls from heaven, as He did with Noah, Lot and their families. Natural destructive forces such as earthquakes, hurricanes, floods or famines are not Yahweh's judgments upon mankind unless a prophet has given the people warning to repent and they do not, such as in the cases of the plagues upon Egypt. Yahweh used Moses and Aaron as His spokesmen to warn Pharaoh to repent of his ways or the plagues would come upon the Egyptians. In these judgments of Yahweh, His servants are protected. The plagues placed upon the Egyptians did not come upon the righteous Israelites.

Numbers chapter sixteen illustrated the direct justice of Yahweh through Moses when the earth opened up and closed upon people who were trying to overthrow Moses.<sup>57</sup> Also fire came down from heaven and destroyed an additional two hundred and fifty people.<sup>58</sup> Yahweh also enforces justice indirectly through men and women; Moses brought the sea upon Pharaoh's army; Elijah killed 450 of the prophets of Baal (1 Kg. 18:40); Jezebel was killed by the order of Yahweh, which avenged the murder of Naboth (1 Kg. 21:19, 23, 2 Kg. 9:32). Yahweh also works indirectly at putting wicked people to death by commanding his people to perform the task, as was done in stoning.<sup>59</sup>

Yahweh's messengers have the ability to kill evil people by the order of Yahweh as was done with the inhabitants of Sodom and Gomorrah.<sup>60</sup> A messenger of Yahweh killed one hundred and eighty five thousand enemies of Yahweh in one night (2 Kg. 19:35). Messengers of Yahweh and His saints will also kill Yahweh's enemies in the Book of Revelation.<sup>61</sup>

## *The Slanderer is a Murderer*

The adversary indirectly murders individuals through his willing agents, who are men and women. Yahoshua instructed us that the slanderer, "...was, a murderer, from the

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<sup>56</sup> I, am Yahweh, Executing lovingkindness, justice, and righteousness in the earth,—That in these things, I delight Declareth Yahweh (Jer. 9:24).

<sup>57</sup> Nu. 16:28-34

<sup>58</sup> Nu. 16:35

<sup>59</sup> But, when a man shall act presumptuously against his neighbour, to slay him with guile, from mine altar, shalt thou take him to die. And, he that smiteth his father or his mother, shall, surely be put to death. And, he that stealeth a man of the sons of Israel and selleth him, or he be found in his hand, shall, surely be put to death. Ex. 21:14-16  
Whosoever lieth with a beast, shall, surely be put to death. Ex. 22:19

<sup>60</sup> For we are about to destroy this place,—for, great, is the outcry of them unto the face of Yahweh, so that Yahweh hath sent us to destroy it. Gen. 19:13

<sup>61</sup> by these three plagues, were slain, the third part of mankind, by reason of the fire and the smoke and the brimstone, that proceedeth out of their mouths; Rev. 9:18



beginning” (Jn. 8:44). Cain, who was of the wicked one, murdered Abel (1 Jn. 3:12). Jezebel had the prophets of Yahweh murdered (1 Kg. 18:4). Herod murdered the children in Bethlehem who were two years old and younger (Mt. 2:16). The beast will murder the saints in the Book of Revelation (Rev. 11:7). The adversary cannot directly murder any individual. He needs an agent who has hands and feet. There is not one case in the Word of Yahweh where the adversary murdered someone without human assistance. Yahweh, His messengers and His people have the ability to kill evil people but the adversary, his messengers and his demons do not have this ability. They need humans to accomplish their tasks, such as in the case with Hitler, Stalin and Pol Pot, to name a few. (See the article, “The Authority of the Slanderer, the Adversary, the Deceiver)

### ***Sin, Accidents & Suicide***

Obedience to Yahweh’s commandments lengthens one’s life, while disobedience or sin hinders the blessings of Yahweh, which may shorten one’s life (Deu. 5:33, Deu. 28). Israel after leaving Egypt refused to obey Yahweh’s words by not entering into the land of Canaan, which would have prolonged their days. Yahweh then directed them to the wilderness but some went into Canaan to fight anyway, which Yahweh had forbidden. The consequence of their rebellion was death by the hands of their enemy (Deu. 1:29-45). Rebellion against Yahweh resulted in their premature death. Our own coveting tempts us, which leads to sin, which can lead to death; the wages of sin being death.<sup>62</sup> People can also die because of an accident; “Whoso shall smite his neighbor unwittingly, he, not having hated him aforetime; as when one entereth with his neighbor into a forest, to fell trees, and his hand fetcheth a stroke with the axe, to cut down the tree, and the head flieth off from the handle, and lighteth upon his neighbor, that he die, he, shall flee into one of these cities, and live” (Deu. 19: 4-5). People can also choose to commit suicide as in the case of King Saul and Judas.

### ***The Fallen World***

The earth has been corrupted because of Adam and Eve’s disobedience.<sup>63</sup> Their disobedience catastrophically changed the environment of the earth, which impacts our life expectancy. Storms, famines, diseases, genetic mutations etc. were not part of the Garden of Eden, neither are they part of Yahweh’s will. These natural destructive forces, which have an impact on our natural and premature death, must have resulted from the disobedience of Adam and Eve. People disobeying Yahweh’s commandments can produce the same destructive forces today, while obedience to His commandments can produce life

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<sup>62</sup> Let, no one, while tempted, be saying—From Yahweh, am I tempted,—for, Yahweh, cannot be tempted by things evil, and, himself, tempteth no one; But, each one, is tempted, when, by his own coveting, he is drawn out and enticed, Then, the coveting, having conceived, giveth birth to sin, and, the sin, when full-grown, bringeth forth death. Ja. 1:13-15

Ro 6:23 For, the wages of sin, is death; but, Yahweh’s gift of favour, is life age-abiding, in Christ Yahoshua our Lord.

<sup>63</sup> “For, the eager outlook of creation, ardently awaiteth the revealing of the sons of Yahweh,— For, unto vanity, hath creation been made subject—not by choice, but by reason of him that made it subject, in hope That, creation itself also, shall be freed—from the bondage of the decay into the freedom of the glory of the sons of Yahweh; For we know that, all creation, is sighing together, and travailing-in-birth-throes together until the present” (Rom. 8:19-22).

and prosperity (Deu. 28). Natural storms, famines, diseases etc. are not from Yahweh but rather they are the result of the fall of Adam and Eve.<sup>64</sup>

A person having sexual relations not in accordance with the Word of Yahweh can receive life threatening sexually transmitted diseases. Morality, cleanliness and diet, which are in the control of mankind, can prevent diseases thereby lengthening life expectance. Famines can be natural, the result of mankind or from Yahweh. Yahweh will not send the rain if people are wicked, resulting in famine, as was done to Ahab and the Israelites. In the case of a natural famine, Yahweh can warn the righteous people of the coming famine to have them store up food as was done with Joseph in the land of Egypt.<sup>65</sup>

## Victory over Death

### *Christ Came to Destroy Death*

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### *Premature Death*

Christ came to redeem people from the age-abiding destruction. Age-abiding destruction is the second death described in the book of Revelation.<sup>66</sup> Christ came to redeem those who choose to live with Yahweh from the second death. Death and Sheol will be cast into the Lake of Fire because of the sacrificial death of our Lord.<sup>67</sup> Yahoshua tasted death for all mankind.<sup>68</sup> He was tortured to death, on the cross, in order that, through death,—he might paralyze him that held the dominion of death, that is, the slanderer, and might release those as many as, by fear of death, were all their lifetime liable, to bondage.<sup>69</sup> We were reconciled to Yahweh by his death.<sup>70</sup> Yahweh raised him up from among the dead thereby loosing the pains of death.<sup>71</sup> Christ has abolished death.<sup>72</sup> The history and future of death is

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<sup>64</sup> I believe diseases, killer storms and carnivores began to have an impact on mankind after the flood of Noah. Before the flood occurred, people had life spans of over 900 years. Today, our genetics and diseases do not allow these life spans. It appears that the food source, animal temperament, etc. were different before the flood than we have today, which allowed for these incredible life spans. Men and I believe animals were vegetarians until they left the Ark (Gen. 1:29-30, 9:3). If this was the case then carnivores, such as lions, would not have killed people. After the flood an animal, lightening or disease could lead to a man's premature death. Man's genetic makeup could have changed after the flood because of his new diet, which could be a factor in his days being shortened.

<sup>65</sup> Ac 11:28 And one from among them, by name Agabus, rising up, gave a sign, through means of the Spirit, that, a great famine, was coming over all the inhabited earth; which, indeed, came to pass under Claudius.

<sup>66</sup> 2Th 1:9 Who, indeed, a penalty, shall pay—age—abiding destruction from the face of the Lord and from the glory of his might—

<sup>67</sup> And, death and sheol, were cast into the lake of fire. This, is, the second death—the lake of fire. Rev. 20:14

<sup>68</sup> Heb 2:9 But, Yahoshua, made some little less than messengers, we do behold: by reason of the suffering of death, crowned with glory and honour, to the end that, by favour of Yahweh, in behalf of every one, he might taste of death.

<sup>69</sup> ...in order that, through death,—he might paralyse him that held the dominion of death, that is, the Adversary,— And might release these—as many as, by fear of death, were all their lifetime liable, to bondage. Heb. 2:14-15

<sup>70</sup> Ro 5:10 For, if being enemies we were reconciled unto Yahweh through the death of his Son, much more, having been reconciled, shall we be saved by his life.

<sup>71</sup> Ac 2:24 Whom, Yahweh, raised up, loosing the pangs of death, inasmuch as it was, not possible, for him to continue held fast by it.

summed up in I Corinthians chapter fifteen; “For, since indeed, through a man, came death, through a man, also cometh the raising of the dead; For, just as, in the Adam, all die, so, also, in the Christ, shall all be made alive...As a last enemy, death, is to be destroyed...But, whensoever, this mortal, shall clothe itself with immortality, then, shall be brought to pass the saying that is written—Death hath been swallowed up, victoriously...Where, O death, is thy victory? Where, O death, is thy sting...Now, the sting of death, is, sin, and, the power of sin, is, the law” (I Cor. 15:21-22, 26, 54-56). The second death has no power over us because we have confessed and believed Romans 10:9.

Christ also came to destroy premature death by healing the sick, raising the dead, casting out demons and teaching the Word of Life which will lengthen ones days. We also have been given this same power and authority whether we believe it or not.<sup>73</sup> If we believe these truths, then premature death will not occur in our lives. If we can not rise to the point of believing and acting upon these truths, then premature death may be part of our lives. There is no shame in attempting to believe and act upon Yahweh’s promises but still falling short of receiving the promises. Our Father is delighted that we walked out upon His promises. As Yahoshua said to the blind men, “Believe ye, that I can, do this? They say unto him, Yea, Lord! Then touched he their eyes, saying, According to your faith, be it done unto you” (Mt. 9:29). Yahweh has promised us that “...all things, are possible, to him who has faith” (Mr. 9:23). If we say His scriptures are not true, then we call Yahweh a liar.

## Faith

Peter, because of his faith, walked upon the water while the other disciples did not. I might die from an illness because of my lack of faith while another may believe for his total healing. I rejoice over their faith even though I can not attain the prize. We all win in the end whether some fall short of the goal by dying prematurely and others attain the goal by dying a natural death because we all will be given the life that Christ has acquired, the life that is age-abiding!

Some people are born with great genetics while others may be born with diabetes, heart disease or other life threatening illnesses. Some people live to be 100 years old and have never exercised a day in their lives while a healthy jogger with a genetic defect may have a heart attack while jogging. The person with good genetics does not have to believe for his health but the diabetic must exercise his faith to prolong his days upon the earth. Is this

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<sup>72</sup> 2Ti 1:10 But hath now been made manifest through means of the forthshining of our Saviour Christ Yahoshua,—Who, indeed, hath abolished death, and hath thrown light upon life and incorruptibility, through means of the glad-message:

<sup>73</sup> Verily, verily, I say unto you—He that believeth on me, the works which, I, am doing, he also, shall do; and, greater than these, shall he do, because, I, unto the Father, am going (Jn. 14:12) ...All things, whatsoever ye are praying for and asking, believe that ye have received, and they shall be yours. (Mr. 11:24) Mt 10:8 Be curing, the sick, raising, the dead,—cleansing, lepers, casting out, demons: freely, ye have, received, freely, give. And what the surpassing greatness of his power unto us who believe,—according to the energy of the grasp of his might (Eph. 1:19)

fair? No, but never-the-less it is a reality because of the fall of Adam and Eve. All things are possible to those who believe but some have higher demands placed upon them than others because of their genetics or environment. James the Apostle was murdered by the sword of Herod but Peter although apprehended by Herod to be murdered, escaped.<sup>74</sup> Was Peter more righteousness than James? Did Yahweh want His servant James to be murdered and Peter kept alive? Did Yahweh love Peter more than James? Absolutely not, in all cases; “Costly in the eyes of Yahweh, is, death, for his men of lovingkindness” (Ps. 116:15). James dying and Peter living was probably because James’s faith did not rise to the occasion for him to be delivered from Herod as did Peter’s. James did not sin nor is he less thought of nor was it our Father’s will that he be murdered. He will be rewarded greatly for his righteous deeds.

The sin of Adam and Eve corrupted our world thereby producing unfair environments, genetics and circumstances. Our prayers, supplication, intercessions, faith and actions can be the great equalizer, as was illustrated by our Lord and promised by our Father. Faith gives us the victory that overcomes the world.<sup>75</sup> Those who have come before us walked in faith, “who, through faith—prevailed in contest over kingdoms, wrought righteousness, attained unto promises, shut the mouths of lions, Quenched the power of fire, escaped the mouths of the sword, were made powerful from weakness, became mighty in battle, overturned, camps of aliens; Women received, by resurrection, their dead...” (Heb. 11:33-35). We are not to blame Yahweh when we do not believe to be delivered from unfair environments, genetics and circumstances. We must accept the reality that we did not rise to the position that was promised by our Father’s Word. We must encourage others that although we did not attain the fullness of Yahweh’s promise, never-the-less they should still shoot for the stars and walk in the fullness of faith, as did Abraham and Sarah; “...he [Abram] was not led to hesitate by unbelief, but received power by his faith, giving glory unto Yahweh. And being fully persuaded (that), —what He [Yahweh] hath promised, able is He also to perform” (Rm. 4:20-21).

## Conclusion

Yahweh’s will for mankind, who were created in His image, was for them to live an age-abiding life with Him. Yahweh relinquished His control over the earth by giving it to mankind, who could then choose their own future. His original plan was for His children to choose immortality, by taking of the tree of life, and to rule the earth as Sons of Elohim. They were to be in control of their life and the earth. If they had made this choice then death, grief and pain would not exist but they instead chose mortality by disobeying Yahweh Elohim.<sup>76</sup> Yahweh’s contingent plan then came into effect. This plan was for his

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<sup>74</sup> Acts 12:2-11

<sup>75</sup> 1Jo 5:4 Because, whatsoever hath been born of Yahweh, overcometh the world; and, this, is the victory that hath overcome the world—our faith.

<sup>76</sup> And I saw a new heaven and a new earth; for, the first heaven and the first earth, have passed away, and, the sea, is no more. And, the holy city, new Jerusalem, saw I coming down out of heaven from Yahweh, prepared as a bride adorned for her

Son, a Son who would completely obeyed Him, to deliver mankind from the dominion of death. Yahweh wills long life for all of mankind, who walk in righteousness, justice and lovingkindness thereby fulfilling their calling, as was done by Moses and Paul. Natural death is the result of the Adamic Fall, while premature death can be attributed to many causes, one of which can be the adversary. The adversary cannot murder an individual anytime he wants, neither does Yahweh kill innocent people so they can be with Him in heaven. Death is an enemy and along with Sheol will someday be cast into the Lake of Fire (Rev. 20:14). Long life upon the earth is promised to those who live and act upon the promises of our Father's Words. Our hope is not death, as many Churches teach but rather Christ coming back to raise the dead, giving them an age-abiding life, resulting in them never dying again. There will be a day when Yahweh "...will wipe away every tear out of our eyes,—and, death, shall be no more, and grief and outcry and pain shall be no more" (Rev. 21:4)! Praise ye Yah!

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husband. And I heard a loud voice out of the throne, saying—Lo! the tent of Yahweh, is with men, and he will tabernacle with them, and, they, shall be, his peoples, and, he, shall be, Yahweh with them; And he will wipe away every tear out of their eyes,—and, death, shall be no more, and grief and outcry and pain shall be no more: the first things, have passed away. Rev. 21:1-4

# Appendix A

## Hebrews 2:14

*“that through death he might destroy him that had [past tense] the power of death,  
that is, the devil” (KJV).*

*in order that, through death,—he might paralyse him that held [past tense] the dominion of death, that is, the Adversary”  
(Rotherham)*

We must examine Hebrews 2:14 in its context. If the adversary murdered someone in chapter two then the context would be correct in stating that the adversary has the power of death but no one is murdered by the adversary in chapter two. The death of our Lord is mentioned in chapter two but his death is not attributed to the adversary. Our Lord gave his life and no one took it from him (Jn. 10:17-18).

Natural death is the result of Adam and Eve’s disobedience to Yahweh (Gen. 3:19). The context of Hebrews chapter two speaks of the death and resurrection of Yahoshua, which were accomplished in order to save his brethren. “...In behalf of every one, he might taste of death...when, many sons, unto glory, he would lead, The Princely Leader of their salvation, through sufferings, to make perfect. For, both he that maketh holy, and they who are being made holy, are, all, of One; For which cause, he is not ashamed to be calling them, brethren” (Heb. 2:9-11). The context of Hebrews chapter two is not talking about the adversary but rather about Yahoshua’s brethren being released from bondage; “... these—as many as, by fear of death, were all their lifetime liable, to bondage” (Heb. 2:15). How did Yahoshua release us from bondage?

He released us from bondage by being raised from among the dead, never to die again. The bondage spoken of was from the fear of death. Hundreds of believers witnessed our risen Savior, who will never be bound by death again. Before this event, the adversary bound the people through the dominion (kratos<sup>77</sup>) of death. Kratos means might, strength or force. The might that he held over men was the fear of death, which binds. Once Yahoshua was raised from among the dead, the fear of death could no longer bind the believer. The slanderer’s ability to bind men through the fear of death has been paralyzed. Many people have been taught that the slanderer has the power (dunamis<sup>78</sup>) of death, which infers that he can kill anyone at any time; that all deaths are attributed to him. This is not the case. People can die a natural death because of age (a result of the curse), as Moses and Abraham did. People can be put to death by righteous people because they have committed a capital offense (result of their free will doing evil), as Samuel did by slaying King Agag.<sup>79</sup> People can die prematurely from an accident or an illness caused by natural or spiritual means. People can also be murdered by people who are under the influence of the adversary (Jn. 8:44).

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<sup>77</sup> 2904 kratov kratos krat’-os

1) force, strength 2) power, might: mighty with great power 2a) a mighty deed, a work of power 3) dominion

<sup>78</sup> 1411 dunamiv dunamis doo’-nam-is

1) strength power, ability

1a) inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth

1b) power for performing miracles 1c) moral power and excellence of soul

1d) the power and influence which belong to riches and wealth 1e) power and resources arising from numbers

1f) power consisting in or resting upon armies, forces, hosts

<sup>79</sup> 1 Samuel 15:33

# Why Does it Sometimes Appear That Yahweh Does Evil?

*(When quoting scriptures, from the Rotherham Emphasized Bible New Testament, I will substitute the Hebrew word Yahoshua for Jesus, Yahweh and Elohim for God and the LORD and Anointed for Christ.)*

The image of Yahweh, in the books of Genesis through Malachi, is different from the image presented in the four Gospels. In Deuteronomy 32:39, Yahweh spoke, “See, now, that, I, I, am, he that is, And there are no elohims with me,—I, kill—and make alive, I wound, and, I, heal, And there, is none, who, from my hand, can deliver.” In the former books Yahweh is presented as someone who could bring sickness, even unto death, on His servants, while in the Gospels He heals and brings the dead back to life through His Son, Yahoshua.<sup>80</sup> Yahoshua spoke, “The thief, cometh not, save that he may thieve and slay and destroy: I, came, that, life, they might have, and, above measure, might have” (Jn. 10:10). What accounts for this contrasting image of Yahweh and Yahoshua? Did Yahweh’s nature change between the time of Malachi and the ministry of His Son, Yahoshua? No! Then what accounts for this contrast? The only possible explanation is that in the Old Covenant, Yahweh had not revealed the adversary and his methods to Moses or to any other prophet. Therefore good and evil acts committed in the Old Covenant had to be attributed to Yahweh, the only spiritual being that the Hebrews knew; even though the adversary, his workers and other factors were actually responsible<sup>81</sup>. The truth about the adversary and his methods was not revealed until Yahoshua began his ministry. Yahoshua, who was spiritually endowed to conquer the slanderer, then instructed the believers that our fight was not against flesh and blood but against spiritual wickedness in the heavenlies (Eph. 6:12). Yahweh’s true nature had now been manifested in its fullness, through the life of His Son. Yahoshua did not inflict disease, death or evil spirits upon his servants as

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<sup>80</sup> “And it shall be, if thou wilt, hearken, unto the voice of Yahweh thy Elohim, to observe to do all his commandments which I am commanding thee to-day, then will Yahweh thy Elohim set thee on high, above all the nations of the earth; and all these blessings shall come in upon thee” (Deut. 28:1,2). “But it shall be, if thou do not hearken unto the voice of Yahweh thy elohim, to observe to do all his commandments and his statutes which I am commanding thee to-day, then shall come in upon thee all these curses and shall reach thee:— Cursed, shall thou be in the city,—and cursed, shall thou be in the ield...Yahweh will cause to cleave unto thee—the pestilence,—until he hath consumed thee from off the soil which thou art entering to possess. Yahweh, will smite thee, with consumption and with fever, and with inflammation and with violent heat and with the sword, and with blight and with mildew,—and they shall pursue thee, until thou perish” (Deu. 28:15-22).

<sup>81</sup> Where does bad weather, sickness and wickedness come from? Let us begin by stating that Yahweh’s will has always been to fellowship with His children in Paradise (Gen. 1 & Rev. 21). In Paradise there is good weather, joy, health, goodness and life age-abiding (Is. 35, Rev. 21,22). Bad weather, pain, sickness, wickedness and death are all part of this age. They are a result of the disobedience of mankind. Yahweh gave His messengers (angels) as well as mankind a freedom to choose life or death (Deu. 30:19). One-third of the messengers chose wickedness (Rev. 12:4), which results in death, while today, people chose goodness or wickedness, life or death. When mankind chose to sin instead of eating of the tree of life the earth became cursed, which is where we get bad weather, sickness and death (Gen. 3:17). So where does wickedness come from? Wickedness comes from wicked messengers (Jn. 10:10), demons and mankind (Rm. 1:18-32). Demons and wicked messengers need a vehicle to accomplish their wickedness, which are men. For example, the adversary wanted the Anointed One (Christ) dead. King Herod and his soldiers became willing accomplices to the adversary in the killing of the children in Bethlehem. Man was involved as also was the adversary. The Good News is that Yahoshua was given authority over evil; over the weather, sickness and spiritual wickedness. He also has given us the same authority because we are His Body (Jn 14:12, Lk. 10:19). (See the Article, “The Authority of the Slanderer, the Adversary, the Deceiver”)

Yahweh had appeared to do in the Old Covenant but rather healed, raised the dead and cast out unclean spirits.<sup>82</sup>

First we must rule out the teaching that, “Yahweh is in Control of the Affairs of Mankind.” If Yahweh is in control then all evil can be laid at His feet; He either caused the evil or allowed the evil to occur. Let’s test this Christian teaching when we are behind the controls of an automobile. At 70 mph, in traffic, let’s take our hands off of the steering wheel and our foot off of the brake and see what happens. After the crash we can ask ourselves if we were in control of the car or was Yahweh in control of the car. We can perform this test one thousand times and the results will always be the same, thereby confirming that we are in control of the automobile and not Yahweh. Control means, “to exercise restraint or direction upon the free action of; to hold sway over, exercise power or authority over; to dominate or command.”<sup>83</sup> Something being controlled has no choice or freedom of will. If Yahweh is in control of the affairs of mankind, then mankind cannot have freedom of will.

Yahweh, as the Creator, relinquished His control over His creation, the earth, and gave it to mankind.<sup>84</sup> He gave Adam and Eve the authority and power to control their own environment, the earth. He also gave them the ability to choose their age-abiding destiny; live in the garden forever or die.<sup>85</sup> He instructed them that they could choose life by eating of the tree of life or they could choose death by eating of the tree of the knowledge of good and evil. They chose death! Cain also chose death, while Abel chose life. Men are accountable for their own choices because men and not Yahweh, are in control of their own affairs.

The Church teaching that Yahweh is in Control, is like gangrene in the Body of the Christ. For example, let’s consider the event where King Herod murdered the children in Bethlehem.<sup>86</sup> If Yahweh was in control, then Yahweh ordered or allowed Herod and his

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<sup>82</sup> Ac 10:38 How Yahweh anointed him with holy spirit and with power, who went about doing good and healing all that were oppressed by the adversary, because, Yahweh, was with him.

<sup>83</sup> OED

<sup>84</sup> Ps 115:16 As for the heavens, the heavens, belong to Yahweh, but the earth, hath he given to the sons of men.

<sup>85</sup> And Elohim blessed them, and Elohim said to them—Be fruitful and multiply and fill the earth, and subdue it,—and have dominion over the fish of the sea, and over the bird of the heavens, and over every living thing that moveth on the land. And Elohim said—Lo! I have given to you—every herb yielding seed which is on the face of all the land, and every tree wherein is the fruit of a tree, yielding seed,—to you, shall it be, for food; and to every living thing of the land—and to every bird of the heavens, and to every thing that moveth on the land, wherein is a living soul, every green herb for food. And it was so. Gen. 1:28-30

<sup>86</sup> Now, when they had retired, lo! a messenger of Yahweh, appeareth by dream unto Joseph, saying, Arise, take unto thee the child and its mother, and flee into Egypt, and be there, until I tell thee,—for Herod is about to seek the child, to destroy it. And, he, arising, took unto him the child and its mother, by night, and retired into Egypt; and was there, until the death of Herod,—that it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of Egypt, called I my son. Then Herod, seeing that he had been mocked by the wise men, was exceedingly enraged,—and sent and slew all the male children that were in Bethlehem, and in all its bounds, from two years old and under, according to the time which he had ascertained from the wise men. Then was fulfilled, that which was spoken through Jeremiah the prophet, saying: A voice, in Ramah, was heard, weeping and great mourning,—Rachel weeping for her children, and would not be comforted,—because they are not. Mt. 2:13-18



soldiers to murder children. One of whom would have been His only-begotten Son, if a messenger of Yahweh had not warned Joseph in a dream. Why would Yahweh send a messenger to Joseph and have him flee to Egypt, if He was in control of Herod and his soldiers? If Yahweh could have stopped King Herod from murdering the children, then Yahweh and not Herod was responsible for the deaths of the innocent children. The teaching that Yahweh is in control makes men puppets; unaccountable for their actions. If men are puppets, then they cannot be judged for their actions; contradicting Yahweh's teachings.<sup>87</sup> Yahoshua was not a puppet but the only-begotten Son of Yahweh who had freedom of will. He chose to submit his will to his Father's will.<sup>88</sup>

Yahoshua said to Phillip, "He that hath seen me, hath seen the Father" (Jn. 14:9). Yahoshua fully made known Yahweh when he was anointed with the spirit of Yahweh. He was the image of Yahweh; "...who, being an eradiated brightness of his [Yahweh's] glory, and an exact representation of his [Yahweh] very being..." (Heb. 1:3). Yahoshua came to reveal the Father and the adversary in a truer light than Moses and the prophets ever could.<sup>89</sup>

As an illustration, let us examine the topic of divorce, which was acceptable with Moses but unacceptable with Yahoshua, except in the case of adultery. In Deuteronomy 24:1, Moses wrote, "When a man takes a woman, and marries her, then shall it be, if she find not favor in his eyes, because he hath found in her some matter of shame, that he shall write her a scroll of divorcement, and put it into her hand, and shall send her forth, out of his house." Yahoshua brings the covenant of marriage into a truer light than Moses had known. The Pharisees questioned Yahoshua by saying, "...Moses permitted, to write, a roll of dismissal, and to divorce. But, Yahoshua, said unto them—In view of your hardness of heart, wrote he for you this commandment; But, from the beginning of creation, male and female, made he [[them]]; For this cause, shall a man leave behind his father and mother, and, the two, shall become, one flesh; so that, no longer, are they two, but, one flesh. What then, Yahweh, hath yoked together, let, a man, not put asunder" (Mk. 10:4-9). Yahoshua brought to light our Father's heart on divorce.

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<sup>87</sup> Ro 14:10 But, thou, why dost thou judge thy brother? Aye! and thou, why dost thou despise thy brother? For, all of us, shall present ourselves unto the judgment seat of Yahweh;

2Co 5:10 For, we all, must needs be made manifest before the judgment seat of the Christ, that each one may get back the things done by means of the body, according to the things which he practised, whether good or corrupt.

Rom. 20:12 And I saw the dead, the great and the small, standing before the throne; and, books, were opened, and, another book, was opened, which is, the book, of life; and the dead, were judged, out of the things written in the books, according to their works.

<sup>88</sup> Lu 22:42 saying—Father! if thou please, bear aside this cup from me. Nevertheless, not my will, but thine, be accomplished.

<sup>89</sup> And, the Word, became, flesh, and pitched his tent among us, and we gazed upon his glory,—a glory, as an Only-begotten from his Father. Full of favour and truth... Because, out of his fulness, we all, received, even favour over against favour. Because, the law, through Moses, was given, favour and truth, through Yahoshua Christ, came into existence. No one, hath seen [horao, to see with the mind, to perceive, know], Yahweh, at any time: An Only Begotten Elohim, The One existing within the bosom of the Father, He, hath interpreted [exegeomai, used in Greek writing of the interpretation of things sacred and divine, oracles, dreams, etc.] *him*. Jn. 1:14-19

Another example of Yahweh withholding information from His servants would be when He outlawed the eating of pork. Did the Hebrews understand the problem with eating pork or eating carnivores?<sup>90</sup> No. Today we understand the wisdom of such a law because pork and carnivores can be infected with the larvae of a species of worm called, 'Trichinella.' When this meat is under cooked you can get trichinosis,<sup>91</sup> which can lead to death. In the Old Covenant, Yahweh was presented as the Good Guy and the Bad Guy. Yahoshua unveiled our Father as being the Good Guy, while identifying the serpent and his workers as the Bad Guys.

The enemy of Yahweh is, "the great dragon...the ancient serpent, he that is called adversary and the satan, that deceives the whole habitable world" (Rev. 12:9). The adversary was introduced in Genesis 3 as the serpent.<sup>92</sup> In the Old Covenant we were told his methods and his fate but we were never given instructions on how to deal with him. Also we were never told that he runs a wicked kingdom where he rules over unclean or familiar spirits, messengers, his children, etc. When Cain murdered Abel, the adversary's influence on Cain was never mentioned. The full story came to light in I John 5:10-12; "herein, are, manifest, the children of Yahweh, and the children of the adversary...just as, Cain, was, of the wicked one, and slew his brother!" Demons, as we know them today, did not exist in the minds of Old Covenant believers. In the Old Covenant, evil spirits came from Yahweh, while in the New Covenant, impure spirits come from our adversary.<sup>93</sup> In the Old Covenant sickness came from Yahweh, while in the New Covenant disease can come from the adversary.<sup>94</sup> In the Old Covenant there was very little information about our spiritual enemy. (See Appendix A) Demons were just as active then as they are today even though wickedness was not attributed to them. Yahoshua came to expose the dragon and his methods, while at the same time equipping us with the necessary tools needed to defeat our spiritual enemies.

Yahoshua was the first person to take authority over demons and the adversary. We never saw Moses, Elijah or any other Old Covenant prophet cast out demons. One of Yahoshua's

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<sup>90</sup> Lev. 11

<sup>91</sup> Trichinellosis, also called trichinosis, is caused by eating raw or undercooked meat of animals infected with the larvae of a species of worm called *Trichinella*. Infection occurs commonly in certain wild carnivorous (meat-eating) animals but may also occur in domestic pigs. Nausea, diarrhea, vomiting, fatigue, fever, and abdominal discomfort are the first symptoms of trichinellosis. Headaches, fevers, chills, cough, eye swelling, aching joints and muscle pains, itchy skin, diarrhea, or constipation follow the first symptoms. If the infection is heavy, patients may experience difficulty coordinating movements, and have heart and breathing problems. In severe cases, death can occur.

<sup>92</sup> In the Book of Job, most translators translate the Hebrew word, '07854 Njs satan' 'Satan' when it means 'adversary.' The word is not a proper name and was used to refer to an adversary. "2 Samuel 19:22 And David said, What have I to do with you, ye sons of Zeruah, that ye should this day be adversaries <07854> unto me?"

<sup>93</sup> Then came there a evil spirit of Yahweh unto Saul, he being in his house, seated, with his spear in his hand,—while, David, played with his hand, Saul sought to smite David with the spear. (I Sam. 19:9)

But Satan entered into Judas, him called Iscariot, being of the number of the twelve; and, departing, he conversed with the High-priests and Captains, as to how, unto them, he might deliver him up. Lk. 22:3-4

<sup>94</sup> even every disease and, every plague, which are not written in this scroll of the law, will Yahweh bring up against thee, until thou art destroyed. De 28:61

But, this woman, being a daughter of Abraham, whom satan had bound, lo! eighteen years, was there not a needs—be that she should be loosed from this bond, on the day of rest? Lk. 13:16

purposes was to expose and deliverer us from the authority of the adversary. Yahoshua's mission is recorded below as:

*“Healing all that were oppressed by the adversary.” Acts 10:38*

*“He might paralyze him that held the dominion of death, that is, the adversary.” Heb. 2:14*

*“He might undo the works of the adversary.” I Jn. 3:8*

*“To open their eyes; that they turn from...the authority of satan unto Yahweh.” Acts 26:18*

Our spiritual enemies have now been revealed. In the Old Covenant, there was no mention of spiritual enemies even though they existed. In the Old Covenant, Yahweh, not the adversary, was presented as the spiritual enemy, who brought about sickness, poverty and death. Why? I believe that Yahweh withheld this information from the Old Covenant believers because they were not spiritually prepared to fight spiritual wickedness; they were not filled with the spirit of Yahweh. The information concerning our adversary must have had to be withheld from man until the outpouring of the gift of spirit, as prophesied by the prophet Joel, which first occurred on the Day of Pentecost. The gift of spirit, poured out upon those that believe, brought with it three manifestations, which are word of knowledge, word of wisdom and discerning of spirits. These are the tools necessary to defeat the enemy.<sup>95</sup> Ephesians unveils our spiritual warfare with a guarantee that we are able to extinguish every ignited dart of the wicked one. Why? We have received the of gift of holy spirit and power.<sup>96</sup>

Yahweh, as Judge, has and will in the future, inflict pain and death upon wicked men, as was done to the Egyptians,<sup>97</sup> Sodomites<sup>98</sup> and the wicked people who will be living during the Book of Revelation.<sup>99</sup> Yahweh will always command men to repent of their evil ways

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<sup>95</sup> But, unto each one, is given the manifesting of the spirit, with a view to that which is profitable; For, unto one, indeed, through the spirit, is given, a word of wisdom, but, unto another, a word of knowledge, according to the same spirit; — Unto a different one, faith, in the same spirit, and, unto another, gifts of healings, in the one spirit, And, unto another, energies of mighty works, [[and]], unto another, prophesying, [[and]], unto another, discriminations of spirits,—unto a different one, kinds of tongues, and, unto another, translation of tongues; — But, all these, energiseth the one and the same spirit, distributing unto each one, peculiarly, even as it is disposed. I Cor. 12:7-11

<sup>96</sup> Put on the complete armour of Yahweh, with a view to your having power to stand against the strategies of the adversary; Because our struggle is not against blood and flesh, but, against the principalities, against the authorities, against the world—holders, of this darkness, against the spiritual forces of wickedness in the heavenlies. For this cause, take up the complete armour of Yahweh, in order that ye may receive power to withstand in the evil day, and, all things, having accomplished, to stand! Stand therefore,—having girded your loins with truth, and put on the breastplate of righteousness, And shod your feet with the readiness of the glad—message of peace; With all, having taken up the shield of faith, wherewith ye shall have power, all the ignited darts of the wicked one, to quench; Eph. 6:11-16

<sup>97</sup> Then said Yahweh unto Moses, Go in unto Pharaoh,—then shalt thou say unto him—Thus, saith Yahweh,—Let my people go, that they may serve me. But, if thou art, refusing, to let them go, lo! I, am plaguing all thy boundaries with frogs; Ex. 8:1-2

<sup>98</sup> And the men said unto Lot, Whom, besides, hast thou here? Son—in—law, and thy sons and thy daughters, and all that thou hast in the city, bring thou forth out of the place; For we are about to destroy this place,—for, great, is the outcry of them unto the face of Yahweh, so that Yahweh hath sent us to destroy it. Gen. 19:12-13

<sup>99</sup> Nevertheless, I have against thee, that thou sufferest the woman Jezebel, she who calleth herself a prophetess, and is teaching and leading astray my own servants to commit lewdness and to eat idol—sacrifices; and I gave her time, that she might repent,

first but if they do not repent, then justice can be administered by pain and or death. Yahweh will always take full credit for His judgments.<sup>100</sup> Hurricanes, earthquakes and tornadoes will never come from Yahweh unless he foretells their arrival, by a prophet, thereby warning the righteous people to flee His judgment. Prophets or messengers, sent by Yahweh or Christ, will always warn the people of impending doom first. This allows the people to repent before judgment is unleashed. Righteous men, such as Lot and his daughters, were warned beforehand, allowing them to flee His anger. Righteous individuals could also be given instructions on how to avoid His judgment.<sup>101</sup>

The Old Covenant believers viewed Yahweh through a dimmer window than we have today. Yahweh spoke to Moses in the Old Covenant, while now He has spoken unto us through His Son, who has interpreted unto us the Father, in His fullness. Moses longed for a day when all of Yahweh's people could have spirit.<sup>102</sup> Today is that day! Spirit allows us to know and understand the things of Yahweh.<sup>103</sup> Yahoshua also unveiled the adversary and his kingdom.<sup>104</sup> These unveilings had never before been revealed in the capacity we now see them. We now see a Father of love, life and healing. We also see a spiritually wicked kingdom where deception, death and destruction are it's objective. In the Old Covenant, Yahweh was presented as the Good Guy and the Bad Guy but now we see clearly that He is only the Good Guy. The Bad Guys have now been revealed. They are the slanderer, his workers and men. Our conflict with evil is never caused by Yahweh but is the result of;

1. the curse that resulted from the sin of Adam and Eve;
2. the result of sin;
3. the result of the spiritual forces of wickedness in the heavenlies.

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and she willeth not to repent out of her lewdness. Lo! I cast her into a bed, and them who are committing adultery with her, into great tribulation,—except they repent out of her works; Rev. 2:20-22

<sup>100</sup> Then said Yahweh unto Moses, Rise thou early in the morning, and station thyself before Pharaoh,—then shalt thou say unto him—Thus, saith Yahweh, Elohim of the Hebrews, Let my people go, that they may serve me; for, this time, am, I, sending all my plagues unto thy heart, and amongst thy servants, and amongst thy people,—to the intent thou mayest get to know, that there is none like me, in all the earth. For, now, might I have put forth my hand, and smitten thee and thy people, with pestilence,—and thou shouldst have secretly disappeared from the earth; but, in very deed, for this purpose, have I let thee remain, for the purpose of showing thee my might,—and that my name may be celebrated in all the earth. Ex. 9:13-16

<sup>101</sup> And Yahweh will pass along to plague the Egyptians, and, when he beholdeth the blood upon the upper beam, and upon the two door-posts, then will Yahweh pass over the entrance, and not suffer the destroyer to enter into your houses, to inflict on you the plague. Ex. 12:23

<sup>102</sup> But Moses said unto him, Art, thou, jealous for, me? Oh would that, all the people of Yahweh, were prophets! Yea, let Yahweh put his spirit upon them! Num. 11:29

<sup>103</sup> 1Co 2:12 But, as for us,—not the spirit of the world, have we received, but the spirit which is of Yahweh,—that we might know the things which, by Yahweh, have been given in favour unto us:

<sup>104</sup> Lu 11:18 And, if, even Satan, against himself hath become divided, how shall his kingdom stand? because ye are saying that, in Beelzebul, am I casting out the demons.

## Appendix A

### **Demons, Diabolos & Satan Were Basically Unknown In the Old Covenant**

#### **Old Covenant Usage**

07700 dv shed *shade* (demon = 2)

De 32:17 They sacrificed to mischievous demons, to a No-El, elohims whom they knew not,—New ones lately come in, Your fathers never shuddered at them!

Ps 106:37 Yea they sacrificed their sons and their daughters to mischievous demons;

#### **New Covenant Usage**

1140 daimonion daimonion *dahee-mon'-ee-on* (demon = 60)

Mt 7:22 Many, will say unto me, in, that, day, Lord! Lord! did we not, in thy name, prophesy, and, in thy name, cast, demons, out,—and, in thy name, many works of power, perform?

Mt 9:33 And, the demon being cast out, the dumb man spoke; and the multitudes marveled, saying,—Never, was it seen thus, in Israel.

Mt 9:34 [[But, the Pharisees, beg to say, In the ruler of the demons, is he casting out the demons.]]

Mt 10:8 Be curing, the sick, raising, the dead,—cleansing, lepers, casting out, demons: freely, ye have, received, freely, give.

Mt 11:18 For, John, came, neither eating nor drinking, and they say—A demon, he hath!

Mt 12:24 But, the Pharisees, hearing it, said, This one, doth not cast out the demons, save in Beelzebul ruler of the demons.

Mt 12:27 And, if, I, in Beelzebul, am casting out the demons, In whom are, your sons, casting them out? Wherefore, they, shall be, judges of you.

Mt 12:28 But, if, in Yahweh's Spirit, I, am casting out the demons, then doubtless hath come upon you unawares, the kingdom of Yahweh!

Mt 17:18 And Yahoshua rebuked it; and the demon came out of him,—and cured was the boy, from that hour.

Mr 1:34 and he cured many that were sick with divers diseases, and, many demons, he cast out, and suffered not the demons to be talking,—because they knew him [[to be Christ]].

Mr 1:39 and he came, making proclamation, into their synagogues, throughout the whole of Galilee,—and, was casting the demons out.

Mr 3:15 and to have authority to cast out the demons;

Mr 3:22 ¶ And, the Scribes who from Jerusalem had come down, were saying—He hath, Beelzebul; and—In the ruler of the demons, casteth he out the demons.

Mr 6:13 and, many demons, were they casting out,—and were anointing with oil, many sick, and were curing them.

Mr 7:26 Now, the woman, was a Grecian, a Syrophoenician by race,—and she was requesting him that, the demon, he would cast forth out of her daughter.

Mr 7:29 and he said to her—Because of this word, go thy way, the demon hath gone forth out of thy daughter;

Mr 7:30 and, departing unto her house, she found the child laid prostrate on the couch, and the demon gone forth.

Mr 9:38 John said unto him—Teacher! we saw someone, in thy name, casting out demons,—and we forbade him, because he was not following with us.

Mr 16:9 ¶ [And, arising early, on the first of the week, he was manifested, first, unto Mary the Magdalene, from whom he had cast, seven demons.

Mr 16:17 Signs, moreover, shall follow, them who have believed,—these:—In my name, shall they cast, demons, out, with tongues, shall they speak,—[[and, in their hands,]] they shall take up, serpents;

Lu 4:33 And, in the synagogue, was a man having a spirit of an impure demon; and he cried out with a loud voice—

Lu 4:35 And Yahoshua rebuked it, saying—Hold thy peace! and go forth from him. And the demon, throwing him into the midst, went forth from him, doing him no hurt.

Lu 4:41 And demons also were going forth from many; crying aloud, and saying—Thou, art the Son of Yahweh. And, rebuking them, he suffered them not be talking; because they knew him to be, The Christ.

Lu 7:33 For John the Immerser hath come, neither eating bread nor drinking wine, and ye say—A demon, he hath:

Lu 8:2 and certain women, who had been cured from evil spirits and infirmities,—Mary, the one called Magdalene, from whom seven demons had gone forth,

Lu 8:27 And, when he went forth upon the land, there met him a certain man, out of the city, having demons; and, for a considerable time, he had put on no garment, and, in a house, would not abide, but among the tombs.

Lu 8:30 And Yahoshua questioned him—What name hast thou? And, he, said—Legion! because many demons had entered into him.

Lu 8:33 And the demons, going forth from the man entered into the swine; and the herd rushed down the cliff, into the lake, and were choked.

Lu 8:35 And they went forth to see what had happened; and came unto Yahoshua, and found the man from whom the demons had gone forth, sitting, clothed, and of sound mind, near the feet of Yahoshua,—and they were struck with fear.

Lu 8:38 And the man from whom the demons had gone forth, began to beg of him, that he might be with him; but he dismissed him, saying—

Lu 9:1 ¶ And, calling together the twelve, he gave them power and authority over all the demons, and to be curing, diseases;

Lu 9:42 And, while yet he was coming, the demon tare him, and mangled him. But Yahoshua rebuked the impure spirit, and healed the boy, and gave him back to his father.

Lu 9:49 But John, answering, said—Master! we saw some one, in thy name, casting out demons,—and we forbade him, because he followeth not with us.

Lu 10:17 ¶ And the seventy[[-two]] returned, with joy, saying—Lord! even the demons, submit themselves unto us, in thy name!

Lu 11:14 ¶ And he was casting out a demon that was dumb; and it came to pass, when the demon went out, the dumb began speaking. And the multitudes marveled;

Lu 11:15 but, some from among them, said—In Beelzebul, the ruler of the demons, is he casting out the demons;

Lu 11:18 And, if, even Satan, against himself hath become divided, how shall his kingdom stand? because ye are saying that, in Beelzebul, am I casting out the demons.

Lu 11:19 But, if, I, in Beelzebul, am casting out the demons, In whom are, your sons, casting them out? Wherefore, they, shall be, your judges.

Lu 11:20 But, if, with the finger of Yahweh, I, am casting out the demons, then doubtless unawares hath come upon you, the kingdom of Yahweh.

Lu 13:32 And he said unto them—Go and tell this fox, Lo! I am casting out demons, and, cures, am I finishing, today, and tomorrow,—

Joh 7:20 The multitude answered—A demon, thou hast: Who, is seeking, to slay, thee?

Joh 8:48 The Jews answered, and said unto him—Do, we, not, well, say: Thou, art, a Samaritan, and hast a demon?

Joh 8:49 Yahoshua answered—I, have not, a demon, but honour my Father: and, ye, dishonour me.

Joh 8:52 The Jews said unto him—Now, we know that, a demon, thou hast:—Abraham, died, and, the prophets, and yet, thou, sayest: If anyone shall keep, my word, in nowise shall he taste of death, unto times age—abiding.

Joh 10:20 But many from among them were saying—A demon, he hath, and is raving,—Why, unto him, do ye hearken?

Joh 10:21 Others, said—These sayings, are not those of one demonized,—Can, a demon, open the eyes of, the blind?

Ac 17:18 But, certain both of the Epicurean and of the Stoic philosophers, were encountering him; and some were saying—What might this picker-up-of-scrap wish to be saying? And, others—Of foreign demons, he seemeth to be a declarer: because, of Yahoshua and the Resurrection, he was announcing the joyful tidings.

1Co 10:20 On the contrary—that, the things which the nations sacrifice, unto demons, and not unto Yahweh, they sacrifice; and I wish not that ye should become, sharers together with the demons!

1Co 10:21 Ye cannot be drinking—a cup of the Lord, and a cup of demons; ye cannot be partaking of, a table of the Lord, and a table of demons.

1Ti 4:1 ¶ Howbeit, the Spirit, expressly saith—that, in later seasons, some will revolt from the faith, giving heed unto seducing spirits, and unto teachings of demons—

Jas 2:19 Thou believest that Yahweh is, one: thou doest, well—Even the demons believe, and shudder!

Re 9:20 And, the rest of mankind who were not slain by these plagues, repented not of the works of their hands,—that they should not do homage unto the demons, nor unto the idols of gold and of silver and of copper and of stone and of wood, which can neither see nor hear nor walk;

## Old Covenant Usage

Diabolos (devil or adversary = 0)

## New Covenant Usage

1228 diabolov diabolos *dee-ab'-ol-os* (slanderer = 38)

Mt 4:1 ¶ Then, Yahoshua was led up into the wilderness, by the Spirit, to be tempted by the slanderer;

Mt 4:5 Then, the slanderer taketh him with him, unto the holy city,—and he set him upon the pinnacle of the temple;

Mt 4:8 Again, the slanderer taketh him with him, into an exceeding high mountain,—and pointeth out to him all the kingdoms of the world, and their glory;

Mt 4:11 Then, the slanderer leaveth him,—and lo! messengers came near, and began ministering unto him.

Mt 13:39 And, the enemy that sowed them, is the slanderer, and, the harvest, is, the conclusion of an age, and, the reapers, are, messengers.

Mt 25:41 Then, will he say unto those also, on his left hand: Depart ye from me, accursed ones! Into the age—abiding fire, which hath been prepared for the slanderer and his messengers;

Lu 4:2 forty days,—being tempted by the slanderer; and he did eat nothing in those days,—and, when they were concluded, he hungered.

Lu 4:3 And the slanderer said to him—If thou art Yahweh's, Son, speak unto this stone; that it become bread.

Lu 4:5 And, leading him up, he shewed him all the kingdoms of the inhabited earth, in a moment of time.

Lu 4:6 And the slanderer said to him—Unto thee, will I give this authority, all together, and their glory; because, unto me, hath it been delivered up, and, to whomsoever I please, I give it:

Lu 4:13 And, having concluded every temptation, the slanderer departed from him until a fitting season.

Lu 8:12 And, those beside the pathway, are they who have heard; afterwards, cometh the slanderer, and catcheth away the word from their heart, lest, believing, they should, be saved.

Joh 6:70 Yahoshua answered them—Did not, I, make choice, of you, the twelve? And yet, from among you, one, is, an slanderer.

Joh 8:44 Ye, are, of your father—the slanderer, and, the covetings of your father, ye choose to be doing. He, was, a murderer, from the beginning, and, in the truth, he stood not; because truth is not in him: Whensoever he speaketh falsehood, of his own, he speaketh; because, false, he is, and, the father of it.

Joh 13:2 And, supper, being in progress, the slanderer, having already thrust into the heart of Judas son of Simon Iscariot, that he should deliver him up,—

Ac 10:38 How Yahweh anointed him with Holy Spirit and with power, who went about doing good and healing all that were oppressed by the slanderer, because, Yahweh, was with him.

Ac 13:10 Said—O full of all guile, and all recklessness! Son of an slanderer! Enemy of all righteousness!—Wilt thou not cease to pervert the straight ways of the Lord?

Eph 4:27 Neither be giving place unto the slanderer;

Eph 6:11 Put on the complete armour of Yahweh, with a view to your having power to stand against the strategies of the slanderer;

1Ti 3:6 Not a new convert, lest, being beclouded, into the sentence of the slanderer, he fall;

1Ti 3:7 It is needful, moreover, to have, an honourable testimony also, from them who are without, lest, into reproach, he fall, and the snare of the slanderer.

1Ti 3:11 Wives, in the same way,—dignified, not given to intrigue, sober, faithful in all things.

2Ti 2:26 And they should wake up to sobriety out of, the slanderer's, snare,—though they have been taken alive by him for, that one's, will.

2Ti 3:3 without natural affection, accepting no truce, given to intrigue, without self-control, uncivilized, unfriendly to good men,

Tit 2:3 Aged women, in the same way, in deportment, as becometh sacred persons, not given to intrigue, nor yet, to much wine, enslaved, teachers of virtue,—

Heb 2:14 ¶ Seeing therefore the children have received a fellowship of blood and flesh, he also, in like manner, took partnership in the same,—in order that, through death,—he might paralyse him that held the dominion of death, that is, the Slanderer,—

Jas 4:7 Range yourselves, therefore, under Yahweh, but withstand the slanderer, and he will flee from you:

1Pe 5:8 ¶ Be sober! be watchful! Your slanderous slanderer, as a roaring lion, is walking about—seeking to devour:

1Jo 3:8 He that is committing sin, is, of the slanderer, because, from the beginning, the slanderer is sinning. To this end, was the Son of Yahweh made manifest, in order that he might undo the works of the slanderer.

1Jo 3:10 Herein, are, manifest, the children of Yahweh, and the children of the slanderer: Whoever is not doing righteousness, is not of Yahweh, nor yet he that is not loving his brother.

Jude 1:9 Whereas, Michael, the chief-messenger, when, with the slanderer, disputing, he was reasoning about the body of Moses, durst not impose on him a defamatory sentence, but said—The Lord rebuke thee!

Re 2:10 Do not fear the things which thou art about to suffer. Lo! the slanderer is about to cast some of you into prison, that ye may be tried, and may have tribulation ten days. Become thou faithful until death, and I will give thee the crown of life.



Re 12:9 And the great dragon was cast out,—the ancient serpent, he that is called Slanderer and the Satan, that deceiveth the whole habitable world,—he was cast to the earth, and his messengers, with him, were cast.

Re 12:12 ¶ For this cause, be joyful, O heavens, and ye who, therein, are tabernacling. Woe! unto the earth, and the sea, because the Slanderer hath come down unto you, having great wrath—knowing that, but a little season, he hath.

Re 20:2 and he laid hold of the dragon, the ancient serpent, who is Slanderer and the Accuser, and bound him for a thousand years,—

Re 20:10 and, the Slanderer that had been deceiving them, was cast into the lake of fire and brimstone, where *were* both the wild-beast and the false-prophet; and they shall be tormented, day and night, unto the ages of ages.

## Old Covenant Usage

07854 Njs satan *saw-tawn*’ (adversary = 14)  
*as a spiritual opponent*

1Ch 21:1 ¶ Then the accuser stood up, against Israel,—and moved David, to number Israel.

Job 1:6 ¶ Now there came a certain day, when the sons of ElohimYahweh entered in to present themselves unto Yahweh,—so the accuser also entered, in their midst.

Job 1:7 And Yahweh said unto the accuser, Whence comest thou? And the accuser answered Yahweh, and said, From going to and fro in the earth, and wandering about therein.

Job 1:8 And Yahweh said unto the accuser, Hast thou applied thy heart unto my servant Job, that there is none like him in the earth, a man blameless and upright, one revering Yahweh and avoiding evil?

Job 1:9 And the accuser answered Yahweh, and said, Is it, for nought, that Job revereth Elohim?

Job 1:12 And Yahweh said unto the accuser, Lo! all that he hath, is in thy hand, only, against himself, do not put forth thy hand. So the accuser went forth from the presence of Yahweh.

Job 2:1 ¶ And there came a certain day when the sons of Elohim entered in, to present themselves unto Yahweh—so the accuser also entered in their midst, to present himself unto Yahweh.

Job 2:2 And Yahweh said unto the accuser, Whence comest thou? And the accuser answered Yahweh, and said, From going to and fro in the earth, and from wandering about therein.

Job 2:3 And Yahweh said unto the accuser, Hast thou applied thy heart unto my servant Job, that there is none like him in the earth, a man blameless and upright, one who revereth Elohim, and avoideth evil; and still he is holding fast his integrity, although thou movedst me against him, to swallow him up without cause.

Job 2:4 Then the accuser answered Yahweh, and said, Skin for skin, and so, all that a man hath, will he give for his life.

Job 2:6 And Yahweh said unto the accuser, Behold him! in thy hand,—only, his life, preserve thou!

Job 2:7 ¶ So the accuser went forth from the presence of Yahweh,—and smote Job with a sore boil, from the sole of his foot, unto his crown.

Zec 3:1 ¶ And he shewed me, Joshua the high priest, standing before the messenger of Yahweh,—and, the Accuser, standing at his right hand, to accuse him.

Zec 3:2 Then said Yahweh unto the Accuser, Yahweh rebuke thee, O Accuser, Yea Yahweh rebuke thee, he who is choosing Jerusalem,—Is not, this, a brand snatched out of the fire?

## New Covenant Usage

4567 satanav Satanas *sat-an-as*’ (adversary = 36)

Mt 4:10 Then saith Yahoshua unto him, Withdraw, Satan! for it is written,—The Lord thy Elohim, shalt thou worship, and, to him alone, render divine service.

Mt 12:26 And, if, Satan, is casting, Satan, out, against himself, hath he become divided,—How then shall, his kingdom, stand?

Mt 16:23 But, he, turning, said to Peter—Withdraw behind me, Satan! A snare, art thou of mine, because thou art not regarding the things of Yahweh, but the things of men.

Mr 1:13 and he was in the wilderness, forty days, tempted by Satan, and was with the wild beasts,—and, the messengers, were ministering unto him.

Mr 3:23 And, calling them near, in parables, began he to say unto them—How can, Satan, cast, Satan out?

Mr 3:26 And, if, Satan, hath risen up against himself, and become divided, he cannot stand, but hath an end.

Mr 4:15 And these are they beside the pathway where the word is sown,—and, as soon as they hear, straightway, cometh Satan, and snatcheth away the word which hath been sown into them;

Mr 8:33 But, he, turning round and looking upon his disciples, rebuked Peter, and saith—Withdraw behind me, Satan! because thou art not regarding the things, of Yahweh, but the things, of men.

Lu 4:8 And, answering, Yahoshua said to him—It is written: The Lord thy Elohim, shalt thou worship, and, unto him alone, render divine service.

Lu 10:18 And he said unto them—I was beholding Satan, when, like lightning, out of heaven, he fell!

Lu 11:18 And, if, even Satan, against himself hath become divided, how shall his kingdom stand? because ye are saying that, in Beelzebul, am I casting out the demons.

Lu 13:16 But, this woman, being a daughter of Abraham, whom Satan had bound, lo! eighteen years, was there not a needs—be that she should be loosed from this bond, on the day of rest?

Lu 22:3 But Satan entered into Judas, him called Iscariot, being of the number of the twelve;

Lu 22:31 Simon! Simon! lo! Satan, hath claimed you, to sift as wheat;

Joh 13:27 And, after the morsel, then, entered, Satan, into that man. Yahoshua, therefore, saith unto him—What thou art doing, do quickly!

Ac 5:3 But Peter said—Ananias! wherefore did Satan fill thy heart, that thou shouldst deal falsely with the Holy Spirit, and keep back part of the price of the field?

Ac 26:18 To open their eyes; that they turn from darkness unto light, and the authority of Satan unto Yahweh, that they may receive remission of sins, and an inheritance among them who have been made holy by the faith respecting me.

Ro 16:20 Howbeit, the Elohim of peace, will crush Satan under your feet shortly. The favour of our Lord Yahoshua, be with you.

1Co 5:5 To deliver such a one as this, unto Satan, for the destruction of the flesh,—that, the spirit, may be saved in the day of the Lord.

1Co 7:5 Be not depriving one another—unless perhaps by consent for a season, that ye may have leisure for prayer, and, again, may be together,—lest Satan be tempting you by reason of your want of self-control.

2Co 2:11 Lest we should be overreached by Satan, for, of his thoughts, we are not ignorant.

2Co 11:14 And no marvel! for, Satan himself, doth transfigure himself into a messenger of light!

2Co 12:7 Wherefore, lest I should be unduly lifted up, there was given to me a thorn in the flesh, a messenger of Satan, that he might buffet me,—lest I should be unduly lifted up.

1Th 2:18 Wherefore, we desired to come unto you—even, I, Paul, both once and again,—and, Satan, thwarted us.

2Th 2:9 Whose, presence, *shall be* according to an inworking of Satan, with all manner of mighty work and signs and wonders of falsehood,

1Ti 1:20 Of whom are Hymenaeus and Alexander; whom I have delivered unto Satan, that they may be taught by discipline not to be defaming.

1Ti 5:15 For, already, some have turned aside after Satan:

Re 2:9 I know thy tribulation, and destitution, nevertheless, thou art, rich, and the profane speech from among them who affirm that they themselves are, Jews, and they are not, but a synagogue of Satan.

Re 2:13 I know where thou dwellest, where, the throne of Satan, is; and thou art holding fast my name, and didst not deny my faith, even in the days of Antipas, my witness, my faithful one, who was killed near you, where, Satan, dwelleth.

Re 2:24 But, unto you, I say,—the rest who are in Thyatira, as many as have not this teaching, such as have not come to know the deep things of Satan, as they say, I do not cast upon you any other burden;

Re 3:9 Lo! I give them of the synagogue of Satan, who are affirming themselves to be, Jews, and are not,—but say what is false,—lo! I will cause them, that they shall have come, and shall bow down before thy feet, and shall get to know that, I, loved thee.

Re 12:9 And the great dragon was cast out,—the ancient serpent, he that is called Adversary and the Satan, that deceiveth the whole habitable world,—he was cast to the earth, and his messengers, with him, were cast.

Re 20:2 and he laid hold of the dragon, the ancient serpent, who is Adversary and the Accuser, and bound him for a thousand years,—

Re 20:7 And, as soon as the thousand years, shall be ended, the Accuser shall be loosed out of his prison,



# What Happens when a Person Dies?

## *(Death, Hell and Greek Mythology)*

*(When quoting scriptures, from the Rotherham Emphasized Bible New Testament,  
I will substitute the Hebrew word Yahoshua for Jesus, Yahweh and Elohim for God and the LORD and Anointed for Christ.)*

Greek mythology is embedded in some of the teachings of the Christian Church today. The concepts of hell, the immortality of the soul, disembodied spirits and judgment given upon death all came from Greek Mythology. The Word of Yahweh<sup>105</sup> does not teach the above doctrines. Our Fathers Word teaches that when people die, whether good or evil, they all go to sheol, which is a state of sleep. They await, in the state of sleep, for the Parousia<sup>106</sup> of the Lord or the resurrection of the just or the resurrection of the unjust. The unjust will perish (be destroyed) and be cast into the lake of fire and the just will eventually live on the new earth (Paradise) age-abiding with Yahweh and His Son Yahoshua<sup>107</sup>. There are hundreds of clear verses in the Word of Yahweh that verify the above statements. Are there a few difficult verses that apparently contradict the clear verses? Yes! We do not make a doctrine out of a few difficult verses, as the Christian Church has done, when it contradicts the hundreds of clear verses. The difficult verses must be understood in the light of the clear verses.

## Immortality of the Soul and disembodied spirits

### The Apostles' Creed

*"I Believe in the Resurrection of the Body"*

*or is it*

*'the Resurrection of the Dead?'*

The Apostles' Creed and most Christian Church's statement of beliefs state, "I believe in the resurrection of **'the body'**." The Word of Yahweh never makes this statement but does promise the, "resurrection of the dead." Men have replaced Yahweh's words, 'the dead,' with the words, 'the body.' Why? Does death separate us from Yahweh as the Psalm<sup>108</sup> says, or does death unite us with Yahweh, as is taught by most Christians? If death unites us with Yahweh, then death becomes our friend rather than our enemy as was written in I Corinthians 15:26. If we are united with Yahweh immediately upon death we must be disembodied spirits awaiting the resurrection of our bodies. If death unites us with Yahweh, then, when a believer is sick I should pray for his death in order that he could enter Heaven and live a wonderful life. It would be selfish on my part to pray for his

<sup>105</sup> The name of the Creator Ex. 3:15

<sup>106</sup> 3952 parousia parousia *par-oo-see'-ah* 1) presence 2) the coming, arrival, advent 2a) the future visible return from heaven of Jesus, to raise the dead, hold the last judgment, and set up formally and gloriously the kingdom of God

<sup>107</sup> The name Yahweh gave his Son.

<sup>108</sup> "For, in death, is no remembrance of thee,—In sheol, who shall give thanks unto thee" (Ps. 6:5)?

healing. My bedtime prayer for my children should be, “now I lay me down to sleep, I pray the Lord my soul to take.” The Christian hope would not be the Parousia of the Lord but death because death would immediately unite us with the Lord. The fingerprints of our adversary, whose purpose is to steal, kill and destroy are all over these Church doctrines. They are counterfeits, which are corruptions of our Father’s magnificent Word of Life.

The adversary’s mission is to corrupt or delete the words of Yahweh. In the Garden, his first recorded words were, “Can it really be that Elohim hath said” (Gen 3:1)? When we question, add to, change or delete the words of Yahweh, we no longer have the Word of Yahweh. The adversary uses men, even religious men, to corrupt Yahweh’s Word<sup>109</sup>. This corruption, by men, of our Father’s Word, has come about by ignorance<sup>110</sup> as well as malice<sup>111</sup>. We must not be deceived by the good intentions of men, because some of those men could be “false prophets, who come unto you in clothing of sheep,—while, within, they are ravening wolves” (Mt. 7:15).

The philosophies of men and the religions of the world have penetrated and influenced the teachings of Yahweh (Appendix A). One of these pagan teachings is the transmigration of the soul, otherwise known as metempsychosis<sup>112</sup>. This is the teaching that I was born a spirit being (immortal), I have a soul and I live in a body<sup>113</sup>. When the body dies, we, as disembodied spirit beings, move to a new residence while we await the resurrection of our body. With Christianity, this new residence is called Heaven, Hell, Purgatory or Limbo. Does this sound familiar? Most religions of the world (Hinduism, Buddhism etc.) believe this concept. Most religions of the world do not believe that the person who dies is really dead, awaiting the resurrection, as taught in the Word of Yahweh. When Paul was on the Hill of Mars in Athens Greece, he proclaimed to the people the resurrection of the dead. “But, certain both of the Epicurean and of the Stoic philosophers, were encountering him; and some were saying—What might this picker-up-of-scrap wish to be saying? And, others—Of foreign demons, he seems to be a declarer: because, of Yahoshua and the Resurrection, he was announcing the joyful tidings...Now, when they heard of raising the dead, some, indeed, began to mock, while, others, said—We will hear thee, concerning this, even again” (Acts 17:17,32). The resurrection of the dead, Christ being the first fruit, was the Apostle Paul’s proclamation of the good news.

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<sup>109</sup> King Jehoiakim, of Judah, took the Word of Yahweh which was written by the prophet Jeremiah and cut the scroll up and cast it into the fire (Jer. 36:23).

<sup>110</sup> Acts 15:1 And, certain persons, coming down from Judea, began to teach the brethren—Except ye be circumcised according to the custom of Moses, ye cannot be saved.

<sup>111</sup> John 8 & 10 “Ye, are, of your father—the adversary (Jn. 8:44)”

<sup>112</sup> “Metempsychosis is the passing of a human soul, after the death of its body, into the body of an animal or, in fortunate cases, into another human body...Plato incorporated it in his theory of ideas; Josephus ascribed it to the Pharisees; several heretical Christian sects from the second to the thirteenth century held it; and it was also popular among the Jews of the Middle Ages” (Collier’s Encyclopedia, Vol. 13, 1059).

<sup>113</sup> Faith Food Devotions by Kenneth E. Hagin, pg. 297

The dead, according to the Word of Yahweh, are exactly that, dead. They are referred to as, “they who have fallen asleep<sup>114</sup>”. “But we do not wish you to be ignorant, brethren, concerning them who are falling asleep,—lest ye be sorrowing, even as the rest also, who are without hope; For, if we believe that, Yahoshua, died, and rose again, so, also will, Elohim, bring forth with him, them who have fallen asleep through Yahoshua” (I Thess. 4:13,14). The teaching that we never die, only our body dies, was the same great deception proclaimed in the Garden by the adversary. “And the serpent said unto the woman, ‘Dying, ye do not die’” (Young’s, Gen. 3:4). This is the same teaching that encouraged the use of a witch, which then called up the disembodied spirit of the dead. Remember the Witch of Endor (I Sam. 28:7)? The dead, according to the Word of Yahweh, are in the state of death, sheol<sup>115</sup>, awaiting either the Parousia of the Lord for his Body (the Christian Assembly), or the resurrection of the just and unjust (I Cor. 15, I Thess. 4, Acts 24:15).

The teaching that, all men are spirit beings who live in a mortal body, actually portrays the lives of demons<sup>116</sup> or gods. Demons are spirit beings that seek to dwell in a human being or an animal. “But, when the impure spirit goes out of the man, it passes through waterless places, seeking rest,—and finds it not. Then, it says, Into my house, will I return whence I came out” (Mt. 12:43,44). The teaching that mankind are immortal spirit beings also leads Christians into the area of incarnation<sup>117</sup> and reincarnation<sup>118</sup>.

Christians teach the incarnation of Yahweh. The teaching states that Yahweh enters into an embryo, attached to Mary, which when birthed is named Yahoshua<sup>119</sup>. “God prepared a body, a special body, for this Being called the Son of God. In the Incarnation, Christ became man! Any religion that denies the Incarnation of Yahoshua of Nazareth is false.<sup>120</sup>” However the word, ‘incarnation,’ is not in the Word of Yahweh. This doctrine first appears in Latin Christian authors around about 300 A.D. A few difficult verses in the Gospel of John helped to contribute to this concept but the Gospel of John<sup>121</sup> must be interpreted in the light of the rest of the sixty-five books of Yahweh and not the contrary. The teaching that all men are immortal spirit beings, gods, having everlasting life, leads to the conclusion that all people have been incarnated or reincarnated.

According to the Word of Yahweh, mankind was originally made to rule the earth as immortals but Adam and Eve chose to sin, which led to death (Gen. 2:17, Rm. 6:23). When people are born, they are sons of adam and not sons of Elohim (Gen. 5:3). Sons of

<sup>114</sup> Mt. 27:52; Jn. 11:11,12; I Cor. 7:39, 15:6, 18,20; I Thess. 4:14,15, I Kings 2:10, 11:43, 14:20, etc.

<sup>115</sup> Ps. 6:5, 89:48 115:17, Is. 38:18, 19, Ecc. 9:10. (A Critical Lexicon and Concordance by E W Bullinger, pg. 368,369) Shades of Sheol, Death and the Afterlife in the Old Testament by Philip S. Johnston

<sup>116</sup> 1142 daimwn daimon *dah'-ee-mown* 1) a god, a goddess 1a) an inferior deity, whether good or bad 2) in the NT, an evil spirit

<sup>117</sup> Incarnation = any person or animal serving as the embodiment of a god or spirit. Webster’s New World Dictionary

<sup>118</sup> Reincarnation = rebirth (of the soul) in another body. The doctrine that the soul reappears after death in another and different bodily form. Webster’s New World Dictionary

<sup>119</sup> Faith Food Devotions by Kenneth E. Hagin, pg.349

<sup>120</sup> Faith Food Devotions by Kenneth E. Hagin, pg. 352, 353

<sup>121</sup> The Gospel of John is an Engima

adam (of the earth) are mortals. When a son of adam confesses Yahoshua as his Lord and believes with his heart that Yahweh raised Yahoshua from among the dead, he receives the gift of holy spirit, which is a token of his inheritance (Rm. 10:9, Acts 2:38, Eph. 1:13-14). Now this son of adam, who is a living soul, receives spirit, which is holy, and becomes a son of Elohim. 1 Thessalonians 5:23 is the only verse in our Father's word that mentions body, soul and spirit in the same verse. We must remember that I Thessalonians was written, "to the assembly of Thessalonians in Yahweh the Father, and the Lord Yahoshua Christ" (I Th. 1:1). The Thessalonians, who were living souls, had received the gift of holy spirit, which made them children of Yahweh. Bible translations have also contributed to the error that the dead are not dead.

Bible translators, excluding the "Rotherham's Emphasized Bible" and the "Young's Literal Translation of the Bible"<sup>122</sup>, have translated incorrectly the Greek word 'ek.'<sup>123</sup> when used with nekros. The phrase, 'ek nekros' (from among the dead, see Appendix B), was used forty-five times in the New Testament but the major Bible translations translated ek nekros, 'from the dead,' instead of, 'from among the dead.' "But, now, hath Christ been raised from among [ek] the dead [nekros],—a firstfruit of them who have fallen asleep" (1 Cor.15:20). If Christ was raised from among the dead then that means the dead, that he was raised from among, are still dead, which includes Moses, Elijah and Enoch. Christ was the firstfruit or the first one, from among the dead, to be raised never to die again.

Death does separate us from Yahweh, which is why we resist death to the end. Death is our enemy and not our friend. Our hope is not death but the resurrection of the dead (Acts 23:6). "But now, hath Christ been raised from among the dead,—a firstfruit of them who have fallen asleep; For, since indeed, through a man, came death, through a man, also cometh the raising of the dead; For, just as, in the Adam, all die, so, also, in the Christ, shall all be made alive. But, each, in his own rank:—A firstfruit, Christ, after that, they who are the Christ's, in his presence [Parousia]" (I Cor. 15:20-23). Christ was the firstfruit from sheol<sup>124</sup> who would never return. The rest of mankind will arise in the future. "For, this, unto you, do we say, by a word of the Lord,—that, we, the living who are left unto the Presence (Parousia) of the Lord, shall in nowise get before them who have fallen asleep; Because, the Lord himself, with a word of command, with a chief-messenger's voice, and with a trumpet of Yahweh, shall descend from heaven,—and, the dead in Christ, shall rise, first, After that, we, the living who are left, together with them, shall be caught away, in clouds, to meet the Lord in the air:—and, thus, evermore, with the Lord, shall we be" (I Thess. 4:15-17)!

<sup>122</sup> Young's translated ek nekros, 'out of the dead.'

<sup>123</sup> 1537 ek ek ek or ex ex ex a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause; literal or figurative; ; prep 1) out of, from, by, away from.

<sup>124</sup> Psalms 16:10, Acts 2:27 For thou wilt not abandon my soul to sheol, neither wilt thou suffer thy man of lovingkindness, to see corruption:



# Resurrection of the Just and the Unjust and a Day of Judgment

Christians are taught, as also Greek Mythology teaches, that when you die only your body dies and you live on in another form. Upon the death of your body, you as a spirit, are judged immediately and are sent either to Heaven or Hell. There is no need of a future judgment. In contrast, the Word of Yahweh talks of a future day when the dead, who did not take part in the first resurrection in Revelation 20:6, will be raised and judged in the second resurrection. This day is a 'Judgment Day.' Those who are not written in the book of life will be thrown into the lake of fire, which is called the second death (Mt. 25:41, Rev. 20:11-15). This 'Judgment Day' does not occur upon death but after the one thousand year reign of the Christ. "And I saw a great white throne, and him that was sitting thereon, from whose face fled the earth and heaven, and, place, was not found for them. And I saw the dead, the great and the small, standing before the throne; and, books, were opened, and, another book, was opened, which is, the book, of life; and the dead, **were judged**, out of the things written in the books, according to their works. And the sea gave up the dead that were in it, and, death and hades, gave up the dead that were in them; and they **were judged**, each one, according to their works. And, death and hades, were cast into the lake of fire. This, is, the second death—the lake of fire. And, if anyone was not found, in the book of life, written, he was cast into the lake of fire" (Rev. 20:11-15).

Yahweh has placed people in one of three groups in I Corinthians 10:32: the Hebrews (Israel, Bride of Christ), the Nations (non Hebrews, Gentiles, just and unjust) and the Assembly of Elohim (Body of Christ). What happens after death is dependent upon whether you are a Hebrew, a Gentile or a part of the Assembly of Elohim. Christians are part of the Assembly of Elohim.

## *The Sequence of Events after death.*

*"There shall be a resurrection of the dead, both of the just and unjust" (Acts 24:15).*

The Just and the Bride of Christ, Israel

- 1.) All die and go to sheol, the state of death, sleep. "And Jacob rent his garments...Surely I will go down unto my son mourning to sheol" (Gen. 37:34,35)! David said, "For thou wilt not abandon my soul to sheol" ((Ps. 16:10).
- 2.) The resurrection of the just. "Happy and holy, is he that hath part in the first resurrection: upon these, the second death, hath no authority; but they shall be priests of Yahweh and of the Christ, and shall reign with him for the thousand years" (Rev. 20:6).
- 3.) The resurrection of the unjust occurs one thousand years after the resurrection of the just. "And I saw a great white throne... And I saw the dead, the great and the small, standing before the throne...And, if anyone was not found, in the book of life, written, he was cast into the lake of fire." (Rev. 20:11,12,15).

## **The Assembly of Christ, His Body**

*“The revelation of a sacred secret, in age-past times kept silent” (Rm. 16:25).*

- 1.) Not all will die and go to sheol. “Lo! a sacred secret, unto you, do I declare:—we shall not, all, sleep, but we shall, all, be changed” (I Cor. 15:51, I Thess. 4:15).
- 2.) A Parousia of the Lord for his Assembly, his Body. This event occurs before the resurrection of the just and the unjust and before the Day of Yahweh, which is the Book of Revelation. “For, this, unto you, do we say, by a word of the Lord,—that, we, the living who are left unto the Presence [Parousia] of the Lord, shall in nowise get before them who have fallen asleep; Because, the Lord himself, with a word of command, with a chief-messenger’s voice, and with a trumpet of Yahweh, shall descend from heaven,—and, the dead in Christ, shall rise, first, After that, we, the living who are left, together with them, shall be caught away, in clouds, to meet the Lord in the air :—and, thus, evermore, with the Lord, shall we be” (I Thess. 4:15-17)!

## **Does Hell exist in the Bible?**

The meaning of the word “Hell,” for most Christians, is “the place where fallen angels live and to which sinners and unbelievers go after death for torment and eternal punishment.”<sup>125</sup> I would also add to this definition that most people believe that Satan is the ruler or king of Hell and Hell’s location is under the earth. This place called “Hell” does not exist in the Bible, as we shall see. The word “Hell” is used 54 times in the King James Version of the Bible and 16 times in the NIV Bible. This word should not be a part of a Christian’s vocabulary because it is not a part of Yahweh’s vocabulary. Two Bibles where “Hell” is not used, are, “Young’s Literal Translation of the Holy Bible” and “Rotherham’s Emphasized Bible,” which also is a literal translation. Where did the word “Hell” come from?

“Etymologically, hell is a hidden place. It goes back ultimately to the Indo-European word “kel” = cover, hide, which has contributed an extraordinary number of words in English, including cell, cellar, conceal, helmet and hull.”<sup>126</sup> The Hebrew word that was sometimes translated hell in the King James, is “Sheol.” The Greek words that are sometimes translated Hell are Hades (same meaning as Sheol), Gehenna (Valley of Hinnom) and Tartarus.

The “Hell,” as we know it, primarily evolved from Greek mythology beginning around 600 B.C. The Greeks had a “Three-Story Universe.” (See page 12) The top story was heaven, the middle story was earth and the bottom story was the underworld. A god named “Hades,” known as the “Zeus of the Underworld”, ruled the underworld. This is where we get our tradition that Satan is the ruler of a place called Hell (Underworld), just as Hades

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<sup>125</sup> Webster’s New World Dictionary of the American Language

<sup>126</sup> Arcade Dictionary of Word Origins, by John Ayto

was the ruler of the Underworld. Satan does not rule a place called “Hell” but is ruling in the heavenlies.

Satan is called the prince of the authority of the air in Ephesians 2:2. In chapter 6 we are told that we do not struggle with flesh and blood but against spiritual forces of wickedness in the heavenlies. Yahoshua spoke to his disciples after they took control over demons, “I was beholding the Adversary, as lightning from the heaven having fallen”(Luke 10:18). In Revelation 12:7-13 we see that Satan and his messengers are cast out of heaven to earth in the day of tribulation. Satan and his messenger’s locations are in the heavens not in a place called Hell. The Greeks also taught, as do most religions, that the soul of man is immortal. Yahweh’s Word teaches otherwise.

The Greeks taught that the good people went to Elysium (Paradise) and the evil people went to Hades (Hell), or Tartarus (Hell) and they all lived forever without the body. This concept states that all of mankind has everlasting life. Living in Hell is not a good life but none the less, it is still an everlasting life. The Word of Yahweh states in Romans 6:23, “For, the wages of sin, is death; but, Yahweh’s gift of favor, is life age-abiding, in Christ Yahoshua our Lord.” The immortality of the soul is a lie from Satan that goes back to the Garden of Eden. The Word of Yahweh teaches that, “for Yahweh did so love the world, that His Son—the only begotten—He gave, that every one who is believing in him may not perish [apollumi, be destroyed], but may have life age-abiding” (John 3:16). The opposite of life age-abiding is death, to perish or to be destroyed. The people who do not believe and disobey what Yahweh says shall perish. To perish is not to live an everlasting life in the Underworld. The Greek word translated “perish,” in John 3:16, is the word “apollumi” which means “to destroy, to be utterly and finally ruined and destroyed, to be lost, brought to naught, put to death.”<sup>127</sup> (See Appendix C) The unbeliever will not live an everlasting life in Hell but will perish, be destroyed, be cast into the lake of fire.

The Lake of Fire is the avenue by which those who are not written in the Book of Life shall perish. “And if any one was not found written in the scroll of the life, he was cast to the Lake of the Fire” (Rev. 20:15). Being cast into the Lake of Fire is the second death. The Lake of Fire is only used in the Book of Revelation and is Biblical while Hell is not. The Lake of Fire is not an underground kingdom ruled by Satan where people with everlasting life, and no bodies, are presently being tormented (by evil spirits withholding water from them) by fire. It is a lake that burns with fire and brimstone. Does fire and brimstone remind us of another event in the Bible? “And Yahweh hath rained upon Sodom and upon Gomorrah brimstone and fire from Yahweh, from the heavens... he [Abraham] looked on the face of Sodom and Gomorrah, and on all the face of the land of the circuit, and saw, and lo, the smoke of the land went up as smoke of the furnace” (Gen. 19:24-28). Fire and brimstone consumes and destroys life (Num. 17:35). The people of Sodom and

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<sup>127</sup> A Critical Lexicon and Concordance, Bullinger

Gomorrah were destroyed or perished, as will also the people not written in the Book of Life. Only three will be thrown into the Lake of Fire alive.

“And the beast was taken, and with him the false prophet who did the signs before him, in which he led astray those who did receive the mark of the beast, and those who did bow before his image; living they were cast—the two—to the lake of the fire, that is burning with brimstone” (Rev. 19:20). The beast and the false prophet will be thrown, alive, into the Lake of Fire, while Satan will join them 1000 years later. “And the Devil, who is leading them astray, was cast into the Lake of Fire and Brimstone, where *are* the beast and the false prophet, and they shall be tormented day and night—to the ages of the ages” (Rev. 20:10). Satan does not rule the Lake of Fire as Hades did with the Underworld but in contrast is thrown into the Lake of Fire, alive. The dead, who are not written in the Book of Life, are not thrown into the Lake of Fire until the end of Christ’s 1,000 year reign. Then where are the dead now?

The dead go to Sheol, not Gehenna nor Tartarus. The Holy Spirit, by the written word, reveals to us the characteristics of Sheol (Hades in the Greek text). “For in death is no remembrance of thee, in Sheol who shall give thanks unto thee” (Ps. 6:5)? Psalm 6:5 is a good example of comparing death with being asleep. “The dead, cannot praise Yah, nor any that go down into silence” (Ps. 115:17). “For, sheol, cannot praise thee Nor, death, celebrate thee,—They who go down to the pit cannot wait for thy faithfulness. The living, the living, he, can praise thee, As I do this day,—A father, to his children, can make known thy faithfulness” (Is. 38:18,19). “By looking at the occurrences of the word Sheol, it will teach:

1. That as to direction it is down.
2. That as to place it is in the earth.
3. That as to nature it is put for the state of death. Sheol therefore means the state of the dead;
4. And finally, as to duration, the dominion of Sheol or the grave will continue until, and end only with, resurrection, which is the only exit from it.<sup>128</sup>,”

“Hades’ is a heathen word (a word of human origin) and comes down to us surrounded with heathen traditions, which had their origin in Babel, and not in the Bible, and have reached us through Judaism and Romanism. Sheol is a word with Divine origin.<sup>129</sup>,” To illustrate that Sheol and Hades are the same word, we refer you to Acts 2:27 and Psalms 16:10 which both state the same Words of Yahweh, one in Hebrew and the other in Greek. The Greek word, Gehenna is also translated, “Hell” in most translations.

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<sup>128</sup> A Critical Lexicon and Concordance, Bullinger

<sup>129</sup> A Critical Lexicon and Concordance, Bullinger

“Gehenna is the Greek word for, Valley of Hinnom, a valley near Jerusalem. The name was derived from the act of burning carrion, by means of ever-burning fire. Probably used by our Lord as a symbol for a notion of a devouring judgment fire, which was current prior to the possible employment of Gehenna in this sense.<sup>130</sup>” Gehenna was not the Underworld, nor did Satan rule it, nor are people presently being tormented there. It was a valley, possibly a city dump, used as a symbol for the Lake of Fire. The Valley of Hinnom also had a history of human sacrifice and Baal worship. “And, he, burned incense, in the valley of the son of Hinnom,-and burnt his sons, in the fire, according to the abominable ways of the nations, whom Yahweh dispossessed from before the sons of Israel” (2 Chronicles 28:3). “And they have built the high places of Topheth, which is in the valley of the son of Hinnom, To burn up their sons and their daughters in the fire,—Which I commanded not, Neither came it up on my heart” (Jeremiah 7:31). “And have built the high places of Baal, which are in the valley of Ben-hinnom, To cause their sons and their daughters to pass through unto Molech, Which I commanded them not Neither came it up on my heart, That they should do this horrible thing,—Causing, Judah, to sin” (Jeremiah 32:35)! The history of the Valley of Hinnom was well known to the Hebrews. Yahoshua used the Valley of Hinnom as a figure for the Lake of Fire. “And be not afraid of those killing the body, and are not able to kill the soul, but fear rather Him who is able both soul and body to destroy [same word as perish in John 3:16] in Gehenna” (Mt. 10:28). One last word translated “Hell” is the Greek word “Tartarus.”

“For if Yahweh messengers who sinned did not spare, but with chains of thick gloom, having cast *them* down to Tartarus, did deliver *them* to judgment, having been reserved”(II Peter 2:4). Tartarus is a place where certain messengers (angels) have been kept bound for future judgment. No people are there, nor is Satan ruling, nor does it has anything to do with fire and brimstone but its characteristics are pits of gloom. Tartarus is used only once in the Word of Yahweh. For more information on Tartarus refer to “The Companion Bible, by E.W. Bullinger, appendix 25 (The Nephilim) or Christian Educational Services.

We have discovered, from Yahweh’s Word, that Satan abides in heaven not in a place called Hell. He is the prince of the authority of the air not a ruler of an everlasting fiery kingdom. Man is not immortal but can choose immortality if he makes Yahoshua his Lord. If he rejects Yahoshua he will perish in the Lake of Fire, which is the second death. Satan, the beast and the false prophet will be thrown in the Lake of Fire alive. We also learned that all people who have died are not alive in heaven or in hell but they are asleep (in Sheol) until they are resurrected. We should use the phrase “Lake of Fire,” which is in Yahweh’s Word, and not the word “Hell,” which brings with it’s usage, meanings of: Immortal souls, Disembodied spirits, The Underworld, Satan ruling a fiery kingdom, Sinners being everlastingly tormented.

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<sup>130</sup> A Critical Lexicon and Concordance, Bullinger

## Conclusion

When people die, they are in the “state of death,” sheol, where there is no remembrance (Ps. 6:5, Is. 38:18,19). They stay asleep (dead) until they are awakened, from among the dead, by the Lord Yahoshua at the appointed time (I Thess. 4:13-18, I Cor. 15:35, Rev. 20:6,14,15). When the dead are awakened they will receive either, life age-abiding and eventually live in Paradise (on the new earth) or they will perish, which is the second death (Jn. 3:16, Is. 35, Rev. 20:14). The first awakening of the dead occurs when Christ returns in the air for his Body, the Assembly (I Thess 4:16). The Lord Yahoshua shall descend from heaven and the dead in Christ shall rise (clothed with incorruptible bodies) and those that are alive in Christ (clothed with immortal bodies) will meet the Lord in the air (I Thess. 4:17, I Cor. 15:53). Christ and his Assembly will return to the earth to battle the beast and his armies during the Tribulation, the Day of Yahweh (Rev. 19:11-21, Joel 2:31). The adversary is then bound for one thousand years. The second awakening of the dead occurs in Revelation 20:4 after the tribulation. These are the just of Israel, the Bride of Christ. A new heaven and earth will be established and the Body and the Bride of Christ will live with our Lord for one thousand years (I Thess. 4:17, Rev. 19:14). After one thousand years has occurred, the accuser is then loosened out of his prison to be defeated and thrown into the Lake of Fire, along with death and sheol (Rev. 20). (The beast, the false prophet and the adversary are the only ones thrown into the Lake of Fire, alive (Rev. 19:20, 20:10.) The third awakening of the dead occurs after the thousand-year reign of Christ (Rev. 20:5,11). These are ‘the unjust’ and possibly, ‘the just’ who lived and died during Christ’s thousand year reign. Christ then delivers the Kingdom unto his Elohim and Father, so that Yahweh may be, all things in all (I Cor. 15). The holy city, New Jerusalem, will then come down out of heaven and Yahweh Elohim of host<sup>131</sup> and the Lamb will sit upon their thrones. Yahweh will dwell with men in Paradise, as He originally did in the Garden of Eden (Rev. 21:3). We shall render divine service unto our Father and we shall reign unto the age of ages with our Father and our brother, Yahweh and Yahoshua (Rev. 21,22).

(A difficult section of the scriptures concerning death is, “The rich man and the poor man in Luke 16:19-31,” which has cause many Christians to confuse Hades and the Underworld with the teaching of Yahoshua. The attached article, “The Parable of the Rich Man and Lazarus” will give a possible explanation of these scriptures on the next page.)

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<sup>131</sup> Lord God Almighty

# **The Parable of the Rich Man and Lazarus**

*(A possible explanation of Luke 16:19-31)*

A parable is a short, simple, story from which a moral lesson may be drawn. The moral lesson is the purpose of the story. For example, a parable (story) that would portray a moral lesson in our society is the story of Santa Claus. The lesson to be drawn would be to be good to one another. The Santa Claus story itself is fiction. The parable of the Rich Man and Lazarus is fiction used to teach a moral lesson.

The moral lesson is, “No domestic is able to serve two lords, for either the one he will hate, and the other he will love; or one he will hold to, and of the other he will be heedless; you are not able to serve Yahweh and mammon” (Luke 16:13). The Pharisees, who were lovers of money, were openly sneering at Yahoshua (Luke 16:14). The parable is addressed to the Pharisees.

The Jewish people, the people Yahoshua was sent to, had pagan beliefs as part of their religion. They lived in a Greek culture with Greek mythology, which had become part of their religion. One example of this is the transmigration of the soul or reincarnation, in which the Greeks believed and it had been accepted by some Jews. “And passing by, he saw a man blind from birth, and his disciples asked him, saying, ‘Rabbi, who did sin, this one or his parents, that he should be born blind’” (John 9:1,2). How could a man sin before he was born? Only if he existed before birth and had sinned in his former life. Another example is that the Sadducees did not believe in angels, or spirits, or resurrection, while the Pharisees believed in all three (Acts 23:6-8). The Greeks did not believe in a resurrected body. “And having heard of a rising again of the dead, some, indeed, were mocking, but others said, ‘We will hear you again concerning this’” (Acts 17:32).

As we have seen, in the scriptures, the Pharisees believed in angels and this is to whom the parable was addressed. The parable is a story based on Greek and Jewish Mythology. How this is determined, is by comparing the facts. “And it came to pass, that the poor man died, and that he was carried away by the messengers to the bosom of Abraham” (Luke 16:22). “The bosom of Abraham” is a foreign phrase in the Word of Word of Yahweh because it is not used in any other place. It is mentioned in, “The Works of Josephus.”<sup>132</sup> Josephus was a Jewish historian writing around 100 A.D. I suggest that Josephus’ discourse on Hades be

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<sup>132</sup> The Works of Josephus, Translated by William Whiston, Josephus’ discourse to the Greeks concerning Hades, pg. 813. also see the paper, ‘The Jewish mindset concerning Death, Hades, Angels & the Bosom of Abraham in the 1<sup>st</sup> Century’ by Chuck Cunningham

read to understand what Abraham's bosom means. This phrase would be based on Jewish Mythology. The use of Hades, in this chapter, is another example of Greek Mythology.

The rich man could not cross the chasm, as in Greek Mythology. "And the rich man also died, and was buried; and in the Hades having lifted up his eyes, being in torments... and having cried, he said, Father Abraham, deal kindly with me, and send Lazarus... And Abraham said... between us and you a great chasm is fixed, so that they who are willing to go over from hence unto you are not able, nor do they from thence to us pass through" (Luke 16:22-26). "Hades and Persephone, King and Queen of the Underworld, rule over a gloomy realm inhabited by fearful monsters and shades of the dead...Enforcing death's utter finality, the couple permits no one (except a few heroes) to escape Hades' confines. The, "Odyssey," pictures Hades' realm, eternally dark and cheerless, as the permanent prison of all dead souls; only a few of Zeus's favorites are sent to the Isles of the Blest (also called Elysium), an earthlike paradise. As Greek concepts of individual responsibility developed over time, however, many poets and philosophers argued that a person's behavior in this life determined one's fate after death. After the sixth century B.C., the old Homeric view of Hades' realm was typically modified to accommodate all righteous souls in Elysium, with the wicked atoning for their crimes in Tartarus.<sup>133</sup>" According to the Bible, all people go to Sheol (Hades) but according to this parable only the evil go to Hades (Sheol).

King David and Jacob both spoke of going to Sheol. David spoke, "You wilt not leave my soul to Hades [sheol], nor wilt You give Thy Kind One to see corruption" (Acts 2:27, Ps. 16:8-11). "For David did not go up to the heavens" (Acts 2:34). Why? Because he is in Sheol. Jacob also said, "For—I go down mourning unto my son, to Sheol,' and his father weepeth for him" (Gen. 37:35).

People err when taking this parable as a literal teaching about the next life. They also overlook the fact that it does not mention Heaven or Gehenna or Yahweh or resurrection or that people are asleep not alive. Actually, Abraham is in Yahweh's position and, "The bosom of Abraham," has replaced Heaven while Hades has replaced Gehenna (symbol of the Lake of Fire).

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<sup>133</sup> Classical Mythology, Stephen L. Harris – Gloria Platzner, pg. 193.



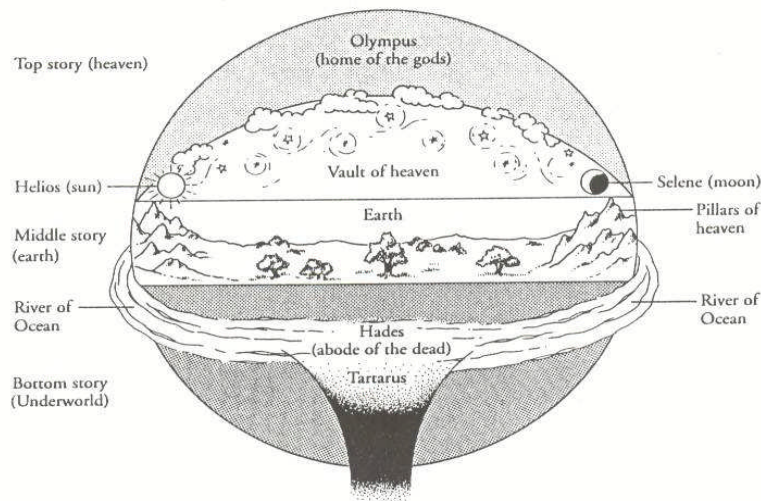


FIGURE 1-7 The "Three-Story Universe." Following ancient traditions from the Near East, Greek mythographers conceived of the earth as a massive disc surrounded by a watery waste, the circular River of Ocean. The physical heavens arched overhead like an inverted bowl, the edges of which were supported by mountainous pillars—or held up by Atlas, the mightiest Titan. The Olympian gods lived somewhere above the clouds. Beneath the earth lay the eternally dark kingdom of Hades, a vast subterranean cavern housing the dead. Tartarus, a deep pit beneath Hades's main level, served as a prison for fallen Titans and the souls of notorious sinners.

## Evolving Ideas about the Afterlife

### Hades's Evolution

For all its gloom, even the Homeric Underworld depicts the human soul as too important to suffer total extinction at death, granting it a tenuous survival and some retention of individual identity. This view of Hades pictures it as a Freudian or Jungian dreamlike state in which disembodied souls, like sleepers caught in a nightmare, experience a paralysis that renders them unable to control their actions or environment. Souls float helplessly amid flickering shadows, insubstantial as clouds that dissolve and reform without purpose or volition. For Homer, death is being trapped in a murky dreamland where the rational will loses all ability to make choices or influence events.

After the rise of philosophy made logic and ethics the supreme modes of interpreting existence, many Greek thinkers came to believe that the cosmos embodied moral absolutes and that its divine rulers distinguished between good and evil souls, assigning them qualitatively different fates after death. Following Pythagoras and Plato, many poets and philosophers envisioned an ingeniously compartmentalized Hades, an afterworld divided into contrasting regions such as Elysium and Tartarus, each representing a positive or negative aspect of the human psyche. Some authors implied that souls entered a spiritual dimension in which all potentialities, for good or ill, could reach full expression.

Incapable of empirical proof, notions about the afterlife have always been the province of myth. A realm teeming with the subconscious mind's sharpest anxieties and terrors, the Underworld is at once a repository of the psyche's unacknowledged potential for destructiveness and a wish-fulfilling projection of hope. Although Hades spawns monsters that are distorted images of human instincts, appetites, and emotions—Gorgons and ghouls that haunt troubled minds—it also serves humanity's need to become ultimately like its gods, enjoying an eternal perpetuation of the individual ego in a paradise resembling a perfect earth. With its undying conviction that human consciousness is the central pivot on which the cosmos turns, Greek humanism eventually succeeds in transforming the Hades myth into an affirmation of humanity's unique value.

# **Appendix A**

## **The Jewish and Greek mindset concerning Death and the Immortality of the Soul in the 1st Century. by Josephus**

Josephus was a Jewish historian (not a Christian) who was born AD 37/38, and died early in the 2<sup>nd</sup> century. He joined the party of the Pharisees at the age of nineteen. After the fall of Jerusalem, Josephus went to Rome, where he settled down as a client and pensioner of the emperor, whose family name, Flavius, he adopted.

He had access to first-rate sources, both published and unpublished: the works of Nicolas of Damascus, historiographer to Herod the Great, supplied a detailed record of that monarch's career; official records were placed at his disposal; he consulted the younger Agrippa on various details concerning the origin of the Jewish war. This same Agrippa had an encounter with the Apostle Paul, whom he charged in bantering vein, with trying to make a Christian of him (Acts 26:28). Josephus works were completed in AD 93<sup>134</sup>.

“Josephus’ discourse to the Greeks concerning Hades” (see attached) gives us an insight to the beliefs of the 1<sup>st</sup> Century Jews concerning the events, which occur after death. This Jewish/Greek belief system cannot be found in the Old Testament. This belief system must have been in the minds of the Jews Yahoshua was teaching. The parable of the Rich Man and Lazarus as illustrated in Luke 16:19 is an excellent example of this Jewish/Greek belief.

Enjoy!

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<sup>134</sup> The New Bible Dictionary, Douglas pg. 660

AN EXTRACT OUT OF  
JOSEPHUS' DISCOURSE TO THE GREEKS CONCERNING HADES

1. Now as to Hades, wherein the souls of the righteous and unrighteous are detained, it is necessary to speak of it. Hades is a place in the world not regularly finished; a *subterraneous* region, wherein the light of this world does not shine; from which circumstance, that in this region the light does not shine, it cannot be but there must be in it perpetual *darkness*. This region is allotted as a place of custody for souls, in which angels are appointed as guardians to them, who distribute to them *temporary punishments*, agreeable to everyone's behavior and manners.

2. In this region there is a certain place set apart, as a *lake of unquenchable fire*, whereinto we suppose no one hath hitherto been cast; but it is prepared for a day *aforedetermined* by God, in which one righteous sentence shall deservedly be passed upon all men; when the unjust and those that have been disobedient to God, and have given honor to such idols as have been the vain operations of the hands of men, as to God himself, shall be adjudged to this *everlasting punishment*, as having been the causes of defilement; while the just shall obtain an *incorruptible* and never-fading *kingdom*. These are now indeed confined in Hades, but not in the same place wherein the unjust are confined.

3. For there is one descent into this region, at whose *gate* we believe there stands an archangel with an host; which *gate* when those pass through that are conducted down by the angels appointed over souls, they do not go the same way; but the just are guided to the *right hand*, and are led with hymns, sung by the *angels* appointed over that place, unto a region of *light*, in which the just have dwelt from the beginning of the world; not constrained by necessity, but ever enjoying the prospect of the good things they see, and rejoice in the expectation of those new enjoyments, which will be peculiar to every one of them, and esteeming those things beyond what we have here; with whom there is no place of toil, no burning heat, no piercing cold, nor are any briers there; but the countenance of the *fathers* and of the just, which they see always smiles upon them, while they wait for that rest and *eternal new life in heaven*, which is to succeed this region. This place we call *The Bosom of Abraham*.

4. But as to the unjust, they are dragged by force to the *left hand* by the angels allotted for punishment, no longer going with a good will, but as prisoners driven by violence; to whom are sent the angels appointed over them to reproach them and threaten them with their terrible looks, and to

thrust them still downwards. Now those angels that are set over these souls, drag them into the neighborhood of hell itself; who, when they are hard by it, continually hear the noise of it, and do not stand clear of the hot vapor itself; but when they have a nearer view of this spectacle, as of a terrible and exceeding great prospect of fire, they are struck with a fearful expectation of a future judgment, and in effect punished thereby; and not only so, but where they see the place [or choir] of the *fathers* and of the just, even hereby are they punished; for a *chaos* deep and large is fixed between them; insomuch that a just man that hath compassion upon them cannot be admitted, nor can one that is unjust if he were bold enough to attempt it, pass over it.

5. This is the discourse concerning Hades, wherein the souls of all men are confined until a proper season, which God hath determined, when he will make a resurrection of all men from the dead, not procuring a transmigration of souls from one body to another, but raising again those very bodies, which you Greeks, seeing to be dissolved, do not believe [their resurrection]: but learn not to disbelieve it; for while you believe that the soul is created, and yet is made immortal by God, according to the doctrine of Plato, and this in time, be not incredulous; but believe that God is able, when he hath raised to life that body which was made as a compound of the same elements, to make it immortal; for it must never be said of God, that he is able to do some things, and unable to do others. We have therefore believed that the body will be raised again; for although it be dissolved, it is not perished; for the earth receives its remains, and preserves them; and while they are like *seed*, and are mixed among the more fruitful soil, they flourish, and what is *sown* is indeed sown *bare grain*; but at the mighty sound of God the Creator, it will sprout up, and be raised in a *clothed* and *glorious* condition, though not before it has been dissolved, and mixed [with the earth]. So that we have not rashly believed the resurrection of the body; for although it be dissolved for a time on account of the original transgression, it exists still, and is cast into the earth as into a potter's furnace, in order to be formed again, not in order to rise again such as it was before, but in a state of purity, and so as never to be destroyed any more; and to everybody shall its own soul be restored; and when it hath *clothed itself* with that body, it will not be subject to misery, but, being itself pure, it will continue with its pure body, and rejoice with it, with which it having walked righteously now in this world, and

never having had it as a snare, it will receive it again with great gladness: but as for the unjust, they will receive their bodies not changed, not freed from diseases or distempers, nor made glorious, but with the same diseases wherein they died, and such as they were in their unbelief, the same shall they be when they shall be faithfully judged.

6. For all men, the just as well as the unjust, shall be brought before *God the word*; for to him hath *the Father committed all judgment*; and he in order to *fulfill the will of his Father*, shall come as judge, whom we call *Christ*. For Minos and Rhadamanthus are not the judges, as you Greeks do suppose, but he whom *God even the Father hath glorified*; concerning whom we have elsewhere given a more particular account, for the sake of those who seek after truth. This person, exercising the righteous judgment of the Father towards all men, hath prepared a just sentence for everyone, according to his works; at whose judgment seat when all men, and angels, and demons shall stand, they will send forth one voice, and say, *just is thy judgment*; the rejoinder to which will bring a just sentence upon both parties, by giving justly to those that have done well an *everlasting fruition*; but allotting to the lovers of wicked works *eternal punishment*. To these belong *the unquenchable fire*, and that without end, and a certain fiery *worm never dying*, and not destroying the body, but continuing its eruption out of the body with never-ceasing grief; neither will sleep give ease to these men, nor will the night afford them comfort; death will not free them from their punishment, nor will the interceding prayers of their kindred profit them; for the just are no longer seen by them, nor are they thought worthy of remembrance; but the just shall remember only their righteous actions whereby they have attained *the heavenly kingdom*, in which there is no sleep, no sorrow, no corruption, no care, no night, no day measured by time, no sun driven in his course along the circle of heaven by necessity; and measuring out the bounds and conversions of the seasons, for the better illumination of the life of men; no moon decreasing and increasing, or introducing a variety of seasons, nor will she then moisten the earth; no burning sun, no Bear turning round [the pole], no Orion to rise, no wandering of innumerable stars. The earth will not then be difficult to be passed over, nor will it be hard to find out the court of Paradise, nor will there be any fearful roaring of the sea, forbidding the passengers to walk on it: even that will be made easily passable to the just, though it will not be void of moisture. Heaven will not then be uninhabitable by men; and it will not be impossible to discover the way of ascending thither. The earth will not be uncultivated, nor require too much labor of men, but will bring forth its fruits of its own ac-

cord, and will be well adorned with them. There will be no more generations of wild beasts, nor will the substance of the rest of the animals shoot out any more; for it will not produce men, but the number of the righteous will continue, and never fail, together with righteous angels, and spirits [of God], and with his word, as a choir of righteous men and women that never grow old and continue in an incorruptible state, singing hymns to God, who hath advanced them to that happiness, by the means of a regular institution of life; with whom the whole creation also will lift up a perpetual hymn from *corruption to incorruption* as glorified by a splendid and pure spirit. It will not then be restrained by a bond of necessity, but with a lively freedom shall offer up a voluntary hymn, and shall praise him that made them, together with the angels, and spirits, and men now *freed from all bondage*.

7. And now, if you Gentiles will be persuaded by these motives, and leave your vain imaginations about your pedigrees, and gaining of riches and philosophy, and will not spend your time about subtleties of words, and hereby lead your minds into error, and if you will apply your ears to the hearing of the inspired prophets, the interpreters, both of God and of his word, and will believe in God, you shall both be partakers of these things, and obtain the good things that are to come, you shall see the ascent into the immense heaven plainly, and that kingdom which is there; for what God hath now concealed in silence [will be then made manifest] *what neither eye hath seen, nor ear hath heard, nor hath it entered into the heart of man the things that God hath prepared for them that love him*.

8. In whatsoever ways I shall find you in them shall I judge you entirely; so cries the end of all things. And he who hath at first lived a virtuous life, but towards the latter end falls into vice, these labors by him before endured, shall be altogether vain and unprofitable, even as in a play, brought to an ill catastrophe. Whosoever shall have lived wickedly and luxuriously may repent; however, there will be need of much time to conquer an evil habit, and even after repentance his whole life must be guarded with great care and diligence, after the manner of a body, which, after it hath been a long time afflicted with a distemper, requires a stricter diet and method of living; for though it may be possible, perhaps, to break off the chain of our irregular affections at once,—yet our amendment cannot be secured without the grace of God, the prayers of good men, the help of the brethren, and our own sincere repentance and constant care. It is a good thing not to sin at all; it is also good, having sinned, to repent,—as it is best to have health always; but it is a good thing to recover from a distemper. *To God be glory and dominion for ever and ever.* Amen.

# Appendix B

## ek nekros

*(from among the dead)*

Matthew 17:9 And, as they were coming down out of the mountain, Yahoshua commanded them, saying—Unto no one, may ye tell the vision, until the Son of Man, from among the dead shall arise.

Mark 6:14 ¶ And King Herod heard,—for, famous, had become his name; and he was saying—John the Immerser hath arisen from among the dead, and, for this cause, are the powers working mightily in him;

Mark 9:9 And, as they were coming down out of the mountain, he charged them, that, unto no one, they should narrate what they had seen, save whenever the Son of man, from among the dead should arise.

Mark 9:10 And, the word, they held fast unto themselves, discussing what was, the rising from among the dead.

Mark 12:25 For, when, from among the dead, they rise, they neither marry, nor are given in marriage, but are like messengers in the heavens.

Luke 16:31 But he said unto him—If, unto Moses and the Prophets, they do not hearken, neither, if one, from among the dead, should arise, would they be persuaded.

Luke 20:35 But, they who have been accounted worthy, that age, to obtain, and the resurrection that is from among the dead, neither marry, nor are given in marriage;

Luke 24:46 and said unto them—Thus, it is written, That the Christ, should suffer, and arise from among the dead on the third day;

John 2:22 When, therefore, he had been raised from among the dead, his disciples remembered, that, this, he had been saying; and they believed in the Scripture, and in the word which Yahoshua had spoken.

John 12:1 ¶ Yahoshua, therefore, six days before the passover, came unto Bethany, where Lazarus was, whom Yahoshua had raised from among the dead.

John 12:9 The great multitude of the Jews, therefore, got to know that he was, there, and came, not on account of Yahoshua only, but that, Lazarus also, they might see, whom he had raised from among the dead.

John 12:17 The multitude, therefore, that was with him when he called, Lazarus, out of the tomb, and raised him from among the dead, was bearing witness.

John 20:9 For, not yet, knew they the Scripture, that he must needs, from among the dead, arise.

John 21:14 This, already, is the third time Yahoshua was manifested unto the disciples, after he was raised from among the dead.

Acts 3:15 But, the Princely Leader of Life, ye slew:—whom, Yahweh, raised from among the dead, whereof, we, are witnesses.

Acts 4:2 Being tired out because of their teaching the people, and announcing, in Yahoshua, the resurrection from among the dead;

Acts 4:10 Be it known unto you all, and unto all the people of Israel: that, in the name of Yahoshua Christ the Nazarene,—whom, ye, crucified, whom, Yahweh, raised from among the dead, in him, doth, this man stand by, in your presence, whole.

Acts 10:41 Not unto all the people, but unto witnesses who had been fore-appointed by Yahweh, unto us, who, indeed, did eat and drink with him after his rising from among the dead.

Acts 13:30 But, Yahweh, raised him from among the dead:

Acts 13:34 And, in that he raised him from among the dead, no more destined to return unto corruption, on this wise hath he spoken—I will give unto you the faithful lovingkindnesses of David.

Acts 17:3 opening up, and setting forth, that it was needful for, the Christ, to suffer, and to arise from among the dead; and saying, This, is the Christ,—Yahoshua, whom, I, am declaring unto you.

Acts 17:31 inasmuch as he hath appointed a day, in which he is about to be judging the habitable earth in righteousness, by a man whom he hath pointed out,—offering faith unto all, by raising him from among the dead?

Romans 4:24 But for our sakes also—unto whom it is to be reckoned,—even unto them that believe upon him who raised Yahoshua our Lord from among the dead:

Romans 6:4 We were, therefore, buried together with him through our immersion into his death, in order that—just as Christ was raised from among the dead through the glory of the Father, so, we also, in newness of life should walk.

Romans 6:9 Knowing that, Christ having been raised from among the dead, no more dieth,—death, over him, no more, hath lordship,—

Romans 6:13 Neither be presenting your members as weapons of unrighteousness unto sin, but present yourselves unto Yahweh as though alive from among the dead, and your members as weapons of righteousness unto Yahweh;

Romans 8:11 If, moreover, the Spirit of him that raised Yahoshua from among the dead dwelleth in you, he that raised from among the dead Christ Yahoshua, shall make alive even your death-doomed bodies, through means of his indwelling Spirit within you.

Romans 10:7 Or, Who shall descend into the abyss? That is, to bring up, Christ, from among the dead;

Romans 10:9 That, if thou shalt confess the declaration with thy mouth—That Yahoshua is, Lord, and shalt believe with thy hear—That, Yahweh, raised him from among the dead, thou shalt be saved;—

Romans 11:15 For, if, the casting away of them, hath become the reconciling of a world, what shall, the taking of them in addition, be, but life from among the dead?

1 Corinthians 15:12 ¶ Now, if, Christ is proclaimed, that, from among the dead, he hath been raised, how say some, among you—resurrection of the dead, there is none?

1 Corinthians 15:20 ¶ But, now, hath Christ been raised from among the dead,—a firstfruit of them who have fallen asleep;

Galatians 1:1 Paul, an apostle,—not from men, nor through man, but through Yahoshua Christ, and Yahweh the Father who raised him from among the dead,

Ephesians 1:20 which he energised in the Christ, when he raised him from among the dead, and seated him at his right hand in the heavenlies,

Ephesians 5:14 Wherefore it saith—Up! thou sleeper, and arise from among the dead, and the Christ will shine upon thee.

Colossians 1:18 And, he, is the head of the body, the assembly, Who is the beginning, Firstborn from among the dead, in order that, he, might become, in all things, himself, pre-eminent;—

Colossians 2:12 Having been buried together with him in your immersion, wherein also ye have been raised together, through your faith in the energising of Yahweh—Who raised him from among the dead.

1 Thessalonians 1:10 And awaiting his Son out of the heavens—whom he raised from among the dead,—Yahoshua: Who is to rescue us out of the anger that is coming.

2 Timothy 2:8 ¶ Keep in mind Yahoshua Christ—raised from among the dead, of the seed of David,—according to my joyful message:

Hebrews 11:19 Accounting that, even from among the dead, Yahweh, was able, to raise *him*,—whence, even in similitude, he bare him away.

Hebrews 13:20 But, the Elohim of peace, He that led up from among the dead the great Shepherd of the sheep, with the blood of an age-abiding covenant,—our Lord Yahoshua,

1 Peter 1:3 Blessed be the Elohim and Father of our Lord Yahoshua Christ, Who, according to his great mercy, hath regenerated us unto a living hope, through the resurrection of Yahoshua Christ from among the dead,

1 Peter 1:21 who, through him, are faithful towards Yahweh,—Who raised him from among the dead, and glory to him gave, So that your faith and hope are directed towards Yahweh:

# Appendix C

## Perishing

622 apollumi ‘apollumi’ *ap-ol’-loo-mee* from 575 and the base of 3639; TDNT-1:394,67;

AV-perish 33, destroy 26, lose 22, be lost 5, lost 4, misc 2; 92

1) to destroy 1a) to put out of the way entirely, abolish, put an end to ruin

1b) render useless 1c) to kill

1d) to declare that one must be put to death

1e) to perish, to be lost, ruined, destroyed

John 3:16 For Yahweh, so loved, the world, that, his Only Begotten Son, he gave,—that, whosoever believeth on him, might not perish [apollumi], but have life age-abiding.

John 10:28 And, I, give unto them life age-abiding, and in nowise shall they perish [apollumi], unto times age-abiding; and no one shall carry them off out of my hand.

1 Corinthians 1:18 For, the discourse which concerns the cross, unto them, indeed, who are perishing [apollumi], is, foolishness; but, unto them who are being saved—unto us, it is, Yahweh’s power.

2 Corinthians 2:15 That, of Christ, a grateful odor, are we, unto Yahweh,—in them who are being saved, and in them who are being lost [apollumi]:

2 Corinthians 4:3 And, even if our glad-message is veiled, in them who are perishing [apollumi], it is veiled,

2 Thessalonians 2:10 And with all manner of deceit of unrighteousness, in them who are destroying [apollumi] themselves, because, the love of the truth, they did not welcome, that they might be saved;

2 Peter 3:9 ¶ The Lord is, not slack, concerning his promise, as some count, slackness; but is long-suffering with regard to you, not being minded that any should perish [apollumi], but that, all, unto repentance, should come.

Matthew 10:28 And be not in fear, by reason of them that are killing the body,—and, the soul, are not able to kill. But fear, rather, him who is able, both soul and body, to destroy [apollumi] in gehenna!

## Some other usages of apollumi

Matthew 2:13 ¶ Now, when they had retired, lo! a messenger of the Lord, appeareth by dream unto Joseph, saying, Arise, take unto thee the child and its mother, and flee into Egypt, and be there, until I tell thee,—for Herod is about to seek the child, to destroy [apollumi] it.

Matthew 12:14 ¶ And the Pharisees, going forth, took, counsel, against him, to the end that, him, they might destroy [apollumi]

## Old Testament Scriptures

Psalms 37:20 For, the lawless, shall perish, and, the foes of Yahweh, be like the glory of the meadows, They have vanished! In smoke, have they vanished!

Psalms 37:28 For, Yahweh, loves justice, and will not forsake his men of lovingkindness, Unto times age-abiding, have the perverse been destroyed,—and the seed of the lawless, been cut off.

Psalms 104:35 Sinners shall be consumed out of the earth And, the lawless, no more, shall exist,—Bless, O my soul, Yahweh, Praise ye Yah!

Psalms 145:20 Yahweh preserves all who love him, but, all the lawless, will he destroy.





# Receive the Blessing of Abraham

*(When quoting scriptures, from the Rotherham Emphasized Bible New Testament, I will substitute the Hebrew word Yahoshua for Jesus, Yahweh and Elohim for God and the LORD and Anointed for Christ.)*

## *The Blessing from Yahweh that was upon Abraham's life Can be upon Your life!*

Yahweh's blessing upon Abram made him exceedingly fruitful. He obtained riches, children, long life, health, protection from his enemies and most importantly, he received communion with the Creator, Yahweh. We also are the seeds, the descendants, of Abraham.<sup>135</sup> Yahweh's will for us is that we can also receive His baraking (blessing), resulting in our lives being exceedingly fruitful.<sup>136</sup> The blessing poured out upon us will be in the proportion to which we obey, believe and act upon Yahweh's written and spoken words. Yahweh said unto Abram, "Come out of thy land that I may bless thee" and Abram "Came according to that which Yahweh had spoken."<sup>137</sup> We also, as children of Yahweh, have been asked to "Come out of the world" that He may be able to barak us.

The Hebrew word translated blessing is 'barak.' Barak means, "to endue with power for success, prosperity, fecundity (fruitfulness), longevity etc."<sup>138</sup> Yahweh is the only source of barak. "His presence confers blessing, and it is only in His name that others can confer blessing. Indeed, Yahweh's name, the manifestation of his personal, redemptive, covenant-keeping nature, is at the heart of all blessing...Yahweh demonstrates from Gen. 12 onward that He alone has power to bestow this blessing. In the patriarchal narratives, blessing is linked very specifically to reproductive powers. The lesson is clear. Yahweh gives life. Neither god, nor man, nor rite can do so. Nor does Yahweh have to be cajoled into giving His blessing.<sup>139</sup> He wishes to give it to all who will trust Him.<sup>140</sup>" The first usage of barak is Genesis 1:22; "And Elohim blessed [barak] them [animals], saying,—Be fruitful and multiply, and fill the waters in the seas, and let, the birds, multiply in the land." The second usage of barak is Genesis 1:28; "And Elohim blessed [barak] them [Adam & Eve],

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<sup>135</sup> Now, if, ye, are of Christ, by consequence ye are, Abraham's seed, according to promise, heirs. Gal. 3:29

<sup>136</sup> And what the surpassing greatness of his power unto us who believe,—according to the energy of the grasp of his might which he energised in the Christ, when he raised him from among the dead, and seated him at his right hand in the heavenlies...Now, unto him who is able to do, above all things, exceeding abundantly above the things which we ask or conceive,—according to the power which doth energise itself within us, Eph. 1:19-20, 3:20

<sup>137</sup> And Yahweh said unto Abram: Come thou on thy way, Out of thy land and out of the place of thy birth, and out of the house of thy father,—Unto the land that I will show thee; That I may make thee into a great nation, And bless thee, and make great thy name, And become thou a blessing; That I may bless them who bless thee, But, him who maketh light of thee, will I curse,—So shall be, blessed in thee, all the families of the ground. And Abram came on his way, according to that which Yahweh had spoken unto him, and Lot came with him,—now, Abram, was seventy-five years old, when he came forth out of Haran. Gen. 12:1-4

<sup>138</sup> Theological Wordbook of the Old Testament by Harris, Archer, Waltke; pg. 132, Vol. 1.

<sup>139</sup> That I may bless them who bless thee, But, him who maketh light of thee, will I curse,—So shall be, blessed in thee, all the families of the ground. Gen. 12:3

<sup>140</sup> Theological Wordbook of the Old Testament by Harris, Archer, Waltke; pg. 132, Vol. 1.

and Elohim said to them—Be fruitful and multiply and fill the earth, and subdue it,—and have dominion over the fish of the sea, and over the bird of the heavens, and over every living thing that moveth on the land.” Yahweh blessed [barak] Noah and his sons after the flood, and said to them, “Be fruitful and multiply, and fill the earth” (Gen. 9:1). In the above three usages, barak is linked to being fruitful and having dominion over the earth.

Abram and Sarai were baraked by Yahweh because they obeyed His voice.<sup>141</sup> Obedience to the revelation He gives us, whether written in His Word or given by revelation (word of knowledge, word of wisdom and discerning of spirits),<sup>142</sup> is absolutely necessary in order to receive in full His blessing. Disobeying Yahweh’s revelation results in His blessing being hindered. For example, Yahweh gave the revelation to the children of Israel that they could take by force the land of Canaan, which was the land flowing with milk and honey. Yahweh was giving unto them, “cities great and goodly, which thou didst not build; and houses full of all good things, which thou filledst not, and hewn cisterns which thou hewedst not, vineyards and oliveyards which thou plantedst not,—and shalt eat and be full”<sup>143</sup> but the Israelites feared the report of the ten unbelieving spies, therefore turning down Yahweh’s full blessing.<sup>144</sup> Their wandering in the wilderness for 40 years was the result of their unbelief. They were still blessed in the wilderness by our Father but not in the full capacity.<sup>145</sup> Their unbelief resulted in them living in tents instead of houses; eating manna and quail instead of olives, grapes and figs; living in the wilderness instead of cities that were great and goodly!

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<sup>141</sup> Then called out the messenger of Yahweh, unto Abraham,—a second time, out of the heavens; and said, By myself, have I sworn is the oracle of Yahweh,—Because thou hast done this thing, and hast not withheld thy son, thine only one, That I will, richly bless, thee, and, abundantly multiply, thy seed, as the stars of the heavens, and as the sand which is on the lip of the sea,—that thy seed may take possession of the gate of his foes: So shall all the nations of the earth bless themselves in thy seed,—Because thou didst hearken unto my voice. Gen. 22:15-18

and Yahweh appeared unto him, and said, Do not go down towards Egypt,—Make thy habitation in the land, which I may name unto thee: Sojourn in this land, that I may be with thee, and bless thee,—for, to thee, and to thy seed, will I give all these lands, So will I establish the oath which I sware to Abraham, thy father; and will multiply thy seed as the stars of the heavens, and will give to thy seed, all these lands,—And all the nations of the earth shall bless themselves in thy seed: Because that Abraham hearkened unto my voice,—and so kept my charge, my commandments, my statutes and my laws. Gen. 26:2-5

By faith, being called, Abraham obeyed—to come forth into a place he was destined to receive for an inheritance; and he came forth, not well knowing whither he was coming. Heb. 11:8

<sup>142</sup> I Cor. 12:7-10

<sup>143</sup> Deu. 6:10-11

<sup>144</sup> And they took in their hand of the fruit of the country, and bare it down unto us,—and brought us back word, and said, Good, is the land, which, Yahweh our Elohim, is giving unto us. Nevertheless ye were not willing to go up,—but rebelled against the bidding of Yahweh, your Elohim; and murmured in your tents, and said, Because Yahweh hated, us, hath he brought us forth out of the land of Egypt,—to deliver us into the hand of the Amorites, to destroy us. Whither, are, we, to go up? Our own brethren, have made our heart melt, saying—A people greater and taller than we, cities large and walled-up into the heavens,—yea, moreover, sons of Anakim, have we seen there. Then I said unto you,—Ye must not tremble, nor be afraid of them: Yahweh your Elohim, who is going before you, he, will fight for you,—according to all that he did with you in Egypt, before your eyes; also in the desert which thou hast seen, where Yahweh thy Elohim carried thee as a man will carry his son, throughout all the way that ye journeyed, until ye entered as far as this place. But, in this thing, ye were putting no trust in Yahweh your Elohim: who was going before you in the way—to search out for you a place, where ye might encamp,—in the fire by night, that ye might get sight of the way wherein ye should go, and in the cloud, by day. And Yahweh heard, the voice of your words,—and was wroth, and sware—saying: Surely, not one of these men, this wicked generation,—shall see, the good land, which I sware to give unto your fathers: Deu. 1:25-35

<sup>145</sup> For, Yahweh thy Elohim, hath blessed thee, in all the work of thy hand, he hath considered thy traversing of this great desert,—these forty years, hath Yahweh thy Elohim been with thee, thou hast lacked, nothing. Deu. 2:7

“By faith, being called, Abraham obeyed...”<sup>146</sup> and thereafter came the power for success, prosperity, fruitfulness and longevity. Abram was blessed with material possessions. Pharaoh gave him flocks and herds, and he—asses, and men—servants, and maid—servants, and she—asses, and camels, resulting in him leaving Egypt being very rich in cattle, in silver and in gold.<sup>147</sup> Abimelech gave him sheep and oxen and men—servants and maid—servants.<sup>148</sup> Abram was blessed with military strength. The enemies of Abram were delivered into his hands by El Elyon (God Most High).<sup>149</sup> Abram was blessed with long life. Yahweh promised him, “thou, shalt go in unto thy fathers, in peace,—thou shalt be buried in a good old age” (Gen. 15:15). He lived for 175 years.<sup>150</sup> Yahweh appeared to Abram at the age of 99 and promised him a son from Sarai and that he was going to make him exceedingly fruitful.<sup>151</sup> Abram’s name was changed, by Yahweh, to Abraham, which means “father of a multitude.” Sarai’s name was changed to Sarah and Yahweh told Abraham, “I will barak (bless) her, yea moreover will give—from her—to thee, a son,—And I will barak (bless) her, and she shall become nations. Kings of peoples, from her, shall arise” (Gen. 17:16). Yahweh had also heard Abram’s request for Ishmael. Yahweh said, “I have heard thee; lo! I have baraked (blessed) him, and will make him fruitful, and multiply him, exceedingly,—twelve princes, shall he beget, and I will grant him to be a great nation” (Gen. 17:20). Why did Yahweh barak Ishmael? Ishmael, as we are, was Abraham’s seed. Ishmael was blessed because he was the seed of Abraham through Hagar. How much more the blessing will be upon us because we are the seed of Abraham through Sarah.<sup>152</sup>

One of the greatest acts of Abraham’s obedience was in the offering up of his son, Isaac. Yahweh told Abraham, “Take, I pray thee, thy son, thine only one, whom thou lovest [ahab], even, Isaac, and get thee into the land of Moriah,—and cause him to ascend there, as an ascending—sacrifice, on one of the mountains, which I shall name unto thee” (Gen. 22:2). Abraham obeyed but a messenger stopped him and said, “for, now, know I that, one who reverest Elohim, thou art, when thou hast not withheld thy son, thine only one, from me... Because thou hast done this thing, and hast not withheld thy son, thine only one, That I will, richly barak (bless), thee, and, abundantly multiply, thy seed, as the stars of the

<sup>146</sup> By faith, being called, Abraham obeyed—to come forth into a place he was destined to receive for an inheritance; and he came forth, not well knowing whither he was coming. Heb. 11:8

<sup>147</sup> and, with Abram, dealt he well for her sake,—so that he came to have flocks and herds, and he—asses, and men—servants, and maid—servants, and she—asses, and camels. Gen. 12:16; So Abram came up out of Egypt, he and his wife and all that he had, and Lot with him, towards the South. Now, Abram, was very rich,—in cattle, in silver, and in gold. Gen. 13:1-2

<sup>148</sup> Then took Abimelech sheep and oxen, and men—servants and maid—servants, and gave to Abraham,—and restored to him Sarah his wife. (Gen. 20:14)

<sup>149</sup> Now, Melchizedek king of Salem, had brought forth bread and wine,—he, being priest of El Most High. So he blessed him, and said,—Blessed be Abram, of El Most High, possessor of *the* heavens and earth; And blessed be El Most High, who hath delivered thine enemies into thy hand. So he gave unto him a tenth of all. Gen. 14:18-20

<sup>150</sup> Now, these, are the days of the years of the life of Abraham, which he lived,—a hundred and seventy-five years. Gen. 25:7

<sup>151</sup> And I will make thee fruitful, exceedingly, and grant thee to be nations,—Yea, kings, out of thee, shall come forth; Gen. 17:6

<sup>152</sup> Yet, even the son of the bondwoman, will I appoint to become, a nation, because, thy seed, he is. Gen. 21:13 For it is written, that, Abraham, had two sons—one by the bondmaid, and one by the free woman; But, he that was of the bondmaid, after the flesh, had been born, whereas, he that was of the free woman, through means of a promise. Gal. 4:22-23

heavens, and as the sand which is on the lip of the sea,—that thy seed may take possession of the gate of his foes: So shall all the nations of the earth barak (bless) themselves in thy seed,—Because thou didst hearken unto my voice.” (Gen. 22:12-18). Abraham’s great reward for hearkening unto the voice of Yahweh was that he would be richly baraked. A manifestation of Abraham being richly baraked is that his body was complete, even past the age of 100. Sarah died at the age of 127,<sup>153</sup> which made Abraham 137 years old. He had six other children from the age of 137 to 175.<sup>154</sup> These children came from the man who at the age of 99 laughed in his heart and said, “...To one a hundred years old, shall a child be born? And shall, even Sarah, who is ninety years old, give birth” (Gen. 17:17)? Yahweh was with Abraham! Abraham was a baraked man as also would Isaac become. Why? Isaac was the seed of Abraham and he obeyed the voice of Yahweh.

Yahweh appeared to Isaac, when there was a famine in the land and said, “...Do not go down towards Egypt,—Make thy habitation in the land, which I may name unto thee: Sojourn in this land, that I may be with thee, and barak (bless) thee,—for, to thee, and to thy seed, will I give all these lands, So will I establish the oath which I swore to Abraham, thy father; and will multiply thy seed as the stars of the heavens, and will give to thy seed, all these lands,—And all the nations of the earth shall barak (bless) themselves in thy seed: Because that Abraham hearkened unto my voice,—and so kept my charge, my commandments, my statutes and my laws” (Gen. 26:2-5). If Isaac would have disobeyed Yahweh and had gone to Egypt then Yahweh could not have been with him and baraked him in the capacity desired. Isaac did obey Yahweh by staying in the land that was experiencing a famine. The reward of his obedience was that he waxed exceedingly great; reaping a hundred fold from sowing; possessions of flocks, and possessions of herds, and a large body of servants.<sup>155</sup> Yahweh was with Isaac! Yahweh’s blessing upon Isaac was visible to mankind. Abimelech told Isaac that, “We, saw plainly, that Yahweh was with thee” (Gen. 26:28)! People should be making this statement about our lives.

Jacob was exceedingly baraked by Yahweh, even though his father-in-law abused him. Yahweh, standing by Jacob said, “I, am Yahweh, Elohim of Abraham thy father and Elohim of Isaac,—The land whereon, thou, art lying, to thee, will I give it, and to thy seed; And thy seed shall become, as the dust of the earth, and thou shalt break forth westward and eastward, and northward and southward,—And all the families of the ground shall be blessed in thee, and in thy seed. Lo! then, I, am with thee, so will I keep thee in every place whithersoever thou mayest go, and will bring thee back unto this soil,—For I will not forsake thee until I have done that of which I have spoken to thee” (Gen. 28:13-15). Laban, Jacob’s father-in-law, who was a pagan, saw that he was being materially blessed,

<sup>153</sup> And the life of Sarah came to be, a hundred and twenty-seven years,—the years of the life of Sarah. Gen. 23:1

<sup>154</sup> And Abraham took another wife, and, her name, was Keturah; and she bare to him Zimran, and Yokshan, and Medan, and Midian,—and Ishbak, and Shuah. Gen. 25:1-2

<sup>155</sup> And Isaac sowed in that land, and found, in the same year, a hundredfold,—seeing that Yahweh had blessed him. So the man waxed great,—and went on and on waxing great, until that he had waxed exceeding great. So he came to have possessions of flocks, and possessions of herds, and a large body of servants,—and the Philistines envied him. Gen. 26:12-14

by Yahweh, because of Jacob.<sup>156</sup> Yahweh gave a revelation to Jacob on how to exceedingly increase his wealth through Laban's herds.<sup>157</sup> Jacob obeyed the revelation and "thus came he to have flocks in abundance, and maid-servants, and men-servants, and camels, and asses" (Gen. 30:43). Yahweh protected Jacob, from Laban, by warning Laban, in a dream, to "take heed to thyself that thou speak not with Jacob, either good or bad" (Gen. 31:29). Jacob was exceedingly blessed because he was the seed of Abraham and he obeyed the voice of Yahweh. Yahweh was with Jacob!

Joseph, even after being sold into slavery, walked in faith and obedience to Yahweh, which resulted in him being blessed (empowered with success and prosperity). Even under extreme hardship, Yahweh's blessing on an individual can be seen. Joseph was sold to Potiphar as a slave but Yahweh was with Joseph. Potiphar "...saw, that, Yahweh, was with him,—and that, whatsoever, he, was doing, Yahweh, was causing to prosper in his hand. So Joseph found favour in his eyes, and waited upon him,—and he made him overseer over his house, and, all that he had, gave he into his hand. And it came to pass, from the time that he made him overseer in his house, and over all that he had, that Yahweh baraked (blessed) the house of the Egyptian, for Joseph's sake,—yea it came to pass, that, the baraking (blessing) of Yahweh, was with all that he had, in the house, and in the field; so that he left all that he had in the hand of Joseph, and took note with him, of nothing, save only the bread which, he himself, was eating..." (Gen. 39:3-6). Yahweh was also with Joseph when he was delivered up to the prison. "And it came to pass, that, Yahweh, was with Joseph, and extended unto him lovingkindness,—and gave him his favour in the eyes of the chief of the prison. So the chief of the prison delivered up, into Joseph's hand, all the prisoners who were in the prison,—and, of all that was doing there, he, was the doer. After nothing, was the chief of the prison looking, of whatever was in his hand,—in that, Yahweh, was with him, and, whatsoever, he, was doing, Yahweh, was causing to prosper" (Gen. 39:21-23). Joseph then became Pharaoh's second in command; "So Pharaoh took his ring from off his hand, and put it upon Joseph's hand,—and clothed him in garments of fine linen, and put the chain of gold upon his neck; and made him ride in the second chariot which belonged to him, and they cried out before him, Bow the knee! thus setting him over all the land of Egypt" (Gen. 41:42-43). Joseph, who was the seed of believing Abraham, was blessed by Yahweh for Abraham's sake and because Joseph hearkened unto Yahweh's voice. Yahweh was with Joseph!

Yahweh was with the children of Israel because they were of the seed of Abraham; they hearkened unto His voice and they walked in faith. Moses told the children of Israel, "For, Yahweh thy Elohim, hath blessed [barak] thee, in all the work of thy hand, he hath

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<sup>156</sup> And Laban said unto him, If, I pray thee, I have found favour in thine eyes, ...I have divined that Yahweh hath blessed me for thy sake... For it was, little, that thou hadst—before I came, and then it brake forth into multitude, and Yahweh blessed thee at my every step... Gen. 30:27-30

<sup>157</sup> And the messenger of Elohim said unto me in a dream, Jacob! and I said, Behold me! Then he said, Lift, I pray thee, thine eyes and behold, All the he-goats that are leaping upon the flock, are ring-straked, speckled, and dappled,—for I have seen all that, Laban, has been doing to thee. Gen. 31:11-12

considered thy traversing of this great desert,—these forty years, hath Yahweh thy Elohim been with thee, thou hast lacked, nothing. Blessed [barak], shalt thou be beyond all the peoples,—there shall not be in thee a barren male or female, nor among thy cattle; and Yahweh, will turn away, from thee, all disease,—and, as for all the sore sicknesses of Egypt which thou knowest, he will not lay them upon thee, but will put them upon all who hate thee; and thou shalt devour all the peoples whom, Yahweh thy Elohim, is delivering up unto thee, thine eye shall not look with pity upon them, neither shalt thou serve their elohims, for, a snare, would it be unto thee. Although thou mightest say in thy heart: More in number, are these nations than I,—how can, I dispossess them? thou must not be afraid of them,—thou must, remember, what Yahweh thy Elohim, did, unto Pharaoh, and unto all Egypt:” (Deu. 2:7, 7:14-18). The blessings promised to the children of Israel are listed in Deuteronomy chapter twenty-eight. Their one requirement was to “...hearken, unto the voice of Yahweh thy Elohim, to observe to do all his commandments which I am commanding thee, today, then will Yahweh thy Elohim set thee on high, above all the nations of the earth; and all these blessings [barak] shall come in upon thee, and reach thee,—because thou dost hearken unto the voice of Yahweh thy Elohim” (Deu. 28:1-2). The blessing of Abraham will be upon anyone who will hearken unto the voice of Yahweh.

What hinders believers from receiving the blessings that Abraham had upon his life? Sins, false teachings and fears are the usual obstacles that will block the blessings from Yahweh from coming upon our lives. These obstacles are the reasons for people disobeying the voice of Yahweh. Sins are easily corrected by breaking the sinning habit. False religious teachings can be a major problem because many Christian religions teach that Yahweh’s blessing is contingent upon His will and not yours, which is the opposite of what we have just read. Also many religions teach that you cannot hear from Yahweh or Christ, which also is contrary to our Father’s Word. Walking by revelation is absolutely necessary to receive Yahweh’s full blessings. Fear is also a major reason for believers not receiving the blessings of Abraham. The Israelites were originally afraid to cross into the land of Canaan, which hindered Yahweh’s blessing upon their lives. Abraham, on the other hand, left his city for the wilderness “not well knowing whither he was coming,” which can be frightening but he was exceedingly rewarded for his obedience.

We are the seed of Abraham.<sup>158</sup> The blessing of Abraham will come to us through Christ.<sup>159</sup> Yahweh will exceedingly endue us with power for success, prosperity, longevity etc., because we are the seed of Abraham. Our only requirement is to hearken unto His voice by obeying His spoken and written Words, which will require faith. Obeying words of religion or walking in fear will hinder or stop the blessings of Yahweh. We have received the spirit of Yahweh, whereby Yahweh or Christ will communicate their will to

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<sup>158</sup> “... they who are of faith, the same, are, sons, of Abraham... so then, they who are of faith, are blessed with believing Abraham” (Gal. 3:7-9).

<sup>159</sup> for ye, all, are, sons of Yahweh, through the faith in Christ Yahoshua...now, if, ye, are of Christ, by consequence ye are, Abraham’s seed, according to promise, heirs. (Gal. 3:26-29).

us by revelation or through Yahweh's written Word.<sup>160</sup> If we reject Yahweh's or Christ's voice then a blessing cannot be received in its fullness. People could see that Adam & Eve, Noah, Abraham, Isaac, Jacob and Joseph etc. were blessed (baraked) when they walked in Yahweh's will. These individuals brought glory to our Father. Their walk of faith encourages us to walk as they walked, in order that we also can receive the blessing of Abraham from our Father. We must examine our own lives and determine whether we are receiving the fullness of the blessing of Yahweh. If we are not, then we must seek His voice and submit to His will, whereby we can then hearken unto His voice, resulting in us waxing exceedingly great. People should be speaking about us, as Abimelech, Potiphar and Pharoah spoke about Yahweh's servants. They proclaimed that, "Yahweh is with them." Yahweh is in Christ and Christ is in us.<sup>161</sup> We must always remember that, "if Yahweh *is* for us, who *shall be* against us? He, at least, who his own Son did not spare, but in behalf of us all delivered him up, how shall he not also, with him, all things upon us in favour bestow" (Rm. 8:31-32)? The blessing of Abraham will come upon you if you will obey Yahweh's written and spoken Words, which requires walking in faith. "According to your believing, be it done unto you" (Mt. 9:29).

### **My Supplication for You**

That, the Elohim of our Lord Yahoshua Christ, the Father of glory, would give you a spirit of wisdom and understanding in gaining a personal knowledge of him,— The eyes of your heart having been enlightened, that ye may know—what is the hope of his calling, what the riches of the glory of his inheritance in the saints, And what the surpassing greatness of his power unto us who believe,—according to the energy of the grasp of his might which he energised in the Christ, when he raised him from among the dead, and seated him at his right hand in the heavenlies, Over—above all principality, authority, and power, and lordship, and every name that is named, not only in this age, but also in the coming one, And did put, all things, in subjection beneath his feet. And gave him to be head over all things unto the assembly, Which, indeed, is his body, the fulness of him who, the all things in all, is for himself filling up. (Eph. 1:17-23)

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<sup>160</sup> 1Co 2:12 But, as for us,—not the spirit of the world, have we received, but the spirit which is of Yahweh,—that we might know the things which, by Yahweh, have been given in favour unto us:

<sup>161</sup> Joh 14:20 In that day, shall ye get to know, That, I, am in my Father, and, ye, in me, and, I, in you.





# Isaac Newton & the Trinity

(When quoting scriptures, from the Rotherham Emphasized Bible New Testament, I will substitute the Hebrew word Yahoshua for Jesus, Yahweh and Elohim for God and the LORD and Anointed for Christ.)

Isaac Newton was an English physicist, mathematician, astronomer, natural philosopher and alchemist,<sup>162</sup> regarded by many as the greatest figure in the history of science. In optics, he invented the reflecting telescope and argued that light is composed of particles. In mathematics, Newton shares the credit with Gottfried Leibniz for the development of calculus. Newton's laws of motion and universal gravitation are taught in every physics classroom. He said, "Gravity explains the motions of the planets, but it cannot explain who set the planets in motion. Yahweh<sup>163</sup> governs all things and knows all that is or can be done."<sup>164</sup> His scientific fame notwithstanding, Newton's study of the Bible and of the early Church Fathers was among his greatest passions. One Church doctrine Newton would not accept was the doctrine of the Trinity. In England, denying the doctrine of the blessed Trinity was a criminal offense punishable by imprisonment.

Isaac Newton (1643-1727) wrote more on the Bible than he did on natural science; two and one-half million words.<sup>165</sup> He said, "I have a fundamental belief in the Bible as the Word of Yahweh, written by those who were inspired. I study the Bible daily."<sup>166</sup> Newton tested and investigated the Words of Yahweh with the scientific method of observing, hypothesizing, and testing. To Newton, his scientific and religious experiments were one and the same, observing and understanding how the world functioned. Newton saw Yahweh as the Master Creator, whose existence could not be denied in the face of the grandeur of all creation. "He being a fellow of the college named Trinity, turned to Christian theology with the same sleepless fervor he brought to alchemy. He started a notebook, writing Latin headings atop the folios: Life of Christ; Miracles of Christ; Passion, Descent, and Resurrection...The topics that most absorbed his interest were the relation of Yahweh and Christ, the Father and the Son, and most of all, *De Trinitate*, Of the Trinity. Here he swerved into what the Church would call heresy. He abjured this central dogma being taught by the Church: three persons in one Godhead, holy and undivided. He denied the divinity of Yahoshua and of the Holy Spirit."<sup>167</sup> Newton wrote to John Locke, who was a kindred spirit in the dangerous area of anti-Trinitarianism, the subject treatises on the "corruptions of Scriptures."<sup>168</sup>

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<sup>162</sup> The chemistry of the Middle Ages and the 16<sup>th</sup> century. OED

<sup>163</sup> When Isaac Newton and John Locke speak of God, they are referring to the God of Israel, who is Yahweh. In their quotes, I will replace the word God with the actual name of that God, which is Yahweh.

<sup>164</sup> Tiner, J.H. (1975). *Isaac Newton: Inventor, Scientist and Teacher*. Milford, Michigan, U.S.: Mott Media.

<sup>165</sup> <http://www.newtonproject.sussex.ac.uk/prism.php?id=43>

<sup>166</sup> Tiner 1975

<sup>167</sup> Isaac Newton by James Gleick; pg. 107

<sup>168</sup> Isaac Newton by James Gleick; pg. 145

John Locke (1632-1704) was an English philosopher, medical physician, epistemologist,<sup>169</sup> political philosopher, Christian and friend of Isaac Newton. Locke, as a political philosopher, fled to the Netherlands from 1683 to 1688 to avoid the rule of King James II. Upon his return to England, after King James II was dethroned, he wrote the "Two Treatises of Government." His writings influenced the American Revolutionaries, such as Alexander Hamilton, James Madison, Thomas Jefferson and other Founding Fathers. This influence is reflected in the American Declaration of Independence. "He believed that in a natural state all people were equal and independent, and none had a right to harm another's "life, health, liberty, or possessions." Locke also advocated governmental checks and balances and believed that revolution is not only a right but an obligation in some circumstances. These ideas would come to have a profound influence on the Constitution of the United States and its Declaration of Independence."<sup>170</sup> John Locke also wrote, "The Reasonableness of Christianity, as Delivered in the Scriptures" in 1695 and "A Paraphrase and Notes on the Epistles of St. Paul" in 1707. John Locke, a man of reason, was a devoted believer in the Divine Inspiration of the Scriptures, as was Isaac Newton.

John Locke and Isaac Newton both lived through turbulent and dangerous religious times. "James I, from which was commissioned the 1611 King James Bible, reigned from 1603-1625. His son, Charles I, reigned from 1625-1649. He was beheaded in January 1649, and the military protectorate of Puritan leader Oliver Cromwell took power, initiating a "rule of saints." On Cromwell's death, the protectorate collapsed; with the return of Charles II, son of the beheaded king, the Stuart royal house and the Anglican establishment were restored in 1660. However, conflicts about religious freedom and royal power, going back to the Elizabethan settlement of the previous century, were not resolved but only intensified during the next three decades. Specifically, what were the legal status and consequent legal rights of Protestant and Roman Catholic dissenters to the Anglican establishment? One of Charles's first regal acts (the 1660 Declaration of Breda) was to grant a general pardon to all who claimed it within forty days - a pardon that covered all crimes including those "committed against us or our royal father." In the same decree the King declared "a liberty to tender consciences, and that no man shall be disquieted or called in question for differences of opinion in matter of religion, which do not disturb the peace of the kingdom." Nonetheless, the Corporation Act of 1661 required of all "mayors and other magistrates" an "oath of allegiance and supremacy" and denied all public offices to those who had not "taken the Lord's Supper, according to the rites of the Church of England." In addition, two Conventicle Acts (in 1664 and 1670) forbade religious services in homes where five or more people sixteen years of age or over and not of the same family were present. Finally, the Test Act of 1673 (the Popish Recusants Act) added to the allegiance oaths and sacramental practice an explicit denial of transubstantiation. Catholics were thus barred from all public offices."<sup>171</sup>

<sup>169</sup> One who is versed in the theory or science of the method or grounds of knowledge. OED

<sup>170</sup> [http://en.wikipedia.org/wiki/John\\_Locke](http://en.wikipedia.org/wiki/John_Locke)

<sup>171</sup> Religion & Liberty Sept./Oct. 2000, Vol. 10, No. 5. John Bolt; <http://www.acton.org/publicat/randl/article.php?id=356>

Charles II died in 1685, his Catholic brother, James II, assumed the English throne and appointed Catholics to public office and as military officers. His grand design was to restore the Catholic faith and destroy heresy everywhere. James II fled England and the Protestants, William and Mary, were appointed jointly as king in 1689. A Bill of Rights and the Act of Toleration (See Appendix A) were drawn up and passed by Parliament on May 24, 1689. "The Act of Toleration provided full religious freedom for Protestant dissenters and pardoned all who had been penalized by the old restrictive laws. Conventicles and other assemblies for worship were permitted, provided the doors were not barred or locked, and provision was made for those reluctant to swear oaths of allegiance, provided they promised loyalty to the crown, professed belief in the Trinity (Article XIII I, A.B. and XVII), and acknowledged biblical inspiration. All of this was intended to provide "ease to scrupulous consciences in the exercise of religion" with the goal that such toleration "may be an effectual means to unite their majesties' Protestant subjects in interest and affection." The same legal toleration, however, was not granted Catholics. (Historians have observed, however, that the Act of Toleration did nurture a climate of religious freedom that also benefited Catholics.) The 1689 settlement was a major step in the development of religious freedom, but we are still a long ways from the First Amendment in the American Bill of Rights. Dissent was not legally proscribed, but the Anglican Church remained established by law. Still, thanks to 1688-89, the British crown never attempted to dictate the consciences of the American colonists, and one hundred years of religious freedom helped make the First Amendment possible, if not likely."<sup>172</sup>

The above history explains the following behavior of Isaac Newton, when he wrote to John Locke concerning the Trinity. "Newton began to send Locke treatises on the "corruptions of Scriptures [I John 5:7-8 and I Timothy 3:16],"<sup>173</sup> addressing them stealthily

<sup>172</sup> Religion & Liberty Sept./Oct. 2000, Vol. 10, No. 5. John Bolt; <http://www.acton.org/publicat/randl/article.php?id=356>

<sup>173</sup> **Newton's Views on the Corruptions of Scripture and the Church**

"Newton's history of the Church was in essence the history of its corruption from a pristine original, both in terms of its doctrine and of its relationship with the ruling state. This perversion of Christianity reached its peak in the fourth century after Christ, a period which coincided with what he took to be a monumental tampering with Scripture. Newton had noted discrepancies between different versions of the New Testament from an early period in his study, but he undertook his most serious research into putative corruptions of Scripture after conversations with John Locke in early 1690. These conversations in turn had been prompted by Locke inquiring what Newton thought of the recent 'antitrinitarian controversy', in which authors such as John Wallis and Stephen Nye (anonymously) had put forward various arguments pro or con the orthodoxy and authenticity of various passages in Scripture. Drawing on the 1657 *Polyglot* of Brian Walton and the 1675 Oxford Greek New Testament, Newton argued (in a letter to Locke of November 1690) that the earliest Greek and Latin manuscripts lacked passages that supported the Trinity. He showed by means of often convoluted arguments that two central texts invoked in support of the doctrine of the Trinity (1 John 5:7-8 -- containing the long-disputed *Johannine Comma* -- and 1 Timothy 3:16) were absent from the earliest manuscripts, but was keen to stress that his analysis was merely an unbiased assessment of the evidence. Where there did seem to be incontrovertible evidence for the authenticity of a 'doubtful' passage, Newton argued that it had been deliberately misinterpreted by certain factions, in the main by the Catholic Church in the fourth century, and that an antitrinitarian reading made more sense. As in his other studies, Newton claimed that the corruption of Scripture had been masterminded by Athanasius and his followers in the middle of the fourth century. The letter to Locke was followed up by a second missive containing critiques of series of other pro-trinitarian passages.

The initial letter to Locke raises two interesting points, the first of which is that Newton would not have sent him even an ostensibly impartial analysis of the history of the corruptions in the New Testament unless he was sure that Locke would not

to a nameless, “Friend.” These letters ran many thousands of words. You seemed curious, Newton wrote, about the truth of the text of I John 5:7: “the testimony of the three in heaven.” He placed his trust in Locke’s prudence and calmness of temper. “There cannot be a better service done to the truth than to purge it of things spurious,” he said but he nonetheless forbade Locke to publish this dangerous nonconformist scholarship.”<sup>174</sup>

### Newton and Locke 1690–1704

“It is well known that in the early 1690s Locke and Newton had an active correspondence concerning theological matters and the interpretation of various biblical works, and that Newton had engaged Locke to publish some anti-trinitarian tracts subtitled, *An Historical Account of Two Notable Corruptions of Scripture in a Letter to a Friend*. The *Historical Account* contained a textual analysis of the famous *Comma Johanneum*,<sup>4</sup> or 1 John 5:7, and 1 Timothy 3:16. Locke was to have published these papers through his friend Jean Le Clerc and would have done so had not Newton changed his mind at the last minute. Newton may have realized that, if it came to be known that he was responsible for writing *An Historical Account*, it could have had a damaging effect on his career. It certainly would have cost him his Lucasian chair at Cambridge, as it did his protégé and successor, William Whiston, who was removed in 1711 for his anti-trinitarian beliefs.”<sup>175</sup>

Newton’s beliefs are revealed in his discourse called, “Drafts on the history of the Church (Section 3).”<sup>176</sup> (See Appendix B) Some excerpts of his original writings are listed below. “I beleive in one God, the ffather almighty, maker of heaven & earth, & of all things visible & invisible, & in one Lord Iesus Christ the Son of God, who was born of the Virgin Mary, suffered under Pontius Pilate, was buried, the third day rose again from the dead: He ascended into heaven & shall come to judge the quick & the dead . And I beleive in the holy Ghost who spake by the Prophets... We are forbidden to worhsip two Gods but we are not forbidden to worship one God, & one Lord: one God for creating all things & one Lord for redeeming us with his blood. We must not pray to two Gods, but we may pray to one God in the name of one Lord. We must beleive therefore in one Lord Iesus Christ that we may behave our selves obediently towards him as subjects & keep his laws, & give him

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look unkindly upon the heretical implications of his work. Secondly, when Locke received the November 1690 letter from Newton, he sent it on to his friend Jean le Clerc, who suggested that the author (of whose identity he was unaware) should read the recent English translation of the influential *Critical History of the New Testament* (1689), written by the Oratorian priest Richard Simon. Newton found a couple of additional pieces of evidence from Simon concerning early manuscripts, but Simon’s monumental undertaking apparently left intact the main thrust of his argument. It should be pointed out, however, that Newton’s radical antitrinitarian critique of passages in Scripture and Simon’s claim that the authenticity of certain passages in Scripture could only be guaranteed by tradition both undercut standard Anglican defences of the passages in question. As this and other evidence from Newton’s notes suggest, his researches were largely independent of the interpretations of others, and were designed to appear as such in his writings. Indeed, he told Locke that he was interpreting these texts and questions in the spirit of an independent lay person, who had a duty as a Christian -- as he put it -- ‘to take up with what I can best understand’.”  
<http://www.newtonproject.sussex.ac.uk/prism.php?id=73>

<sup>174</sup> Isaac Newton by James Gleick; pg. 145

<sup>175</sup> Newton, Locke and the Trinity: Sir Isaac’s comments on Locke’s: A Paraphrase and Notes on the Epistle of St Paul to the Romans by Kim Ian Parker; pg. 41-42

<sup>176</sup> Source: Yahuda Ms. 15.3, Jewish National and University Library, Jerusalem;

<http://www.newtonproject.sussex.ac.uk/texts/viewtext.php?id=THEM00220&mode=normalized>

that honour & glory & worship which is due to him as our Lord & King or else we are not his people...We must beleive that he is exalted to the right hand of God (Acts 2 ) or is next in dignity to God the ffather Almighty, being the first begotten the heir of all things & Lord over all the creation next under God, & we must give him suitable worship...The worship which we are directed in scripture to give to Iesus Christ respects his death & exaltation to the right hand of God & is given to him as our Lord & King & tends to the glory of God the ffather. Should we give the father that worship which is due to the Son we should be Patrippassians,<sup>177</sup> & should we give the Son all that worship which is due to the father we should make two creators & be guilty of polytheism & in both cases we should practically deny the father & the son. We may give blessing & honour & glory & power unto God & the Lamb together but it must be in different respects, to God as he is God the ffather Almighty who created the heaven & earth & to the Lamb as he is the Lord who was slain for us & washed away our sins in his own blood & is exalted to the right hand of God the father. In worshipping them we must keep to the Characters given them in the primitive Creed & then we are safe. We must also beleive that Iesus Christ shall come to judge the quick & the dead, that is to reign over them with justice & judgment untill he shall subdue all rule & all. We must beleive that he sits at the right hand of God or is next in dignity to God Almighty & give him suitable worship because he humbled himself to death even the death of the cross therefore God hath highly exalted him & given him a name above every name that at the name of Iesus every knee should bow...And we must beleive that there is a holy prophetic spirit by which Moses & the Prophets & Apostles were influenced that we may study their writings as the Oracles of truth, & thereby grow in grace & in the knowledge of our Lord Iesus Christ to the end of our lives.”<sup>178</sup>

Isaac Newton’s theological writings were and still are heresies<sup>179</sup> according to the Protestant and Catholic Church. Isaac Newton, as a heretic, is in good company. The word, ‘heresy,’ is a transliteration of the Greek word, “139 airesiv hairesis *hah’-ee-res-is*,” which is sometime translated, ‘sect.’ Paul was also called a heretic by the religious rulers; “But I confess, this, unto thee,—That, according to the Way which they call a Sect [hairesis], so, I [Paul] am rendering divine service unto my father’s Elohim, believing in all the things which, throughout the law, and those which, in the prophets, are written” (Acts 24:14).<sup>180</sup> Isaac Newton was actually pointing out the error of the doctrine of the Trinity, which was introduced into the Church after the Apostle Paul’s death. Concerning this incomprehensible doctrine [Jerome](#) says, in a well-known phrase: “The [true](#) profession

<sup>177</sup> One who held, as certain early heretics, that God the Father suffered with or in the person of the Son for the redemption of man. OED

<sup>178</sup> Drafts on the history of the Church (Section 3) by Isaac Newton

<http://www.newtonproject.sussex.ac.uk/texts/viewtext.php?id=THEM00220&mode=normalized>

<sup>179</sup> Theological or religious opinion or doctrine maintained in opposition, or held to be contrary, to the ‘catholic’ or orthodox doctrine of the Christian Church, or, by extension, to that of any church, creed, or religious system, considered as orthodox. OED

<sup>180</sup> Ac 24:5 For, finding this man a pest, and moving sedition with all the Jews that are throughout the inhabited earth, a leader also of the sect [hairesis] of the Nazarenes,— Ac 28:22 But we deem it well, that, from thee, we should hear what are thine opinions; for, indeed, concerning this sect [hairesis], it is, known to us, that, everywhere, is it spoken against.

of the [mystery](#)<sup>181</sup> of the [Trinity](#) is to own that we do not comprehend it."<sup>182</sup> Newton had something to say concerning those who are fond of mysteries; "In disputable places I love to take up with what I can best understand. Tis the temper of the hot and superstitious part of mankind in matters of religion ever to be fond of mysteries, & for that reason to like best what they understand least."<sup>183</sup>

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#### <sup>181</sup> IV. THE TRINITY AS A MYSTERY

The [Vatican Council](#) has explained the meaning to be attributed to the term [mystery](#) in [theology](#). It lays down that a [mystery](#) is a [truth](#) which we are not merely incapable of discovering apart from Divine Revelation, but which, even when revealed, remains "hidden by the veil of [faith](#) and enveloped, so to speak, by a kind of darkness" (Constitution, "De fide. cath.", iv). In other words, our understanding of it remains only partial, even after we have accepted it as part of the [Divine message](#). Through [analogies](#) and types we can form a representative concept expressive of what is [revealed](#), but we cannot attain that fuller [knowledge](#) which supposes that the various elements of the concept are clearly grasped and their reciprocal compatibility manifest. As regards the vindication of a [mystery](#), the office of the natural [reason](#) is solely to show that it contains no intrinsic impossibility, that any objection urged against it on [Reason](#). "Expressions such as these are undoubtedly the score that it violates the [laws](#) of thought is invalid. More than this it cannot do.

The [Vatican Council](#) further [defined](#) that the [Christian Faith](#) contains mysteries strictly so called (can. 4). All [theologians](#) admit that the [doctrine](#) of the Trinity is of the number of these. Indeed, of all [revealed truths](#) this is the most impenetrable to [reason](#). Hence, to declare this to be no [mystery](#) would be a virtual denial of the canon in question. Moreover, our [Lord's](#) words, [Matthew 11:27](#), "No one knoweth the [Son](#), but the Father," seem to declare expressly that the plurality of [Persons](#) in the [Godhead](#) is a [truth](#) entirely beyond the scope of any [created intellect](#). The Fathers supply many passages in which the incomprehensibility of the Divine [Nature](#) is affirmed. [St. Jerome](#) says, in a well-known phrase: "The [true](#) profession of the [mystery](#) of the Trinity is to own that we do not comprehend it" (De mysterio Trinitatus recta confessio est ignoratio scientiae -- "Proem ad 1. xviii in Isai."). The controversy with the [Eunomians](#), who declared that the Divine [Essence](#) was fully expressed in the absolutely simple notion of "the Innascible" (*agennetos*), and that this was fully comprehensible by the [human mind](#), led many of the [Greek Fathers](#) to insist on the incomprehensibility of the Divine [Nature](#), more especially in regard to the internal [processions](#). [St. Basil](#), "In Eunom.", I, n. 14; [St. Cyril of Jerusalem](#), "Cat.", VI; [St. John Damascene](#), "Fid. Orth.", I, ii, etc., etc.).

<sup>182</sup> (De mysterio Trinitatus recta confessio est ignoratio scientiae -- "Proem ad 1. xviii in Isai."); The Blessed Trinity; <http://www.newadvent.org/cathen/15047a.htm>

<sup>183</sup> Isaac Newton by James Gleick; pg. 145

## Appendix A

### The English Toleration Act of 1689

**Note:** The following text has been modernized. The spelling of some words has been modernized; some words have been changed to the American spelling, emphasis (i.e., **bold** text) has been added, and paragraph numbers have been added. It is further important to note that in 1689, England had an established (i.e., official) church [The Church of England or Anglican Church]. The Church had the power to punish those whose thoughts, deeds, and/or religious loyalties suggested dissent from official Church doctrine. The Toleration Act did not repeal either the laws relating to religion, or exempt persons from the obligation to tithe (give money for the use of the Church), but the Act did require that certain practices be "tolerated." The limited access to toleration under the Act was not available to all dissenters. At best, the relevant "toleration" was only available to Trinitarian, Protestant, Christians who were willing to sign loyalty oaths and able to have their practices "Certified."

### The Toleration Act, 1689.

**An Act for Exempting their Majesties Protestant Subjects, Dissenting from the Church of England, from the Penalties of certain laws.**

**I.** Forasmuch as some ease to scrupulous consciences in the exercise of religion may be an effectual means to unite their majesties' protestant subjects in interest and affection,

**II.** Be it enacted, by the King's and Queen's most excellent majesties, by and with the advice and consent of the lords spiritual and temporal, and the commons, in this present Parliament assembled, and by the authority of the same, that neither the statute made in the three and twentieth year of the reign of the late queen Elizabeth, entitled, an Act to retain the queen's majesty's subjects in their due obedience; nor the statute made in the twenty-ninth year of the said queen, entitled, an Act for the more speedy and due execution of certain branches of the statute made in the three-and-twentieth year of the queen's majesty's reign viz., the aforesaid act; nor that branch or clause of a statute made in the first year of the reign of the said queen, entitled, an Act for the Uniformity of Common Prayer and Service in the Church, and Administration of the Sacraments; whereby all persons, having no lawful or reasonable excuse to be absent, are required to resort to their parish church or chapel, or some usual place where the common prayer shall be used, upon pain of punishment by the censures of the Church, and also upon pain that every person so offending shall forfeit for every such offence twelve pence; nor the statute made in the third year of the reign of the late King James the first, entitled, an Act for the better Discovering and Repressing Popish Recusants; nor that other statute made in the same year, entitled, an Act to prevent and avoid Dangers which may grow by Popish Recusants; nor any other law or statute of this realm, made against papists or popish recusants, except the statute made in the five-and-twentieth year of King Charles II, entitled, an Act for preventing Dangers which may happen from Popish Recusants; and except also the statute made in the thirteenth year of the said King Charles II, entitled, an Act for the more effectual preserving the King's Person and Government by disabling Papists from sitting in either House of Parliament; shall be construed to extend to any person or persons dissenting from the Church of England, that shall take the oaths mentioned in a statute made this present Parliament, entitled, an Act for removing and preventing all Questions and Disputes concerning the assembling and sitting of this present Parliament; and shall make and subscribe the declaration mentioned in a statute made in the thirtieth year of the reign of King Charles II, entitled, an **Act to prevent Papists from sitting in either House of Parliament:** which oaths and declaration the justices of peace at the general sessions of the peace to be held for the county or place where such person shall live, are hereby required to tender and administer to

such persons as shall offer themselves to take, make, and subscribe the same, and thereof to keep a register: and likewise none of the persons aforesaid shall give or pay, as any fee or reward, to any officer or officers belonging to the court aforesaid, above the sum of sixpence, nor that more than once for his or their entry of his taking the said oaths, and making and subscribing the said declaration; nor above the further sum of sixpence for any certificate of the same to be made out and signed by the officer or officers of the said court.

**III.** And be it further enacted by the authority aforesaid, that all and every person and persons already convicted or prosecuted in order to conviction of recusancy, by judgment, information, action of debt, or otherwise, grounded upon the aforesaid statutes, or any of them, that shall take the said oaths mentioned in the said statute made this present Parliament, and make and subscribe the declaration aforesaid, in the Court of Exchequer, or assizes, or general or quarter sessions to be held for the county where such person lives, and to be thence respectively certified into the Exchequer, shall be thenceforth exempted and discharged from all the penalties, seizures, forfeitures, judgments, and executions, incurred by force of any the aforesaid statutes, without any composition, fee, or further charge whatsoever.

**IV.** And be it further enacted by the authority aforesaid, that all and every person and persons that shall, as aforesaid, take the said oaths, and make and subscribe the declaration aforesaid, shall not be liable to any pains, penalties, or forfeitures, mentioned in an act made in the five and thirtieth year of the reign of the late queen Elizabeth, entitled, an Act to retain the Queen's Majesty's Subjects in their due Obedience; nor in an act made in the two and twentieth year of the reign of the late King Charles II, entitled, an Act to prevent and suppress Seditious Conventicles; nor shall any of the said persons be prosecuted in any ecclesiastical court, for or by reason of their non-conforming to the Church of England.

**V.** Provided always, and be it enacted by the authority aforesaid, that if any assembly of persons dissenting from the Church of England shall be had in any place for religious worship with the doors locked, barred, or bolted during any time of such meeting together, all and every person or persons, that shall come to and be at such meeting, shall not receive any benefit from this law, but be liable to all the pains and penalties of all the aforesaid laws recited in this act, for such their meeting, notwithstanding his taking the oaths, and his making and subscribing the declaration aforesaid.

**VI.** Provided always, that nothing herein contained shall be construed to exempt any of the persons aforesaid from paying of tithes or other parochial duties, or any other duties to the church or minister, nor from any prosecution in any ecclesiastical court, or elsewhere, for the same.

**VII.** And be it further enacted by the authority aforesaid, that if any person dissenting from the Church of England, as aforesaid, shall hereafter be chosen or otherwise appointed to bear the office of high constable, or petit constable, churchwarden, overseer of the poor, or any other parochial or ward office, and such person shall scruple to take upon him any of the said offices in regard of the oaths, or any other matter or thing required by the law to be taken or done in respect of such office, every such person shall and may execute such office or employment by a sufficient deputy, by him to be provided, that shall comply with the laws on this behalf. Provided always, the said deputy be allowed and approved by such person or persons, in such manner as such officer or officers respectively should by law have been allowed and approved.

**VIII.** And be it further enacted by the authority aforesaid, that no person dissenting from the Church of England in holy orders, or pretended holy orders, or pretending to holy orders, nor any preacher or teacher of any congregation of dissenting protestants, that shall make and subscribe the declaration aforesaid, and take the said oaths at the general or quarter sessions of the peace to be held for the county, town, parts, or division where such person lives, which court is hereby empowered to administer the same, and shall also



declare his approbation of and subscribe the articles of religion mentioned in the statute made in the thirteenth year of the reign of the late queen Elizabeth, except the thirty-fourth, thirty-fifth, and thirty-sixth, and these words of the twentieth article, viz., 'the Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith, and yet' shall be liable to any of the pains or penalties mentioned in an act made in the seventeenth year of the reign of King Charles II, entitled, an Act for restraining Non-conformists from inhabiting in Corporations; nor the penalties mentioned in the aforesaid act made in the two-and-twentieth year of his said late majesty's reign, for or by reason of such persons preaching at any meeting for the exercise of religion; nor to the penalty of one hundred pounds mentioned in an act made in the thirteenth and fourteenth of King Charles II, entitled, an Act for the Uniformity of Public Prayers, and Administration of Sacraments, and other Rites and Ceremonies: and for establishing the Form of Taking, Ordaining, and Consecrating of Bishops, Priests, and Deacons in the Church of England, for officiating in any congregation for the exercise of religion permitted and allowed by this act.

**IX.** Provided always, that the making and subscribing the said declaration, and the taking the said oaths, and making the declaration of approbation and subscription to the said articles, in manner as aforesaid, by every respective person or persons herein before mentioned, at such general or quarter sessions of the peace, as aforesaid, shall be then and there entered of record in the said court, for which sixpence shall be paid to the clerk of the peace, and no more: provided that such person shall not at any time preach in any place, but with the doors not locked, barred, or bolted, as aforesaid.

**X.** And whereas some dissenting protestants scruple the **baptizing of infants**, be it enacted by the authority aforesaid, that every person in pretended holy orders, or pretending to holy orders, or preacher, or teacher, that shall subscribe the aforesaid articles of religion, except before excepted, and also except part of the seven-and-twentieth article touching infant baptism, and shall take the said oaths, and make and subscribe the declaration aforesaid, in manner aforesaid, every such person shall enjoy all the privileges, benefits, and advantages, which any other dissenting minister, as aforesaid, might have or enjoy by virtue of this act.

**XI.** And be it further enacted by the authority aforesaid, that every teacher or preacher in holy orders, or pretended holy orders, that is a minister, preacher, or teacher of a congregation, that shall take the oaths herein required, and make and subscribe the declaration aforesaid, and also subscribe such of the aforesaid articles of the Church of England, as are required by this act in manner aforesaid, shall be thenceforth **exempted from serving upon any jury**, or from being chosen or appointed to bear the office of churchwarden, overseer of the poor, or any other parochial or ward office, or other office in any hundred of any shire, city, town, parish, division, or wapentake.

**XII.** And be it further enacted by the authority aforesaid, that every justice of the peace may at any time hereafter require any person, that goes to any meeting for exercise of religion, to make and subscribe the declaration aforesaid, and also to take the said oaths or declaration of fidelity hereinafter mentioned, in case such person scruples the taking of an oath, and upon refusal thereof, such justice of the peace is hereby required to commit such person to prison without bail or mainprize, and to certify the name of such person to the next general or quarter sessions of the peace to be held for that county, city, town, part, or division where such person then resides, and if such person so committed shall upon a second tender at the general or quarter sessions refuse to make and subscribe the declaration aforesaid, such person refusing shall be then and there recorded, and he shall be taken thenceforth to all intents and purposes for a popish recusant convict, and suffer accordingly, and incur all the penalties and forfeitures of all the aforesaid laws.

**XIII.** And whereas there are certain other persons, dissenters from the Church of England, who scruple the taking of any oath, be it enacted by the authority aforesaid, that every such person shall make and subscribe the aforesaid declaration, and also this declaration of fidelity following, viz.:

**I, A. B.**, do sincerely promise and solemnly declare before God and the world, that I will be true and faithful to King William and queen Mary; and I do solemnly profess and declare, that I do from my heart abhor, detest, and renounce, as impious and heretical, that damnable doctrine and position, that princes excommunicated or deprived by the pope, or any authority of the see of Rome, may be deposed or murdered by their subjects, or any other whatsoever. And I do declare, that no foreign prince, person, prelate, state, or potentate hath, or ought to have, any power, jurisdiction, superiority, pre-eminence, or authority ecclesiastical or spiritual within this realm.

**And shall subscribe a profession of their Christian belief in these words**

**I, A. B., profess faith in God the Father, and in Jesus Christ, his Eternal Son, the true God, and in the Holy Spirit, one God, blessed for evermore; and do acknowledge the Holy Scriptures of the Old and New Testament to be given by divine inspiration.**

Which declarations and subscription shall be made and entered of record at the general quarter sessions of the peace for the county, city, or place where every such person shall then reside. And every such person that shall make and subscribe the two declarations and profession aforesaid, being thereunto required, shall be exempted from all the pains and penalties of all and every the aforementioned statutes made against popish recusants, or protestant nonconformists, and also from the penalties of an act made in the fifth year of the reign of the late queen Elizabeth, entitled, an Act for the Assurance of the Queen's Royal Power over all Estates and Subjects within her Dominions, for or by reason of such persons not taking or refusing to take the oath mentioned in the said act; and also from the penalties of an act made in the thirteenth and fourteenth years of the reign of King Charles the Second, entitled, an Act for preventing Mischief's they may arise by certain persons called **Quakers** refusing to take lawful oaths; and enjoy all other the benefits, privileges, and advantages, under the like limitations, provisos, and conditions, which any other dissention should or ought to enjoy by virtue of this act.

**XIV.** Provided always, and be it enacted, by the authority aforesaid, that in case any person shall refuse to take the said oaths, when tendered to them, which every justice of the peace is hereby empowered to do, such person shall not be admitted to make and subscribe the two Declarations aforesaid, though required thereunto either before any Justice of the Peace, or at the general or quarter sessions before or after any conviction of popish recusants, as aforesaid, unless such person can, within thirty one days after such tender of the Declarations to him, produce two sufficient protestant witnesses, to testify upon oath that they believe him to be a protestant dissenter; or a certificate under the hands of four protestants, who are conformable to the Church of England, or have taken the oaths and subscribed the Declaration above mentioned, and shall also produce a certificate, under the hands and seals of six, or more, sufficient men of the congregation to which he belongs, owning him for one of them

**XV.** Provided also, and be it enacted, by the authority aforesaid, that until such certificate, under the hands of six of his congregation, as aforesaid, be produced, and two protestant witnesses come to attest his being a protestant dissenter, or a certificate under the hands of four protestants, as aforesaid, be produced, the justice of the peace shall, and hereby is required to take a recognizance with two sureties in the penal sum of fifty pounds, to be levied of his goods and chattels, lands and tenements, to the use of the king's and queen's majesties, their heirs and successors, for his producing the same; and if he cannot give such security, to commit him to prison, there to remain until he has produced such certificates, or two witnesses, as aforesaid.

**XVI.** Provided always, and it is the true intent and meaning of this act, that all the laws made and provided for the frequenting of divine service on the Lord's day, commonly called Sunday, shall be still in force, and executed against all persons that offend against the said laws, except such persons come to some congregation or assembly of religious worship, allowed or permitted by this act.

**XVII.** Provided always, and be it further enacted by the authority aforesaid, that neither this act, nor any clause, article or thing herein contained, shall extend, or be construed to extend, to give any ease, benefit, **or advantage to any Papist or popish recusant whatsoever, or any person that shall deny, in his preaching or writing, the doctrine of the blessed Trinity,** as it is declared in the aforesaid articles of religion.

**XVIII.** Provided always, and be it enacted, by the authority aforesaid, that if any person or persons, at any time or times after the tenth day of June, do and shall willingly and of purpose, maliciously or contemptuously come into any cathedral or parish church, chapel, or other congregation permitted by this act, and disquiet or disturb the same, or misuse any preacher or teacher, such person or persons, upon proof thereof before any justice of peace, by two or more sufficient witnesses, shall find two sureties, to be bound by recognizance in the penal sum of fifty pounds, and in default of such sureties, shall be committed to prison, there to remain till the next general or quarter sessions; and upon conviction of the said offence, at the said general or quarter sessions, shall suffer the pain and penalty of twenty pounds, to the use of the king's and queen's majesties, their heirs and successors.

**XIX.** Provided always, that **no congregation or assembly for religious worship shall be permitted or allowed by this act, until the place of such meeting shall be certified** to the bishop of the diocese, or to the archdeacon of that archdeaconry, or to the justices of the peace at the general or quarter sessions of the peace for the county, city, or place in which such meeting shall be held, and registered in the said bishop's or archdeacon's court respectively, or recorded at the said general or quarter sessions; the register, or clerk of the peace whereof respectively, is hereby **required to register** the same, and to give certificate thereof to such person as shall demand the same, for which there shall be no greater fee nor reward taken, than the sum of sixpence.

[http://www.agh-attorneys.com/4\\_act\\_of\\_toleration\\_1689.htm](http://www.agh-attorneys.com/4_act_of_toleration_1689.htm)

## Appendix B

### Drafts on the history of the Church (Section 3).<sup>184</sup>

By Isaac Newton

“I beleive in one God, the ffather almighty, maker of heaven & earth, & of all things visible & invisible, & in one Lord Iesus Christ the Son of God, who was born of the Virgin Mary, suffered under Pontius Pilate, was buried, the third day rose again from the dead: He ascended into heaven & shall come to judge the quick & the dead . And I beleive in the holy Ghost who spake by the Prophets. And if it be thought fit the Articles sitteth at the right hand of God. The resurrection of the body & life everlasting may be by way of explication the same being short & in scripture & received into the Creed by the christians of the second century without occasioning any disturbance in the Churches.

Now this Creed is easy to be understood by the meanest capacities & so is fit to be proposed to all men, as the first principles of religion ought to be, & on that account may properly be compared to milk for babes. It is short & easy to be remembered as the Symbols of religion ought to be. All its Articles are in the scriptures in express words & so libable to no disputes. It contains not repetitions nor mere Theories like some of the Articles which we have omitted, but practical truths on which the whole practise of religion depends, & therefore a system of faith fit to be learned in the first place as the foundation of all religion. We must beleive in one God that we may love & fear him. We must beleive that he is the father Almighty, or first author of all things by the almighty power of his will, that we may thank & worship him & him alone for our being and for all the blessings of this life. We must beleive that this is the God of moses & the Iews who created heaven & earth & the sea & all things therein as is exprest in the ten commandments, that we may not take his name in vain nor worship images or visible resemblances nor have (in our worship) any other God then him. For he is without similitude he is the invisible God whom no eye hath seen nor can see, & therefore is not to be worshipped in any visible shape. He is the only invisible God & the only God whom we are to worship & therefore we are not to worship any visible image picture likeness or form. We are not forbidden to give the name of Gods to Angels & Kings but we are forbidden to worship them as Gods. For tho there be that are called Gods whether in heaven or in earth (as there are Gods many & Lords many) yet to us there is but one God the ffather of whom are all things & we in him & our Lord Iesus Christ by whom are all things & we in him, that is, but one God & one Lord in our worship: One God & one mediator between God & man the man Christ Iesus. We are forbidden to worhsip two Gods but we are not forbidden to worship one God, & one Lord: one God for creating all things & one Lord for redeeming us with his blood. We must not pray to two Gods, but we may pray to one God in the name of one Lord. We must beleive therefore in one Lord Iesus Christ that we may behave our selves obediently towards him as subjects & keep his laws, & give him that honour & glory & worship which is due to him as our Lord & King or else we are not his people. We must beleive that this Lord Iesus is the Christ, or Messiah the Prince predicted by Daniel, & we must worship him as the Messiah or else we are no Christians. The Iews who were taught to have but one God were also taught to expect a king, & the Christians are taught in their Creed to have the same God & to beleive that Iesus is that King. And that we may give him the more honour we must beleive also that he is the Son of God born of the Virgin Mary without any other ffather then God himself. Who is a lyar, saith Iohn, but he that denyeth that Iesus is the Christ? He is Antichrist that denyeth the ffather & the Son. And we are authorized also to call him God: for the name of God is in him. Exod. 23.21. And we must beleive also that by his incarnation of the Virgin he came in the flesh not in appearance only but really & truly , being

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<sup>184</sup> Source: Yahuda Ms. 15.3, Jewish National and University Library, Jerusalem;  
<http://www.newtonproject.sussex.ac.uk/texts/viewtext.php?id=THEM00220&mode=normalized>

in all things made like unto his brethren (Heb. 2 17) for which reason he is called also the son of man. For many deceivers, saith Iohn, are entred into the world who confess not that Iesus Christ is come in the flesh. This is a deceiver & an Antichrist. 2. Iohn. 7. We must beleive that he was crucified being slain at the Passover as a propitiatory sacrifice for us, that in gratitude we may give him honour & glory & blessing as the Lamb of God which was slain & hath redeemed us & washed us from our sins in his own blood & made us Kings & Priests unto God his ffather. We must beleive that he rose again from the dead that we may expect the like resurrection & that he ascended into heaven to prepare a place or mansion for the blessed that by the expectation of such a glorious & incorruptible inheritance we may endeavour to deserve it. We must beleive that he is exalted to the right hand of God (Acts 2 ) or is next in dignity to God the ffather Almighty, being the first begotten the heir of all things & Lord over all the creation next under God, & we must give him suitable worship. For because he humbled himself to death even the death of the cross therefore God hath highly exalted him & given him a name above every name that at the name of Iesus every kenee should bow of things in heaven & earth & under the earth & every tongue confess that Iesus Christ is Lord to the glory of God the ffather. The worship which we are directed in scripture to give to Iesus Christ respects his death & exaltation to the right hand of God & is given to him as our Lord & King & tends to the glory of God the ffather. Should we give the father that worship which is due to the Son we should be Patripassians, & should we give the Son all that worship which is due to the father we should make two creators & be guilty of polytheism & in both cases we should practically deny the father & the son. We may give blessing & honour & glory & power unto God & the Lamb together but it must be in different respects, to God as he is God the ffather Almighty who created the heaven & earth & to the Lamb as he is the Lord who was slain for us & washed away our sins in his own blood & is exalted to the right hand of God the father. In worshipping them we must keep to the Characters given them in the primitive Creed & then we are safe. We must also beleive that Iesus Christ shall come to judge the quick & the dead, that is to reign over them with justice & judgment untill he shall subdue all rule & all. We must beleive that he sits at the right hand of God or is next in dignity to God Almighty & give him suitable worship because he humbled himself to death even the death of the cross therefore God hath highly exalted him & given him a name above every name that at the name of Iesus every knee should bow. We must beleive also that he shall come not from the right hand of God but from heaven to judge the quick & the dead, that is, to reign over them with justice & judgement untill he shal subdue all rule & all authority & power, & all enemies be put under his feet the last of which is death & by consequence untill all the dead be raised & judged. For he sits at the right hand of God not only in this world but also in that which is to come untill all enemies be put under his feet. And this his coming to judgment we must beleive that we may with understanding pray for the coming of this kingdom & fit our selves to stand before him in that day, & to deserve an early resurrection, knowing that the dead in Christ shall rise first & judgement shall begin at the house of God & that the saints who are first judged shall reign with him over the quick & dead untill all the dead be raised in the body & be judged, & the ungodly, the blasphemers, the unjust, the lawless & all the workers of iniquity be sent into places of misery suitable to their merits & the saints go to the place of eternal happiness which Christ is now preparing for them in heaven. And we must beleive that there is a holy prophetic spirit by which Moses & the Prophets & Apostles were influenced that we may study their writings as the Oracles of truth, & thereby grow in grace & in the knowledge of our Lord Iesus Christ to the end of our lives.”<sup>185</sup>

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<sup>185</sup> Drafts on the history of the Church (Section 3) by Isaac Newton  
<http://www.newtonproject.sussex.ac.uk/texts/viewtext.php?id=THEM00220&mode=normalized>



# Does Hell exist in the Word of Yahweh?

*(When quoting scriptures, from the Rotherham Emphasized Bible New Testament,  
I will substitute the Hebrew word Yahoshua for Jesus, Yahweh and Elohim for God and Anointed for Christ.)*

The meaning of the word 'Hell,' for most Christians, is "the place where fallen angels (devils) live and to where sinners and unbelievers go after death, for torment and eternal punishment."<sup>186</sup> I would also add to this definition that most people believe that the adversary (Satan) is the ruler or king of Hell. This place called 'Hell,' does not exist in the Word of Yahweh, as we shall see. The word 'Hell,' is used 54 times in the KJV Version of the Bible, 32 times in the NKJV, 16 times in the NIV Bible and 58 times in The Message. Hell should not be part of a Christian's vocabulary. Two Bibles that do not contain the word Hell are, "Young's Literal Translation of the Holy Bible" and "Rotherham's Emphasized Bible," which also is a literal translation. Hundreds of scriptures, including John 3:16 explain, very simply the future state of all men; men will either receive life which is age-abiding or they will perish (abad (Hebrew), apollumi (Greek)).<sup>187</sup> Life age-abiding we understand but for some reason we can't believe that some people will perish or vanish because of the teachings of men that state that man has a soul and that this soul is immortal. These two concepts are also not in the scriptures. Our focus will be on Hell and not on man's teaching on 'soul' and its 'immortality'.<sup>188</sup>

Psalm 37:9 proclaims, "For, evil doers, shall be cut off, but, as for them who wait for Yahweh, they, shall inherit the earth." All men (good and bad), with a few exceptions, will sleep (die) and go to Sheol. There they are awaiting their awakening (egeiro)<sup>189</sup> from their sleep (death) to be judged by Christ. This judgment will determine whether one lives or perishes. Yahweh has given mankind two choices. In this age, you may choose to make Christ your Master and upon your awakening (resurrection) be given life. By doing so, you will reign with him age-abidingly upon a new earth. You also may choose not to make Christ your Master and upon your awakening (resurrection) die again never to be awakened again, which is why it is called the Second Death; you will perish, vanish, be cut off, destroyed. Psalm 104:35 proclaims, "Sinners shall be consumed out of the earth And, the lawless, no more, shall exist..." The antonym of life is death. In John 3:16, the antonym of an age-abiding life is to apollumi (perish). (The footnote listed below lists other scriptures where zoe (life) and apollumi (perish) are used in the same verses.)<sup>190</sup> The

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<sup>186</sup> Webster's New World Dictionary of the American Language

<sup>187</sup> (Hebrew) 06 dba 'abad *aw-bad* ' perish, vanish, go astray, be destroyed. (Greek) 622 apollumi apollumi *ap-ol'-loo-mee* Matt 2:13; 5:29f; 8:25; 9:17; 10:6, 28, 39, 42; 12:14; 15:24; 16:25; 18:11, 14; 21:41; 22:7; 26:52; 27:20; Mark 1:24; 2:22; 3:6; 4:38; 8:35; 9:22, 41; 11:18; 12:9; Luke 4:34; 5:37; 6:9; 8:24; 9:24f, 56; 11:51; 13:3, 5, 33; 15:4, 6, 8f, 17, 24, 32; 17:27, 29, 33; 19:10, 47; 20:16; 21:18; John 3:16; 6:12, 27, 39; 10:10, 28; 11:50; 12:25; 17:12; 18:9; Acts 5:37; 27:34; Rom 2:12; 14:15; 1 Cor 1:18f; 8:11; 10:9f; 15:18; 2 Cor 2:15; 4:3, 9; 2 Thess 2:10; Heb 1:11; Jas 1:11; 4:12; 1 Pet 1:7; 2 Pet 3:6, 9; 2 John 1:8; Jude 1:5, 11; Rev 18:14

<sup>188</sup> For more information on these subjects, read the article by E. W. Bullinger, 'The Rich man and Lazarus.'

<sup>189</sup> 1453 egeirw egeiro *eg-i'-ro* to arouse from sleep, to awake; For more information, read the article, 'The Awakening.'

<sup>190</sup> Joh 6:27 Be working, not for the food that perisheth, but for the food that endureth unto life age-abiding,—which, the Son of Man, unto you, will give; for upon, the same, hath the Father, even Yahweh, set his seal. Joh 10:10 The thief, cometh not,

Greek word, ‘apollumi (*ap-ol’-loo-mee*),’ is derived from ‘olethros,’<sup>191</sup> which means destruction. The doctrines of men have changed John 3:16 by saying, “For God so unconditionally loved the world, that he gave Himself, that whosoever believeth in Him should not go to Hell, but go to Heaven.” John 3:16 does not make such statements! We must not read into the scriptures what we have been taught by men but rather read the Hebrew and Greek words of the scriptures in order that we may be taught by Yahweh.

Psalms 37, like John 3:16, clearly tells us the future state of all mankind. The righteous, the patient oppressed-ones, the just and the blameless ones shall inherit the earth, settling down to futurity, having their inheritance, unto times age-abiding, while the evil-doers, the workers of perversity, the lawless ones shall like the grass, wither, like green herbage, fade; they shall be cut off, vanish, perish, be destroyed; they shall not be; they shall not be found. The man-made theology of Hell teaches us the exact opposite of Psalm 37. It states that the lawless ones will not perish but rather live an everlasting life in Hell where they will not wither, fade, vanish, perish, be destroyed or be cut off.<sup>192</sup>

Hebrew, Aramaic and Greek are the languages of the Bible. Hell is not a transliteration of any of these languages, as is Sheol, Hades and Gehenna but is rather an English word. When the term 'Hell,' is used in Bible translations, we must ask the translators, what Hebrew or Greek word are they referring to. The new trend is that many of the new Bible translations do not use Hell in their Old Testaments, using it only in their New Testaments.<sup>193</sup> They are translating the Greek work, 'Gehenna,' as Hell, which is only in the New Testament. This leads us to an interesting observation. According to these Bible translations, Hell did not exist for the billions of people who lived during the Old Testament period of time. Then, according to these translations, Yahweh did not warn the people of this torturous place. It would then not be right or just for Yahweh to cast wicked people into a place of everlasting torment when this place was kept a secret from them. Yahweh says nothing about a place called 'Hell,' but he does speak to us about the future state of the lawless. What is righteous and just, concerning the lawless, is that Yahweh will

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save that he may thief and slay and destroy: I, came, that, life, they might have, and, above measure, might have. Joh 10:28 And, I, give unto them life age-abiding, and in nowise shall they perish, unto times age-abiding; and no one shall carry them off out of my hand. Joh 12:25 He that loveth his life, loseth [apollumi] it; but, he that hateth his life, in this world, unto life age-abiding, shall guard it.

<sup>191</sup> 3639 oleyrov olethros *ol’-eth-ros* 1Co 5:5 To deliver such a one as this, unto satan, for the destruction of the flesh,—that, the spirit, may be saved in the day of the Lord. 1Th 5:3 As soon as they begin to say—Peace! and safety! then, suddenly, upon them, cometh destruction,—just as the birth—throe unto her that is with child,—and in nowise shall they escape. 2Th 1:9 Who, indeed, a penalty, shall pay—age-abiding destruction from the face of the Lord and from the glory of his might— 1Ti 6:9 But, they who are determined to be rich, fall into temptation, and a snare, and many foolish and hurtful covetings, the which, sink men into ruin and destruction,—

<sup>192</sup> **In Psalms 37 the evil-doers, the workers of perversity, the lawless ones shall:** like grass, soon shall they wither (vs. 2) like green herbage, shall they fade (vs. 2) be cut off (vs. 9, 22, 28, 34, 38) not be (vs. 10) have vanished (vs. 10, 20, 36) perish (vs. 20) in smoke, have they vanished (vs. 20) be destroyed (vs. 28, 38) not be found (vs. 36) Their: day, will come (vs. 13) their sword, shall enter into their own heart (vs. 15) arms shall be broken (vs. 17)

**In Psalms 37 the righteous, the patient oppressed-ones, the just, the blameless shall:** inherit the earth (vs. 9, 11, 22, 29, 34) delight themselves over the abundance of prosperity (vs. 11) have their inheritance, unto times age-abiding (vs. 18) settle down, to futurity (vs. 29) have a hereafter (vs. 37)

<sup>193</sup> Amplified Bible, ESV, NIV, NLT



perform his word that was written by the prophets, which states, "...the lawless, shall perish, and, the foes of Yahweh, be like the glory of the meadows, They have vanished! In smoke, have they vanished" (Ps. 37:20)!

The new translations realized that Sheol, used 65 times in the Old Testament, cannot be translated Hell, as the King James Version has done because all dead people, good and bad, go to Sheol.<sup>194</sup> Death and Sheol go hand in hand throughout the scriptures.<sup>195</sup> The King James Version (KJV) translated Sheol as Hell, 31 times in their Old Testament, while the New King James Version (NKJV) only uses the word Hell 19 times in their version. What happened to the other 12 usages of Hell, we will never know. Our comparison of multiple Bible translations has illustrated the inconsistencies in this Christian teaching known as Hell.

One last example of the inconsistencies in many Bibles is in the parable of Luke 16:19, 'The Rich man and Lazarus.' In verse twenty-three, the Greek word is Hades and not Gehenna. The NIV Bible translates Hades as Hades throughout their translation but when it comes to this verse, it uses the word, 'Hell.' The KJV uses the word Hell while the NKJV uses the word Hades. The Message uses the word Hell while the NLT states, "and his soul went to the place of the dead."

## **The Man-made Doctrine of Hell**

Where did the word 'Hell,' come from? "Etymologically, hell is a hidden place. It goes back ultimately to the Indo-European word "kel" = cover, hide, which has contributed an extraordinary number of words to English, including cell, cellar, conceal, helmet, hull."<sup>196</sup> The Hebrew word that was sometimes translated Hell, in the King James Version, is "Sheol." The Greek words that are sometimes translated Hell are Hades (same meaning as Sheol), Gehenna (Valley of Hinnom) and Tartarus. Oddly enough, the terms, 'Lake of Fire,' and the 'Second Death,' are never translated Hell.

The "Hell," as we know it, primarily evolved from Greek mythology beginning around 600 B.C. The Greeks had a "Three-Story Universe." The top story was heaven, the middle story was earth and the bottom story was the underworld. A god named Pluto, also referred to as Hades and known as the 'Zeus of the Underworld,' ruled the underworld. This is where we get our tradition that the slanderer is the ruler of a place called Hell (Underworld) just as Hades was the ruler of the Greek Underworld. The adversary does not rule a place called Hell. He is ruling in the heavenlies.

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<sup>194</sup> Gen. 37:35, Num. 16:30

<sup>195</sup> The sea gave up the dead who were in it, and Death and Sheol [Hades] delivered up the dead who were in them. And they were judged, each one according to his works. Then Death and Sheol [Hades] were cast into the lake of fire. This is the second death. (Rev. 20:13-14); 2 Sam 22:6; Ps 6:5; 18:5; 49:14; 55:15; 89:48; 116:3; Prov 5:5; 7:27; Song 8:6; Isa 28:15, 18; 38:18; Hos 13:14; Hab 2:5

<sup>196</sup> Arcade Dictionary of Word Origins, by John Ayto

The slanderer is called the prince of the authority of the air in Ephesians 2:2. In chapter six, we are told that we do not struggle with flesh and blood but against spiritual forces of wickedness in the heavenlies. Yahoshua spoke to his disciples, after they took control over demons, by saying, “I was beholding the Adversary, as lightning from the heaven having fallen”(Luke 10:18). In Revelation 12:7-13 we see that the slanderer and his messengers are cast out of heaven to the earth in the Day of Yahweh. The accuser and his messengers locations are in the heavens not in a place called Hell. The Greeks also taught, as do most religions, that man has a soul and that it is immortal.<sup>197</sup> Yahweh’s Word teaches otherwise.

The Greeks taught that the good people upon their death went to Elysium (Paradise) and the evil people went to Hades (Hell), or Tartarus (Hell). They all lived forever without their bodies. This man-made doctrine of the immortality of the soul is a lie from the slanderer that goes back to the Garden of Eden. Yahweh Elohim told Adam in Genesis, “for in the day of thine eating of it—dying thou dost die” while the serpent told Eve, “Dying, ye do not die” (Young’s translation). “Dying ye do not die,” is the teaching of the immortality of man. The Word of Yahweh teaches that, “for Yahweh did so love the world, that His Son—the only begotten—He gave, that every one who is believing in him may not perish [be destroyed, death], but may have life age-abiding” (John 3:16). The opposite of life age-abiding is death, to perish or to be destroyed. The people who do not believe and disobey what Yahweh says shall perish. To perish is not to live a disembodied life forever in the Underworld. The Greek word translated “perish,” in John 3:16, is the word “apollumi” which means “to destroy, to be utterly and finally ruined and destroyed, to be lost, brought to naught, put to death.”<sup>198</sup> The unbeliever will perish according to Yahweh’s Word (Mt. 10:28, 1 Cor. 1:18, 2 Cor. 2:15, 4:3, 2 Thess. 2:10, 2 Pe. 3:9). (See appendix A)

The Lake of Fire is the destination of those who are not written in the Book of Life, where they shall perish; “and if any one was not found written in the scroll of the life, he was cast to the Lake of the Fire” (Rev. 20:15). Being cast into the Lake of Fire is the Second Death. The Lake of Fire is only spoken of in the Book of Revelation. The Lake of Fire is not a kingdom ruled by the dragon, where people, who have immortal souls but no bodies, are presently being tormented (by evil spirits withholding water from them) by fire. It is a lake that burns with fire and brimstone. Does fire and brimstone remind us of another event in the Word; “And Yahweh hath rained upon Sodom and upon Gomorrah brimstone and fire from Yahweh, from the heavens... he [Abraham] looked on the face of Sodom and Gomorrah, and on all the face of the land of the circuit, and saw, and lo, the smoke of the land went up as smoke of the furnace” (Gen. 19:24-28). Fire and brimstone consumes and destroys life (Num. 17:35). The people of Sodom and Gomorrah were destroyed or perished, as will also be the people not written in the Book of Life. Only three beings will be thrown into the Lake of Fire alive; “And the wild-beast, was taken, and, with him, the

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<sup>197</sup> See the article by E. W. Bullinger, “THE RICH MAN AND LAZARUS or THE INTERMEDIATE STATE”

<sup>198</sup> A Critical Lexicon and Concordance, Bullinger

false prophet who wrought the signs before him, whereby he deceived them who received the mark of the wild-beast and them who were doing homage unto his image,—alive, were they two cast into the lake of fire that burneth with brimstone” (Rev. 19:20).

The wild-beast and the false prophet will be thrown, alive, into the Lake of Fire, while the dragon will join them 1,000 years later; “and, the Adversary that had been deceiving them, was cast into the lake of fire and brimstone, where *were* both the wild-beast and the false-prophet; and they shall be tormented, day and night, unto the ages of ages” (Rev. 20:10). The slanderer does not rule the Lake of Fire as Hades did the Underworld; in contrast, he is thrown into the Lake of Fire, alive. The dead, who are not written in the Book of Life, are not thrown into the Lake of Fire until the end of Christ’s 1,000 year reign. Then where are the dead now?

## Sheol

They are all asleep, whether saved or unsaved, good or evil, in Sheol.<sup>199</sup> When Yahoshua raised Lazarus from among the dead, Lazarus was not a disembodied spirit or soul that was brought back to earth from Heaven or Hell. Where was he? He was in Sheol, asleep; “Lazarus our friend has fallen asleep, but I go on that I may awake him...therefore said his disciples, ‘Sir, if he has fallen asleep, he will be saved;’ but Yahoshua had spoken about his death” (John 11:11-13). In 1 Thessalonians 4:13-16, Yahweh says, “And I do not wish you to be ignorant, brethren, concerning those who have fallen asleep...because the Lord himself, in a shout, in the voice of a chief-messenger, and in the trump of Yahweh, shall come down from heaven, and the dead [asleep] in Christ shall rise first.” If we were already in Heaven there would be no need for Christ to come down for us. Death is not our friend, as taught by the Church, but our enemy, as illustrated by King Hezekiah.<sup>200</sup>

Hezekiah, king of Judah, wrote concerning his deliverance from death:

“I, said—In the noontide of my days, I must enter the gates of sheol,—I am deprived of the residue of my years! I said—I shall not see Yah, Yah, in the land of the living, I shall discern the son of earth no longer, with the dwellers in the quiet land. My dwelling, hath been broken up, And is stripped from me, like a shepherd’s tent,—I have rolled up—as a weaver—my life, From the loom, doth he cut me off, From day until night, *I said*—Thou wilt finish me...But, thou, cleaving unto my soul, hast raised me from the pit of corruption, For thou hast cast, behind thy back, all my sins. For, sheol, cannot praise thee, Nor, death, celebrate thee,—They who go down to the pit cannot wait for thy faithfulness. The living, the living, he, can praise thee, As I, do this day,—A father, to his children, can

<sup>199</sup> 07585 lwav sh@’owl *sheh-ole*’ Gen 37:35; 42:38; 44:29, 31; Num 16:30, 33; Deut 32:22; 1 Sam 2:6; 2 Sam 22:6; 1 Kgs 2:6, 9; Job 7:9; 11:8; 14:13; 17:13, 16; 21:13; 24:19; 26:6; Ps 6:5; 9:17; 16:10; 18:5; 30:3; 31:17; 49:14f; 55:15; 86:13; 88:3; 89:48; 116:3; 139:8; 141:7; Prov 1:12; 5:5; 7:27; 9:18; 15:11, 24; 23:14; 27:20; 30:16; Eccl 9:10; Song 8:6; Isa 5:14; 7:11; 14:9, 11, 15; 28:15, 18; 38:10, 18; 57:9; Ezek 31:15ff; 32:21, 27; Hos 13:14; Amos 9:2; Jonah 2:2; Hab 2:5; 86 Adhv *hades hah’-dace* Matt 11:23; 16:18; Luke 10:15; 16:23; Acts 2:27, 31; Rev 1:18; 6:8; 20:13, 14

<sup>200</sup> As a last enemy, death, is to be destroyed; I Cor. 15:26

make known thy faithfulness. Yahweh, *was willing* to save me,—Therefore, on my stringed instruments, will we play—All the days of our life, By the house of Yahweh” (Is. 38:10-20).

The dead go to Sheol, not Gehenna nor Tartarus. Yahweh, by the written Word, reveals to us the characteristics of Sheol (Hades in the Greek text); “For in death is no remembrance of thee, in Sheol who shall give thanks unto thee” (Ps. 6:5)? Psalms 6:5 is a good example of comparing death with being asleep. “The dead, cannot praise Yah, nor any that go down into silence” (Ps. 115:17). “By looking at the occurrences of the word Sheol, it will teach:

1. That as to direction it is down.
2. That as to place it is in the earth.
3. That as to nature it is used for the state of death. Sheol therefore means the state of the dead;
4. And finally, as to duration, the dominion of Sheol or the grave will continue until, and end only with, resurrection, which is the only exit from it.<sup>201</sup>,”

“Hades is a heathen word (a word of human origin) and comes down to us surrounded with heathen traditions, which had their origin in Babel, and not in the Bible, and have reached us through Judaism and Romanism. Sheol is a word with Divine origin.”<sup>202</sup> To illustrate that Sheol and Hades are the same word, we refer you to Acts 2:27 and Psalms 16:10. They both state the same words of Yahweh, one in Hebrew and the other in Greek.

The Greek word, Gehenna is also translated Hell in most translations. “Gehenna is the Greek word for the Valley of Hinnom, a valley near Jerusalem. The name was derived from the act of burning carrion, by means of ever-burning fire. Probably used by our Lord as a symbol for a notion of a devouring judgment fire, which was current prior to the possible employment of Gehenna in this sense.”<sup>203</sup> Gehenna was not the Underworld, nor did the slanderer rule it, nor are people presently being tormented there. It was a valley, possible a city dump, used as a symbol for the Lake of Fire. The Valley of Hinnom also had a history of human sacrifice and Baal worship; “And, he, burned incense, in the valley of the son of Hinnom,-and burnt his sons, in the fire, according to the abominable ways of the nations, whom Yahweh dispossessed from before the sons of Israel” (2 Chronicles 28:3); “And they have built the high places of Topheth, which is in the valley of the son of Hinnom, To burn up their sons and their daughters in the fire,—Which I commanded not, Neither came it up on my heart” (Jeremiah 7:31); “And have built the high places of Baal, which are in the valley of Ben-Hinnom, To cause their sons and their daughters to pass through unto Molech, Which I commanded them not Neither came it up on my heart, That they should do this horrible thing,—Causing, Judah, to sin” (Jeremiah 32:35)! The history

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<sup>201</sup> A Critical Lexicon and Concordance, Bullinger

<sup>202</sup> A Critical Lexicon and Concordance, Bullinger

<sup>203</sup> A Critical Lexicon and Concordance, Bullinger

of the Valley of Hinnom was well known to the Hebrews. Yahoshua used the Valley of Hinnom as a figure for the Lake of Fire; “And be not afraid of those killing the body, and are not able to kill the soul, but fear rather Him who is able both soul and body to destroy [same word as perish in John 3:16] in Gehenna” (Mt. 10:28).

One last word translated, “Hell,” is the Greek word “Tartarus;” “For if Yahweh messengers who sinned did not spare, but with chains of thick gloom, having cast *them* down to Tartarus, did deliver *them* to judgment, having been reserved”(2 Peter 2:4). Tartarus is a place where certain messengers (angels) have been kept bound for future judgment. People are not being held there, neither is the adversary ruling over imprisoned spirits or souls, nor does it have anything to do with fire and brimstone but its characteristics are pits of gloom. Tartarus is used only once in the Word of Yahweh. For more information on Tartarus refer to “The Companion Bible, by E.W. Bullinger, appendix 25 (The Nephilim) or Christian Educational Services.

## **Yahweh, Hell and Torture**

Hell, which is pagan theology, is a torture<sup>204</sup> chamber, where its sole purpose is to inflict everlasting torment on individuals for their past decisions and actions. These torments are for punishment not repentance. Therefore we must ask ourselves, “Are there records in the Word of Yahweh where Yahweh has acted in this manner?” Has Yahweh tortured or tormented people and if so, was this torture limited to a period of time or was it unlimited, as Hell is purported to be? Was His motivation for the torture or torment to encourage repentance<sup>205</sup> or was its sole purpose to inflict everlasting pain on individuals for their past actions without regard to repentance? His Word has the answers to these vital questions.

Yahweh, who knows the thoughts and the intents of the heart, is the Righteous Judge of mankind. Psalms 9:7-8 proclaims that, “Yahweh, unto times age-abiding, will sit, Ready for judgment, is his throne; And, he, will judge the world in righteousness, He will minister judgment to peoples, in uprightness.” His judgment rewards the righteous and corrects the unrighteous. The unrighteous are warned to repent of their actions. If they do not submit to Yahweh’s warning then a limited amount of torment can be inflicted upon them in order that they return to righteousness. If the torment does not motivate them to turn from their wickedness then their deaths can follow, which involves no torment.

In Genesis 6:7, Yahweh said, “I must wipe off man whom I created, from off the face of the ground, from man unto beast, unto creeping thing, and unto the bird of the heavens,—for I am grieved that I made them.” These people were put to death because every purpose and the devices of their hearts, was only wicked all the day.<sup>206</sup> There was no infliction of

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<sup>204</sup> Torture is defined as, “to inflict severe pain or suffering upon; to torment; to distress or afflict grievously; also, to exercise the mind severely, to puzzle or perplex greatly.”

<sup>205</sup> Am 4:10, Zec 14:18

<sup>206</sup> Then Yahweh saw that, great, was the wickedness of man in the earth, and that, every purpose of the devices of his heart, was only wicked all the day; Gen. 6:5

severe pain, neither was there a call for repentance. The duration of this event took forty days. Our next example of Yahweh intervening with mankind is the story of Abram and Sarai. The Egyptian Pharaoh took Sarai for his pleasure “and Yahweh plagued Pharaoh with great plagues [nega]<sup>207</sup>, also his house,—for the matter of Sarai, wife of Abram” (Gen. 12:17). Pharaoh repented and it is implied that the plague or torment ceased. Yahweh inflicted pain upon Pharaoh and his house until Sarai was restored to Abram.

The inhabitants of Sodom and Gomorrah were destroyed with “brimstone and fire,—from Yahweh, out of the heavens” (Gen. 19:24). The duration of this torment which ended in the death of the inhabitants, appears to have lasted no longer than a day.<sup>208</sup> Why was it done? They had given themselves over to fornication, and gone away after other kinds of flesh.<sup>209</sup> No repentance was called for. The inhabitants could have been tortured for years for their wickedness but instead they were put to death quickly.

The purpose of Yahweh’s torture is best illustrated with Egypt and in the book of Revelation. If Egypt had submitted to Yahweh’s instructions, no tortures would have occurred but this was not the case. Egypt rebelled against Yahweh, resulting in Yahweh smiting the Egyptians until they submitted to His will. Yahweh knew that Pharaoh would resist and He said, “I, know, that the king of Egypt will not suffer you to go,—not even by a firm hand. So then I will put forth my hand, and smite Egypt, with all my wonders, which I will do in the midst thereof,—and, after that, he will send you forth” (Ex. 3:19-20). The tortures included: waters turned to blood; frogs; gnats; gad-flies; pestilence among the cattle; pustules on man and beast; hail; locusts; darkness and the death of the firstborn. These tortures resulted in the Egyptians freeing the Israelites. Yahweh did have the option to kill the Egyptians but stated, “For, now, might I have put forth my hand, and smitten thee and thy people, with pestilence,—and thou shouldst have secretly disappeared from the earth; but, in very deed, for this purpose, have I let thee remain, for the purpose of showing thee my might,—and that my name may be celebrated in all the earth. Even yet, art thou exalting thyself over my people,—in not letting them go” (Ex. 9:15-17). Yahweh’s torment upon Egypt ended when they submitted to Yahweh’s will.

Repentance from wickedness is Yahweh’s reason for inflicting torment in the majority of all cases. If the wickedness is repented of, then the torment stops. If there is no repentance the penalty can be death, as in the cases of the flood in Genesis chapter six, Sodom and

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<sup>207</sup> 05061 egn nega‘ *neh’- gah*, 1) stroke, plague, disease, mark, plague spot;

Ex 11:1 ¶ Then said Yahweh unto Moses—Yet one plague [nega], will I bring in upon Pharaoh, and upon Egypt, after that, he will let you go from hence,—when he doth let you go, he will, altogether drive, you out from hence.

Le 13:2 When, any man, shall have—in the skin of his flesh—a rising, or a scab, or a bright spot, and it shall become in the skin of his flesh the plague-spot [nega] of leprosy, then shall he be brought in unto Aaron the priest, or unto one of his sons the priests;

<sup>208</sup> Lu 17:29 But, on the day Lot came out from Sodom, it rained fire and brimstone from heaven, and destroyed them all:

<sup>209</sup> Jude 1:7 As, Sodom and Gomorrah, and the cities around them, having in like manner to these given themselves over to fornication, and gone away after other kind of flesh, lie exposed as an example, a penalty of age-abiding fire, undergoing.

Gomorrhah and the Assyrian army.<sup>210</sup> The nation of Israel, under Ahab's wicked rule, was inflicted with a drought that lasted over three years. The purpose of the drought was explained by Elijah; "...How long are ye limping on the two divided opinions? If, Yahweh, be El, follow, him, but, if, Baal, follow, him. But the people answered him, not a word" (1 Kg. 18:21). The people chose Yahweh or otherwise repented of their wickedness and the rains came.<sup>211</sup> At a time in the future, 'the two witnesses' will inflict the same torment on the wicked as recorded in the book of Revelation.<sup>212</sup>

The torments, recorded in the book of Revelation, are similar to the plagues placed upon the Egyptians. The purpose of the torments is for the wicked people to turn from their wicked ways.<sup>213</sup> The Greek word, 'basanismos,'<sup>214</sup> translated torment or torture, is used six times and only in the book of Revelation. The Greek word, 'basanizo,' translated

<sup>210</sup> And it came to pass, during that night, that the messenger of Yahweh went forth, and smote, in the camp of the Assyrians, a hundred and eighty-five thousand. And, when men arose early in the morning, lo! they were all, dead bodies! 2 Kg. 19:35

<sup>211</sup> And, when all the people saw it, they fell upon their faces,—and said, Yahweh, he, is El, Yahweh, he, is El...And it came to pass, meanwhile, that, the heavens, had enshrouded themselves with clouds and wind, and there came a great rain. 1 Kg. 18:39, 45

<sup>212</sup> These, have authority to shut heaven, in order that, no rain, be moistening in the days of their prophesying; and, authority, have they, over the waters, to be turning them into blood, and to smite the land, with any manner of plague, as often as they will... And, they who are dwelling upon the earth, rejoice over them, and make merry, and, gifts, will they send one to another,—because, these two prophets, tormented them that were dwelling upon the earth. Rev. 11:6, 10

<sup>213</sup> 3340 metanoew metaneo *met-an-o-eh'-o*; 2) to change one's mind for better

Re 2:5 Remember, therefore, whence thou hast fallen, and repent, and do, thy first works; otherwise, I come unto thee, and will remove thy lamp out of its place, except thou repent.

Re 2:16 Repent, therefore, otherwise, I come unto thee speedily,—and will fight against them, with the sword of my mouth.

Re 2:21 and I gave her time, that she might repent, and she willeth not to repent out of her lewdness.

Re 2:22 Lo! I cast her into a bed, and them who are committing adultery with her, into great tribulation,—except they repent out of her works;

Re 3:3 Remember, therefore, how thou hast received, and didst hear, and keep it and repent. If then thou shall not watch, I will have come as a thief, and in nowise shalt thou get to know, during what sort of hour, I will have come upon thee.

Re 3:19 I, as many as I tenderly love, I convict and put under discipline: be zealous, therefore, and repent.

Re 9:20 And, the rest of mankind who were not slain by these plagues, repented not of the works of their hands,—that they should not do homage unto the demons, nor unto the idols of gold and of silver and of copper and of stone and of wood, which can neither see nor hear nor walk;

Re 9:21 Neither repented they of their murders, or of their sorceries, or of their lewdnesses, or of their thefts.

Re 16:9 and mankind were scorched with a great scorching heat, and they blasphemed the name of God who had authority over these plagues, and repented not to give him glory.

Re 16:11 and they blasphemed the God of heaven, by reason of their pain, and by reason of their ulcers, and repented not of their works.

<sup>214</sup> 929 basanismov basanismos *bas-an-is-mos* 1) to torture, a testing by the touchstone, which is a black siliceous stone used to test the purity of gold or silver by the colour of the streak produced on it by rubbing it with either metal 2) torment, torture 2a) the act of tormenting 2b) the state or condition of those tormented

Re 9:5 And it was given unto them, that they should not slay them, but that they should be tormented five months; and, the torture of them, was as of a scorpion's torture, whensoever it smiteth a man.

Re 14:11 And, the smoke of their torment, unto ages of ages, ascendeth; And they have no rest day or night, who do homage unto the beast and his image, or if anyone receiveth the mark of his name.

Re 18:7 As much as she glorified herself, and waxed wanton, so much give, unto her, torment and grief:—because, in her heart, she saith—I sit a Queen, and, widow, am I not, and, grief, in nowise shall I see!

Re 18:10 afar off, standing, because of their fear of her torment, saying—Alas! alas! the great city! Babylon, the mighty city! That, in one hour, hath come thy judgment.

Re 18:15 The merchants of these things, who were enriched by her, afar off, shall stand, because of their fear of her torment, weeping, and grieving,

tormented is used five times in the book of Revelation.<sup>215</sup> Chapter nine of the book of Revelation reveals that:

- 1.) Repentance from wickedness is the purpose of torment.
- 2.) Torment is for the wicked.
- 3.) Torment has a time limit.
- 4.) Death is an escape from torment, which is contrary to the Church's teaching that the dead enter Hell and are tormented everlastingly.<sup>216</sup>

Revelation 9:1-6 and 20-21 state, "And, the fifth messenger, sounded; and I saw a star, out of heaven, fallen unto the earth, and there was given unto him the key of the shaft of the abyss. And he opened the shaft of the abyss; and there came up a smoke out of the shaft, as the smoke of a great furnace, and the sun and the air were darkened, by reason of the smoke of the shaft. And, out of the smoke, came forth, locusts, upon the earth; and there was given unto them licence, as the scorpions of the earth have licence. And it was bidden them that they should not injure the herbage of the earth, nor any green thing, nor any tree,—but only the men who have not the seal of Yahweh upon their foreheads. And it was given unto them, that they should not slay them, but that they should be tormented five months; and, the torture of them, was as of a scorpion's torture, whensoever it smiteth a man. And, in those days, shall men seek death, and in nowise shall find it, and shall covet to die, and death fleeth from them...And, the rest of mankind who were not slain by these plagues, repented not of the works of their hands,—that they should not do homage unto the demons, nor unto the idols of gold and of silver and of copper and of stone and of wood, which can neither see nor hear nor walk; Neither repented they of their murders, or of their sorceries, or of their lewdnesses, or of their thefts." These wicked individuals were tormented for five months but they still did not repent of their wicked deeds.

Another wicked group who has received special recognition in the area of torment is presented in Revelation 14:9-11; "If anyone doeth homage unto the beast and his image, and receiveth a mark upon his forehead, or upon his hand, he also, shall drink of the wine of the wrath of Yahweh, which is prepared, unmixed, in the cup of his anger; —and he shall be tormented with fire and brimstone, before holy messengers and before the Lamb; And, the smoke of their torment, unto ages of ages, ascendeth; And they have no rest day

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<sup>215</sup> Re 9:5 And it was given unto them, that they should not slay them, but that they should be tormented five months; and, the torture of them, was as of a scorpion's torture, whensoever it smiteth a man.

Re 11:10 And, they who are dwelling upon the earth, rejoice over them, and make merry, and, gifts, will they send one to another,—because, these two prophets, tormented them that were dwelling upon the earth.

Re 12:2 and she was with child, and crieth out, being in pangs and in anguish to bring forth?

Re 14:10 he also, shall drink of the wine of the wrath of God, which is prepared, unmixed, in the cup of his anger; —and he shall be tormented with fire and brimstone, before holy messengers and before the Lamb;

Re 20:10 and, the Adversary that had been deceiving them, was cast into the lake of fire and brimstone, where *were* both the wild-beast and the false-prophet; and they shall be tormented, day and night, unto the ages of ages.

<sup>216</sup> And I heard a voice out of heaven, saying—Write! Happy, the dead who, in the Lord, do die, from henceforth. Yea! (saith the Spirit) that they may rest from their toils, for, their works, do follow with them. Rev. 14:13



or night, who do homage unto the beast and his image, or if anyone receiveth the mark of his name.” Their torment could last up to 3 ½ years, which is the reign of the wild-beast.

Torment inflicted as a punishment for a long duration of time without any hope of repentance is only displayed with the three beings as has been already stated. They are the only ones thrown alive<sup>217</sup> into the Lake of Fire.<sup>218</sup> The others who are in rebellion with these beings are killed instead of being thrown into the Lake of Fire alive.<sup>219</sup> They eventually partake of the Second Death,<sup>220</sup> along with death and Sheol.<sup>221</sup> The Second Death means the second and last death with no hope of existence thereafter.

The first death (sleeping) of men is accompanied with an awakening (resurrection) to an age-abiding life or to an age-abiding death, also known as destruction, perishing,<sup>222</sup> abolishing etc. All people, in their first death, go to Sheol awaiting their resurrection. Death and Sheol will still be present during Christ’s thousand year reign. Mortals who die, while in Christ’s earthly kingdom, will go to Sheol.<sup>223</sup> It appears that the last people to die and go to Sheol are the ones who are deceived by the slanderer and revolt against Christ.<sup>224</sup> These will be resurrected in the last resurrection in order to be judged according to their works. Their works will determine whether they receive life age-abiding or whether they receive the Second Death. Death means, “that which has ceased to live; deprived of life; in that state in which the vital functions and powers have come to an end, and are incapable of being restored.”<sup>225</sup> There is a first death and a Second Death spoken of in the Word of Yahweh! Those experiencing the Second Death will die again for the last time without hope of going to Sheol because death and Sheol have also now been cast into the Lake of Fire, never to be seen again. The dead who are not recorded in the Book of Life, along with death and Sheol will perish for evermore. The New Jerusalem will then come down

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<sup>217</sup> 2198 *zaw zao dzah’-o* 1) to live, breathe, be among the living (not lifeless, not dead)

<sup>218</sup> And the wild-beast, was taken, and, with him, the false prophet who wrought the signs before him, whereby he deceived them who received the mark of the wild-beast and them who were doing homage unto his image,—alive, were they two cast into the lake of fire that burneth with brimstone. Rev. 19:20

and, the Adversary that had been deceiving them, was cast into the lake of fire and brimstone, where *were* both the wild-beast and the false-prophet; and they shall be tormented, day and night, unto the ages of ages. Rev. 20:10

<sup>219</sup> And, the rest, were slain with the sword of him that was sitting upon the horse, which went forth out of his mouth, and, all the birds, were filled with their flesh. Rev. 19:21

And they came up over the breadth of the land, and surrounded the camp of the saints, and the beloved city. And there came down fire out of heaven, and devoured [consume] them; Rev. 20:9

<sup>220</sup> Rev 2:11; 20:6, 14; 21:8

<sup>221</sup> And, death and hades, were cast into the lake of fire. This, is, the second death—the lake of fire. And, if anyone was not found, in the book of life, written, he was cast into the lake of fire. Rev. 20:14-15

<sup>222</sup> 622 *apollumi apollumi ap-ol’-loo-mee* 1 to destroy 1a) to put out of the way entirely, abolish, put an end to ruin 1b) render useless 1c) to kill 1d) to declare that one must be put to death

<sup>223</sup> Isa 65:20 There shall be thenceforward, no more, A suckling of a few days, or an elder, Who filleth not up his days,—But, a youth, a hundred years old, may die, Yea, a sinner, a hundred years old, shall be accursed,

Rev. 20:9 And they came up over the breadth of the land, and surrounded the camp of the saints, and the beloved city. And there came down fire out of heaven, and devoured them;

<sup>224</sup> Rev. 20:1-10

<sup>225</sup> OED

out of heaven in which there will be no more death; “death, shall be no more, and grief and outcry and pain shall be no more” (Rev. 21:4).

## Conclusion

Let us use the grammar of the Word of Yahweh, such as Sheol, Gehenna, Lake of Fire and the Second Death and not the grammar of men, such as Hell, Limbo and Purgatory. We have discovered, from Yahweh’s Word that the slanderer abides in heaven and not in a place called Hell. He, being transformed into a messenger of light is the prince of the authority of the air and not a ruler of an everlasting fiery kingdom.<sup>226</sup> Man is not immortal but he can choose immortality if he makes Yahoshua his Lord. If he rejects Yahoshua's lordship he will perish in the Lake of Fire, which is the Second Death. The slanderer, the beast and the false prophet will be the only ones thrown alive into the Lake of Fire. We have also learned that all people who have died are not alive in Heaven or in Hell but they are asleep in Sheol until they are awakened. When describing the outcome of those who refuse Yahweh, we should use the phrase, ‘Lake of Fire,’ or ‘Second Death,’ which is part of Yahweh’s vocabulary and not the word, ‘Hell,’ which is part of mans vocabulary. The word, ‘Hell’ brings with its usage, meanings of:

1. Immortal souls or spirits as taught by the Greek metaphysical philosophers.
2. Disembodied spirits.
3. The Greek Underworld of the god Pluto (Hades).
4. The dragon ruling a fiery kingdom in which he delights.
5. Human beings being everlastingly tormented with no hope of pardon or death.

Let us ‘Proclaim the Word of Yahweh,’<sup>227</sup> the Glad-Message, the truth of mankind’s future state as presented in John 3:16 and Psalm 37 and not the doctrine's of men!

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<sup>226</sup> 2Co 11:14 And no marvel! for, Satan himself, doth transfigure himself into a messenger of light!

<sup>227</sup> 2Ti 4:2 Proclaim the word, take thy position—in season, out of season,—convince, rebuke, encourage,—with all long-suffering and teaching.

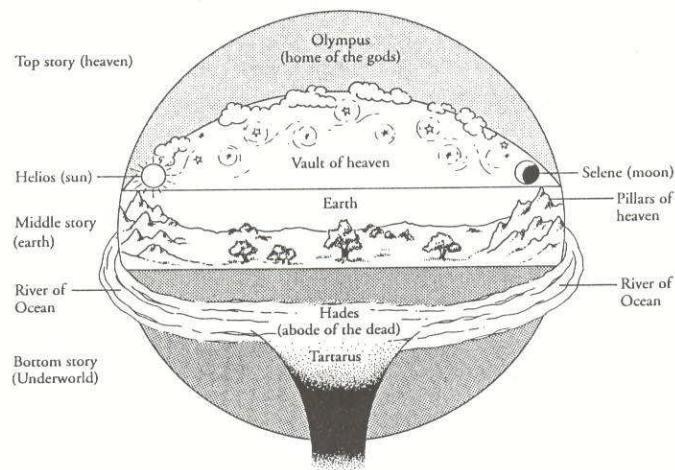


FIGURE 1-7 The "Three-Story Universe." Following ancient traditions from the Near East, Greek mythographers conceived of the earth as a massive disc surrounded by a watery waste, the circular River of Ocean. The physical heavens arched overhead like an inverted bowl, the edges of which were supported by mountainous pillars—or held up by Atlas, the mightiest Titan. The Olympian gods lived somewhere above the clouds. Beneath the earth lay the eternally dark kingdom of Hades, a vast subterranean cavern housing the dead. Tartarus, a deep pit beneath Hades's main level, served as a prison for fallen Titans and the souls of notorious sinners.

## Evolving Ideas about the Afterlife

### Hades's Evolution

For all its gloom, even the Homeric Underworld depicts the human soul as too important to suffer total extinction at death, granting it a tenuous survival and some retention of individual identity. This view of Hades pictures it as a Freudian or Jungian dreamlike state in which disembodied souls, like sleepers caught in a nightmare, experience a paralysis that renders them unable to control their actions or environment. Souls float helplessly amid flickering shadows, insubstantial as clouds that dissolve and reform without purpose or volition. For Homer, death is being trapped in a murky dreamland where the rational will loses all ability to make choices or influence events.

After the rise of philosophy made logic and ethics the supreme modes of interpreting existence, many Greek thinkers came to believe that the cosmos embodied moral absolutes and that its divine rulers distinguished between good and evil souls, assigning them qualitatively different fates after death. Following Pythagoras and Plato, many poets and philosophers envisioned an ingeniously compartmentalized Hades, an afterworld divided into contrasting regions such as Elysium and Tartarus, each representing a positive or negative aspect of the human psyche. Some authors implied that souls entered a spiritual dimension in which all potentialities, for good or ill, could reach full expression.

Incapable of empirical proof, notions about the afterlife have always been the province of myth. A realm teeming with the subconscious mind's sharpest anxieties and terrors, the Underworld is at once a repository of the psyche's unacknowledged potential for destructiveness and a wish-fulfilling projection of hope. Although Hades spawns monsters that are distorted images of human instincts, appetites, and emotions—Gorgons and ghouls that haunt troubled minds—it also serves humanity's need to become ultimately like its gods, enjoying an eternal perpetuation of the individual ego in a paradise resembling a perfect earth. With its undying conviction that human consciousness is the central pivot on which the cosmos turns, Greek humanism eventually succeeds in transforming the Hades myth into an affirmation of humanity's unique value.

# The Parable of the Rich Man and Lazarus

*(Also read the article by E. W. Bullinger, titled,  
“THE RICH MAN AND LAZARUS or THE INTERMEDIATE STATE”)*

A parable is a short, simple, story from which a moral lesson may be drawn. The moral lesson is the purpose of the story. For example, a parable (story) that would portray a moral lesson in our society is the story of Santa Claus. The lesson to be drawn would be to be good to one another. The Santa Claus story itself is fiction. The parable of the Rich Man and Lazarus is fiction used to teach a moral lesson.

The moral lesson is, “No domestic is able to serve two lords, for either the one he will hate, and the other he will love; or one he will hold to, and of the other he will be heedless; you are not able to serve Yahweh and mammon” (Luke 16:13) and “If, unto Moses and the Prophets, they do not hearken, neither, if one, from among the dead, should arise, would they be persuaded” (Lk. 16:31. The Pharisees, who were lovers of money, were openly sneering at Yahoshua (Luke 16:14). This parable was addressed to the Pharisees.

The Hebrew people to whom Yahoshua was sent, had pagan beliefs as part of their religion. They lived in a Greek culture, with Greek mythology, which had become part of their religion. One example of this is the doctrine of the transmigration of the soul or reincarnation. The Greeks, Jews and Yahoshua’s disciples believed this doctrine as illustrated in John 9:1-2; “And passing by, he saw a man blind from birth, and his disciples asked him, saying, ‘Rabbi, who did sin, this one or his parents, that he should be born blind.’” How could a man sin before he was born? Only if he existed before birth and had sinned in his former life. Another example of false doctrine is that the Sadducees did not believe in messengers (angels), or spirits, or the resurrection from among the dead, while the Pharisees believed in all three (Acts 23:6-8). The Greeks also did not believe in a resurrection from among the dead but they did believe in an immoral soul released from the body upon death.<sup>228</sup>

We have seen in the scriptures that the Pharisees believed in messengers, father Abraham and in the bosom of Abraham. This parable was addressed to the Pharisees. This parable is a commingling of Greek and Jewish Mythology. How this is determined, is by comparing the terminology used in the parable. “And it came to pass, that the poor man died, and that he was carried away by the messengers to the bosom of Abraham” (Luke 16:22). The phrase, ‘The bosom of Abraham,’ is only used in Luke 16:22. This phrase is part of Jewish Mythology and not the Word of Yahweh. It is used in, “The Works of Josephus.”<sup>229</sup> Josephus was a Jewish historian whose writings were recorded around 100 A.D. I suggest that Josephus’ discourse on Hades be read to understand the Pharisaical doctrine of the bosom of Abraham. (See Appendix B) This parable also uses the concept that we are carried away by messengers upon our death, which was a belief of the Pharisees and not a doctrine of Yahweh.<sup>230</sup> The use of Hades, in

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<sup>228</sup> “And having heard of a rising again of the dead, some, indeed, were mocking, but others said, ‘We will hear you again concerning this’” (Acts 17:32).

<sup>229</sup> The Works of Josephus, Translated by William Whiston, Josephus’ discourse to the Greeks concerning Hades, pg. 813. also see the paper, ‘The Jewish mindset concerning Death, Hades, Angels & the Bosom of Abraham in the 1<sup>st</sup> Century’ by Chuck Cunningham

<sup>230</sup> Ac 23:8-9 For Sadducees say that there is no resurrection—and no angel or spirit; but the Pharisees confess both. Then there arose a loud outcry. And the scribes of the Pharisees’ party arose and protested, saying, “We find no evil in this man; but if a spirit or an angel has spoken to him, let us not fight against Yahweh.”

this parable, instead of Gehenna or the Lake of Fire is another example of Greek Mythology. Sheol, (Hades) according to the Word of Yahweh, is destroyed in the Lake of Fire in Revelation 20:14.

In the parable, the rich man could not cross the chasm, as in Greek Mythology; “And the rich man also died, and was buried; and in the Hades having lifted up his eyes, being in torments... and having cried, he said, Father Abraham, deal kindly with me, and send Lazarus... And Abraham said... between us and you a great chasm is fixed, so that they who are willing to go over from hence unto you are not able, nor do they from thence to us pass through” (Luke 16:22-26). This same doctrine is part of Greek mythology; “Hades and Persephone, King and Queen of the Underworld, rule over a gloomy realm inhabited by fearful monsters and shades of the dead... Enforcing death’s utter finality, the couple permits no one (except a few heroes) to escape Hades’ confines. The “Odyssey” pictures Hades’ realm, eternally dark and cheerless, as the permanent prison of all dead souls; only a few of Zeus’s favorites are sent to the Isles of the Blest (also called Elysium), an earthlike paradise. As Greek concepts of individual responsibility developed over time, however, many poets and philosophers argued that a person’s behavior in this life determined one’s fate after death. After the sixth century B.C., the old Homeric view of Hades’ realm was typically modified to accommodate all righteous souls in Elysium, with the wicked atoning for their crimes in Tartarus.<sup>231</sup>” According to the Word of Yahweh, all people go to Sheol (Hades) but according to this parable only the evil go to Sheol (Hades).<sup>232</sup> This parable does not mention Heaven or Gehenna or Yahweh or the resurrection of the just and unjust or the people who are sleeping awaiting the resurrection from among the dead etc.

People err when taking this parable as a literal teaching about the New Heaven and the New Earth. Actually, this Pharisaical parable replaces Father Abraham for Yahweh; ‘The bosom of Abraham’ for Paradise or the New Heaven and Earth and Hades for the Lake of Fire. Luke 16: 19-31 is a parable that teaches the Pharisees that, “if, unto Moses and the Prophets, they do not hearken, neither, if one, from among the dead, should arise, would they be persuaded.” Yahoshua used the Pharisee’s own pagan teaches to illustrate his point that they have forsaken the written words of Moses and the Prophets.

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<sup>231</sup> Classical Mythology, Stephen L. Harris – Gloria Platzner, pg. 193.

<sup>232</sup> King David and Jacob both spoke of going to Sheol. David spoke, “You wilt not leave my soul to Sheol, nor wilt You give Thy Kind One to see corruption” (Acts 2:27, Ps. 16:8-11). “For David did not go up to the heavens” (Acts 2:34). Why? Because he is in Sheol. Jacob also said, “For—I go down mourning unto my son, to Sheol,’ and his father weepeth for him” (Gen. 37:35).

# Appendix A

## Perishing

622 apollumi ‘apollumi’ *ap-ol’-loo-mee* from 575 and the base of 3639; TDNT-1:394,67;

AV-perish 33, destroy 26, lose 22, be lost 5, lost 4, misc 2; 92

1) to destroy 1a) to put out of the way entirely, abolish, put an end to ruin

1b) render useless 1c) to kill

1d) to declare that one must be put to death

1e) to perish, to be lost, ruined, destroyed

John 3:16 For Yahweh, so loved, the world, that, his Only Begotten Son, he gave,—that, whosoever believeth on him, might not perish [apollumi], but have life age-abiding.

John 10:28 And, I, give unto them life age-abiding, and in nowise shall they perish [apollumi], unto times age-abiding; and no one shall carry them off out of my hand.

1 Corinthians 1:18 For, the discourse which concerns the cross, unto them, indeed, who are perishing [apollumi], is, foolishness; but, unto them who are being saved—unto us, it is, Yahweh’s power.

2 Corinthians 2:15 That, of Christ, a grateful odor, are we, unto Yahweh,—in them who are being saved, and in them who are being lost [apollumi]:

2 Corinthians 4:3 And, even if our glad-message is veiled, in them who are perishing [apollumi], it is veiled,

2 Thessalonians 2:10 And with all manner of deceit of unrighteousness, in them who are destroying [apollumi] themselves, because, the love of the truth, they did not welcome, that they might be saved;

2 Peter 3:9 ¶ The Lord is, not slack, concerning his promise, as some count, slackness; but is long-suffering with regard to you, not being minded that any should perish [apollumi], but that, all, unto repentance, should come.

Matthew 10:28 And be not in fear, by reason of them that are killing the body,—and, the soul, are not able to kill. But fear, rather, him who is able, both soul and body, to destroy [apollumi] in gehenna!

## Some other usages of apollumi

Matthew 2:13 ¶ Now, when they had retired, lo! a messenger of the Lord, appeareth by dream unto Joseph, saying, Arise, take unto thee the child and its mother, and flee into Egypt, and be there, until I tell thee,—for Herod is about to seek the child, to destroy [apollumi] it.

Matthew 12:14 ¶ And the Pharisees, going forth, took, counsel, against him, to the end that, him, they might destroy [apollumi]

## Old Testament Scriptures

Psalms 37:20 For, the lawless, shall perish, and, the foes of Yahweh, be like the glory of the meadows, They have vanished! In smoke, have they vanished!

Psalms 37:28 For, Yahweh, loves justice, and will not forsake his men of lovingkindness, Unto times age-abiding, have the perverse been destroyed,—and the seed of the lawless, been cut off.

Psalms 104:35 Sinners shall be consumed out of the earth And, the lawless, no more, shall exist,—Bless, O my soul, Yahweh, Praise ye Yah!

Psalms 145:20 Yahweh preserves all who love him, but, all the lawless, will he destroy.

## Appendix B

### An Extract Out Of Josephus's Discourse To The Greeks Concerning Hades

1. NOW as to Hades, wherein the souls of the of the good things they see, and rejoice in the righteous and unrighteous are detained, it is necessary to speak of it. Hades is a place in the world not regularly finished; a *subterraneous* region, wherein the light of this world does not shine; from which circumstance, that in this region the light does not shine, it cannot be but there must be in it perpetual *darkness*. This region is allotted as a place of custody for souls, ill which angels are appointed as guardians to them, who distribute to them *temporary punishments*, agreeable to every one's behavior and manners.

2. In this region there is a certain place set apart, as a *lake of unquenchable fire*, whereinto we suppose no one hath hitherto been cast; but it is prepared for a day afore-determined by God, in which one righteous sentence shall deservedly be passed upon all men; when the unjust, and those that have been disobedient to God, and have given honor to such idols as have been the vain operations of the hands of men as to God himself, shall be adjudged to this *everlasting punishment*, as having been the causes of defilement; while the just shall obtain *an incorruptible* and never-fading *kingdom*. These are now indeed confined in Hades, but not in the same place wherein the unjust are confined.

3. For there is one descent into this region, at whose *gate* we believe there stands an archangel with an host; which *gate* when those pass through that are conducted down by the angels appointed over souls, they do not go the same way; but the just are guided to the *right hand*, and are led with hymns, sung by the *angels* appointed over that place, unto a region of *light*, in which the just have dwelt from the beginning of the world; not constrained by necessity, but ever enjoying the prospect of the good things they see, and rejoice in the expectation of those new enjoyments which will be peculiar to every one of them, and esteeming those things beyond what we have here; with whom there is no place of toil, no burning heat, no piercing cold, nor are any briers there; but the countenance of the and of the just, which they see, always smiles them, while they wait for that rest and *eternal new life in heaven*, which is to succeed this region. This place we call *The Bosom of Abraham*.

4. But as to the unjust, they are dragged by force to the *left hand* by the angels allotted for punishment, no longer going with a good-will, but as prisoners driven by violence; to whom are sent the angels appointed over them to reproach them and threaten them with their terrible looks, and to thrust them still downwards. Now those angels that are set over these souls drag them into the neighborhood of hell itself; who, when they are hard by it, continually hear the noise of it, and do not stand clear of the hot vapor itself; but when they have a near view of this spectacle, as of a terrible and exceeding great prospect of fire, they are struck with a fearful expectation of a future judgment, and in effect punished thereby: and not only so, but where they see the place [or choir] of *the fathers* and of the just, even hereby are they punished; for a *chaos* deep and large is fixed between them; insomuch that a just man that hath compassion upon them cannot be admitted, nor can one that is unjust, if he were bold enough to attempt it, pass over it.

5. This is the discourse concerning Hades, wherein the souls of all men are confined until a proper season, which God hath determined, when he will make a resurrection of all men from the dead, not procuring a transmigration of souls from one body to another, but raising again those very bodies, which you Greeks, seeing to be dissolved, do not believe [their resurrection]. But learn not to disbelieve it; for while you believe that the soul is created, and yet is made immortal by God, according to the doctrine of Plato, and this in time, be not incredulous; but believe that God is able, when he hath raised to life that body which

was made as a compound of the same elements, to make it immortal; for it must never be said of God, that he is able to do some things, and unable to do others. We have therefore believed that the body will be raised again; for although it be dissolved, it is not perished; for the earth receives its remains, and preserves them; and while they are like *seed*, and are mixed among the more fruitful soil, they flourish, and what is *sown* is indeed sown *bare grain*, but at the mighty sound of God the Creator, it will sprout up, and be raised in a *clothed* and *glorious* condition, though not before it has been dissolved, and mixed [with the earth]. So that we have not rashly believed the resurrection of the body; for although it be dissolved for a time on account of the original transgression, it exists still, and is cast into the earth as into a potter's furnace, in order to be formed again, not in order to rise again such as it was before, but in a state of purity, and so as never to be destroyed any more. And to every body shall its own soul be restored. And when it hath *clothed itself* with that body, it will not be subject to misery, but, being itself pure, it will continue with its pure body, and rejoice with it, with which it having walked righteously now in this world, and never having had it as a snare, it will receive it again with great gladness. But as for the unjust, they will receive their bodies not changed, not freed from diseases or distempers, nor made glorious, but with the same diseases wherein they died; and such as they were in their unbelief, the same shall they be when they shall be faithfully judged.

6. For all men, the just as well as the unjust, shall be brought before *God the word*: for to him hath the *Father committed all judgment* : and he, in order to *fulfill the will of his Father*, shall come as Judge, whom we call *Christ*. For Minos and Rhadamanthus are not the judges, as you Greeks do suppose, but he whom *God and the Father hath glorified*: CONCERNING WHOM WE HAVE ELSEWHERE GIVEN A MORE PARTICULAR ACCOUNT, FOR THE SAKE OF THOSE WHO SEEK AFTER TRUTH. This person, exercising the righteous judgment of the Father towards all men, hath prepared a just sentence for every one, according to his works; at whose judgment-seat when all men, and angels, and demons shall stand, they will send forth one voice, and say, JUST IS THY JUDGMENT; the rejoinder to which will bring a just sentence upon both parties, by giving justly to those that have done well an *everlasting fruition*; but allotting to the lovers of wicked works *eternal punishment*. To these belong the *unquenchable fire*, and that without end, and a certain fiery *worm, never dying*, and not destroying the body, but continuing its eruption out of the body with never-ceasing grief: neither will sleep give ease to these men, nor will the night afford them comfort; death will not free them from their punishment, nor will the interceding prayers of their kindred profit them; for the just are no longer seen by them, nor are they thought worthy of remembrance. But the just shall remember only their righteous actions, whereby they have attained *the heavenly kingdom*, in which there is no sleep, no sorrow, no corruption, no care, no night, no day measured by time, no sun driven in his course along the circle of heaven by necessity, and measuring out the bounds and conversions of the seasons, for the better illumination of the life of men; no moon decreasing and increasing, or introducing a variety of seasons, nor will she then moisten the earth; no burning sun, no Bear turning round [the pole], no Orion to rise, no wandering of innumerable stars. The earth will not then be difficult to be passed over, nor will it be hard to find out the court of paradise, nor will there be any fearful roaring of the sea, forbidding the passengers to walk on it; even that will be made easily passable to the just, though it will not be void of moisture. Heaven will not then be uninhabitable by men, and it will not be impossible to discover the way of ascending thither. The earth will not be uncultivated, nor require too much labor of men, but will bring forth its fruits of its own accord, and will be well adorned with them. There will be no more generations of wild beasts, nor will the substance of the rest of the animals shoot out any more; for it will not produce men, but the number of the righteous will continue, and never fail, together with righteous angels, and spirits [of God], and with his word, as a choir of righteous men and women that never grow old, and continue in an incorruptible state, singing hymns to God, who hath advanced them to that happiness, by the means of a regular institution of life; with whom the whole creation also will lift up a perpetual hymn from *corruption, to incorruption*, as glorified by a splendid and pure spirit. It will not then be restrained by a bond of necessity, but with a



lively freedom shall offer up a voluntary hymn, and shall praise him that made them, together with the angels, and spirits, and men now *freed from all bondage*.

7. And now, if you Gentiles will be persuaded by these motives, and leave your vain imaginations about your pedigrees, and gaining of riches, and philosophy, and will not spend your time about subtleties of words, and thereby lead your minds into error, and if you will apply your ears to the hearing of the inspired prophets, the interpreters both of God and of his word, and will believe in God, you shall both be partakers of these things, and obtain the good things that are to come; you shall see the ascent unto the immense heaven plainly, and that kingdom which is there. For what God hath now concealed in silence [will be then made manifest,] *what neither eye hath seen, nor ear hath heard, nor hath it entered into the heart of man, the things that God hath prepared for them that love him.*

8. *In whatsoever ways I shall find you, in them shall I judge you entirely:* so cries the END of all things. And he who hath at first lived a virtuous life, but towards the latter end falls into vice, these labors by him before endured shall be altogether vain and unprofitable, even as in a play, brought to an ill catastrophe. Whosoever shall have lived wickedly and luxuriously may repent; however, there will be need of much time to conquer an evil habit, and even after repentance his whole life must be guarded with great care and diligence, after the manner of a body, which, after it hath been a long time afflicted with a distemper, requires a stricter diet and method of living; for though it may be possible, perhaps, to break off the chain of our irregular affections at once, yet our amendment cannot be secured without the grace of God, the prayers of good men, the help of the brethren, and our own sincere repentance and constant care. It is a good thing not to sin at all; it is also good, having sinned, to repent; as it is best to have health always, but it is a good thing to recover from a distemper. *To God be glory and dominion for ever and ever Amen.*



# “Holy shall you be, because, I, am Holy”

## (When to Shun a Brother in Christ)

*(When quoting scriptures, from the Rotherham Emphasized Bible New Testament, I will substitute the Hebrew word Yahoshua for Jesus, Yahweh and Elohim for God and the LORD and Anointed for Christ.)*

The word, ‘shun,’ means to avoid deliberately; as a practice, to keep clear of. Our Father has given Christians a specific instruction, to avoid Christian brothers or sisters who choose to live in a lifestyle apart from holiness. In this New Age of so-called, ‘Love,’ that we presently live in, this commandment of our Father is generally not taught to the Christian Church.<sup>233</sup> Many teach, in the present day Church, an unconditional love, which says I will never avoid you. This contradicts our Father’s instructions. What are we commanded to do when a Christian brother is cohabiting with a woman who is not his wife? What am I supposed to do when my father, who is a Christian, is a drunkard or my sister refuses to work even though she has the ability to work?<sup>234</sup> We are commanded not to, ‘sunanamignumi’<sup>235</sup> with them.

Sunanamignumi is the Greek word our Father uses to describe what we are not to do under such circumstances. Sunanamignumi means: 1) to mix up together 2) to keep company with, be intimate with one. Can it be that Yahweh has commanded us not to be intimate with our earthly parents, our earthly brothers and sisters or our grown children if they are living a sinful lifestyle? Yes! As Christians we have an earthly or fleshly family and a heavenly or spiritual family. Yahoshua was teaching those who wanted the Word of Yahweh when his mother, brothers and sisters arrived and wanted to speak to him. He was told your, “... mother and brethren, are standing without, seeking to speak with you.” He corrected this statement by saying, “Who is my mother? and who are my brethren? And having stretched forth his hand toward his disciples, he said, ‘Lo, my mother and my brethren! for whoever may do the will of my Father [walking in holiness] who is in the heavens, he is my brother, and sister, and mother” (Mt. 12:47-50). Also Yahoshua told his disciples, “He that loveth father or mother above me, is not, worthy, of me,—and, he that loveth son or daughter above me, is not, worthy, of me” (Mt. 10:37). We must choose between our heavenly family and our earthly family, if they are walking in darkness. As the Israelites were commanded to choose between serving Yahweh or Baal so also we have been commanded to choose between obeying the Word of Yahweh or obeying our feelings.

The Levites chose to obey Yahweh. Why were the Levites chosen to serve Yahweh at His altar rather than one of the other tribes?<sup>236</sup> When Moses came down from mount Sinai

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<sup>233</sup> Mennonites and Amish are the exceptions.

<sup>234</sup> 2Th 3:10 For, even when we were with you, this, were we giving in charge unto you,—that, if any will not work, neither let him eat!

<sup>235</sup> 4874 sunanamignumi sunanamignumi soon-an-am-ig’-noo-mee

<sup>236</sup> Nu. 8:5-19

with the two tables of the testimony, tables of stone, written with the finger of Elohim, he saw the people given over to idolatry. They “...offered ascending-sacrifices, and brought near peace-offerings,—and the people sat down, to eat and to drink, and then rose up—to make sport” (Ex. 32:6)! Moses said, “...who is for Yahweh? To me! Then gathered unto him all the sons of Levi. And he said to them—Thus, saith Yahweh, Elohim of Israel, Put ye every man his sword upon his thigh,—pass through and return, from gate to gate, in the camp, and slay ye every man his brother, and every man his friend, and every man his neighbour. So the sons of Levi did, according to the word of Moses,—and there fell, from among the people, on that day, about three thousand men” (Ex. 32:26-28). The Levites chose Yahweh over their brothers, friends and neighbors who had chosen the way of sin. Upon the end of Moses ministry he blessed the tribe of Levi by saying to them, “Who saith, of his father and of his mother, I behold them not, And, his own brethren, regardeth he not, And, his own sons, observeth he not,—Because they watch thy speech, That, thy covenant, they may preserve” (De. 33:9). The Levites proved themselves to Yahweh by their deeds of obedience. Their fidelity to Yahweh earned them the right to be the teachers of the law of Yahweh to Israel.<sup>237</sup> When it came time to chose between Yahweh or their family members, who had chosen sin, they chose Yahweh, even to the point of putting a family member to death.

Paul wrote to the Corinthians, “I wrote unto you in my letter—not to be mixing yourselves up with [sunanamignumi] fornicators; — Not at all, *meaning* the fornicators of this world, or the covetous and extortioners, or idolaters,—else had ye been obliged, in that case, to go out of the world! But, now, I have written unto you not to be mixing yourselves up [sunanamignumi],—if anyone named a brother, be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner, with such a one as this, not so much, as to be eating together. For what have I to do to be judging them who are without? Do, ye, not judge, them who are within, Whereas, them who are without, Yahweh, judgeth? Remove ye the wicked man from among, yourselves” (1 Cor. 5:9-13). He wrote to the Thessalonians, “And, if anyone be not giving ear unto our word through means of this letter, on this one, set a mark—not to be mixing yourselves up [sunanamignumi] with him,—that he may be reproved; And, not as an enemy, be esteeming him, but be admonishing him, as a brother” (2 Thes. 3:14-15).<sup>238</sup> A man is a fornicator if he chooses to cohabit with a woman who is not his wife. I am then commanded, by the Word of Yahweh, that I must not eat with this person but to remove such a one from my family. I am not to treat him as an enemy but to admonish him as a brother to return to Yahweh. Until he returns unto Yahweh, I am to avoid him. Yahweh illustrated this concept with Miriam, the prophetess, Moses sister. She and Aaron sinned against Yahweh by speaking against Moses, which resulted in Yahweh saying, “If, her own father, had, but spat, in her

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<sup>237</sup> De. 33:10,

<sup>238</sup> Rm. 16:17-18 But I beseech you, brethren, to keep an eye upon them who are causing divisions and occasions of stumbling, aside from the teaching which, ye, have learned,—and be turning away from them; For, they who are such, unto our Lord Christ are not doing service, but unto their own belly,—and, through their smooth and flattering speech, deceive the hearts of the innocent.

face, would she not have acknowledged the shame for seven days? Let her shut herself up for seven days, outside the camp, and, afterwards, let her be received” (Nu. 12:1-17).

By fellowshiping with a brother or sister in Christ who is a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner, we have become conformed to this dark age, which we have been commanded not to do; “And be not configuring yourselves unto this age, but be transforming yourselves by the renewing of your mind, to the end ye may be proving what is the thing willed by Yahweh—the good and acceptable and perfect” (Rm. 12:2). What has been willed by Yahweh is, that we avoid these people in order that they will be reprovved and return to Yahweh. This includes all of our family members who have turned back to the darkness of this age, even though they might be going to Church each Sunday.

The book of Ephesians also instructs us on how to deal with individuals who are living in darkness; “But, fornication, and all impurity, or covetousness, let it not be named among you—even as becometh saints [holy ones]...because of these things, is coming the anger of Yahweh upon the sons of obstinacy... Do not, then, become co-partners with them; For ye were, at one time, darkness, but, now, are ye light in the Lord,—as children of light, be walking... And be not joining in fellowship in the unfruitful works of darkness, but, rather, be even administering reproof; For, of the secret things which are brought to pass by them, it is, shameful, even to speak! All things, however, when reprovved by the light, become manifest, for, all that of itself maketh manifest, is, light” (Eph. 5:3-13). Light reprovves the unfruitful works of darkness in love.

Pastors should not be allowing unrepentant fornicators etc. into their Churches but should be reprovving them as Timothy was instructed; “Those sinning, reprove before all, that the others also may have fear” (1 Ti. 5:20). Today pastors are silent on this matter, which is disobedience to our Father’s Word. On the contrary, they allow publicly known figures who endorse homosexually, partial birth abortions or who are fornicators, into their Churches each Sunday.<sup>239</sup> These Churches have conformed to this age! If a pastor knows that a person is living in sin he is instructed “...go and show him his fault between thee and him alone, if he may hear thee, thou didst gain thy brother; and if he may not hear, take with thee yet one or two, that by the mouth of two witnesses or three every word may stand. ‘And if he may not hear them, say *it* to the assembly, and if also the assembly he may not hear, let him be to thee as the heathen man and the tax-gatherer [avoid them]” (Mt. 18:15-17).

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<sup>239</sup> **President Bill Clinton** (Although a Southern Baptist, many in the SBC take issue with Pres. Clinton on a variety of matters. Resolutions calling for his home church in Little Rock to initiate formal church discipline against him were ruled out of order.), **Senator Ted Kennedy** (A statement that Senator Edward M. Kennedy had his second marriage blessed by the Roman Catholic Church after a 1982 divorce has revealed wide confusion among both Catholics and non-Catholics about the church's policy on annulments.), **Kansas Governor Kathleen Sebelius** (Kathleen Sebelius was born and raised in Cincinnati, Ohio. She attended Trinity Washington University, a Roman Catholic university)etc.

Part of the covenant of becoming a Christian is stated in 2 Corinthians 5:14-15; “For, the love of the Christ, constraineth us; Having judged this,—that, one, in behalf of all, died, hence, they all, died; and, in behalf of all, died he,—in order that, they who live, no longer for themselves, should live, but for him who, in their behalf, died and rose again.”<sup>240</sup> We are now part of a heavenly family that is holy. The Greek word translated, ‘holy,’ is the Greek word, ‘hagios,’<sup>241</sup> which means physically, pure, morally blameless or religious, ceremonially, consecrated. Hagios is also translated saint as illustrated in Romans 1:7. As saints or holy ones, we are to separate ourselves from the works of the flesh.<sup>242</sup>

Yahweh “...hath blessed us with every spiritual blessing, in the heavenlies, in Christ, according as he made choice of us, in him, before the founding of a world, that we might be holy and blameless in his presence; in love” (Eph. 1:3-4).<sup>243</sup> Yahweh commanded Israel, “Therefore shall ye be unto me, holy persons, for, holy, am, I—Yahweh,—Therefore have I distinguished you from the peoples, that ye may be mine” (Lev. 20:26). We have been commanded, “Be not loving the world, nor yet the things that are in the world: if anyone be loving the world, the love of the Father is not in him. Because, all that is in the world—the coveting of the flesh, the coveting of the eyes, and the vain grandeur of life—is not of the Father, but is, of the world; And, the world, passeth away, and the coveting, but, he that doeth the will of Yahweh, endureth unto times age-abiding” (1 Jn. 2:15-17). We have been instructed “as obedient children, not fashioning yourselves to the former desires in your ignorance, but according as He who did call you *is* holy, ye also, become holy in all behavior, because it hath been written, ‘Become ye holy, because I am holy’” (1 Pe. 1:14-16); “I beseech you therefore, brethren, through the compassions of Yahweh, to present your bodies a living, holy sacrifice, unto Yahweh acceptable,—your rational divine service” (Rm. 12:1).

A Christian brother who has fornicated or became drunk but has repented of his ways is forgiven and his fellowship has been restored with Yahweh, this includes us.<sup>244</sup> We will all sin in our minds or in our flesh but the difference is whether we will attempt to obey Yahweh by destroying our sinful flesh and repenting, or rather take pleasure in our sinful flesh, thereby rebelling against Yahweh. The believer or brother who knows our Father’s

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<sup>240</sup> Or know ye not that, your body, is, a shrine of the holy spirit that is within you, which ye have from Yahweh? And ye are not your own; — For ye have been bought with a price! Therefore glorify Yahweh in your body. 1 Cor. 6:19-20

<sup>241</sup> 40 agiov hagios *hag’-ee-os* (Be ye holy for I am holy’ is quoted from the OT {#1Pe 1:16 Le 19:1 Le 20:7, etc.} and the so-called holiness code is heavily ethical. ‘Man was made in the image of Elohim and capable of reflecting the Divine likeness. And as Yahweh reveals himself as ethically holy, he calls men to a holiness resembling his own. Yahweh is intrinsically holy and he calls his people to be holy, providing for them the standard of obedience whereby that holiness may be maintained. {#Le 19:2ff} Because Yahweh is holy, he is free from the moral imperfections and frailties common to man {#Ho 11:9} and can be counted on to be faithful to his promises. {#Ps 22:3-5} This aspect of Yahweh’s character forms the basis of Habakkuk’s hope that his people would not perish. {#Hab 1:12})

<sup>242</sup> 2 Cor. 6:14-18

<sup>243</sup> Col 1:22 In his body of flesh, through means of his death, to present you holy and blameless and unaccusable before him

<sup>244</sup> If we are confessing our sins, faithful, is he and, righteous—that he should forgive us our sins, and cleanse us from all unrighteousness. 1 Jn. 1:9

Word is without excuse when he sins. While an unbeliever who doesn't know the scriptures is treated differently, according to the scriptures.

We are to approach the unbeliever who is a fornicator, drunkard etc. as Christ did and offer him the bread of life; "And it cometh to pass, that he is reclining in his house, and many tax-collectors and sinners were reclining with Yahoshua and his disciples; for there were many, and they began following him. And the Scribes and Pharisees, seeing that he was eating with the sinners and the tax-collectors, began saying unto his disciples—With the tax-collectors and sinners, is he eating? And, hearing it, Yahoshua saith unto them—No need, have the strong of a physician, but they who are sick, I came not to call the righteous, but sinners" (Mk. 2:15-17). Christ ate with Hebrew<sup>245</sup> sinners in order that he could direct them back to Yahweh. If they refused the Word of Yahweh then Christ told his disciples "...as ye go forth outside that house or city, shake off the dust of your feet: Verily, I say unto you,—More tolerable, will it be, for the land of Sodom and Gomorrha in the day of judgment, than for, that, city" (Mt. 10:14-15)!

We have been called to be holy, thereby removing ourselves from the coveting of the world. When we sin we confess our sins and he is faithful and righteous to forgive our sins and cleanse us from all unrighteousness (1 Jn. 1:9). Our bodies are the naos<sup>246</sup> (shrine) of the holy spirit, whereby Yahweh, who is holy, dwells in us.<sup>247</sup> If we fellowship with friends or family members who are drunkards, fornicators etc. then we, who are the Body of the Christ, have joined ourselves with a harlot, thereby desecrating the shrine of Yahweh; "Know ye not that, your bodies, are, members of Christ? Shall I, then, take away the members of the Christ and make them members of a harlot" (1 Cor. 6:15)? If a father, mother, brother or sister in Christ will not repent of their unrighteous ways, then we are not to eat with them, in order that they may be reprov'd. Yahweh honors and rewards individuals who obey His voice, even if it means standing alone. Our true fathers and mothers and brothers and sisters are those who hear the Word of Yahweh and do it!<sup>248</sup> If you have to shun a friend or a family member, remember to keep the light on as the father did in the parable of the prodigal son. The son, who had devoured his inheritance on harlots and riotous living, said "I will arise, and go unto my father, and will say unto him Father! I have sinned against heaven, and before thee...Now, while yet he was holding afar off, his father saw him, and was moved with compassion, and, running, fell upon his neck, and tenderly kissed him. And the son said unto him—Father! I have sinned against heaven, and before thee: No longer, am I worthy to be called a son of thine,— But the father said unto his servants—Quick! bring forth a robe—the best! and put on him, and get out a ring for his hand, and sandals for his feet. And be bringing the fatted calf, sacrifice!

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<sup>245</sup> Mt 15:24 But, he, answering, said, I was not sent forth, save unto the lost sheep of the house of Israel.

<sup>246</sup> 3485 naov naos *nah-os* '1) used of the temple at Jerusalem, but only of the sacred edifice (or sanctuary) itself, consisting of the Holy place and the Holy of Holies

<sup>247</sup> Or know ye not that, your body, is, a shrine of the holy spirit that is within you, which ye have from Yahweh? And ye are not your own; 1 Cor. 6:19; In whom, ye also, are being builded together, into a habitation of Yahweh in spirit. Eph. 2:22

<sup>248</sup> Lu 8:21 But, he, answering, said unto them—My mother and my brethren, are, these—they who, the word of Yahweh, are hearing and doing.

and let us eat and make merry: Because, this my son, was, dead, and hath come to life again, was lost, and is found. And they began to be making merry. (Lk. 15:11-24).



# Of our Knowledge of the Existence of a God

(John Locke wrote "An Essay Concerning Human Understanding," which was published in 1689, from which this article is taken.)

1. We are capable of knowing certainly that there is a God. Though God has given us no innate ideas of himself; though he has stamped no original characters on our minds, wherein we may read his being; yet having furnished us with those faculties our minds are endowed with, he hath not left himself without witness: since we have sense, perception, and reason, and cannot want a clear proof of him, as long as we carry ourselves about us. Nor can we justly complain of our ignorance in this great point; since he has so plentifully provided us with the means to discover and know him; so far as is necessary to the end of our being, and the great concernment of our happiness. But, though this be the most obvious truth that reason discovers, and though its evidence be (if I mistake not) equal to mathematical certainty: yet it requires thought and attention; and the mind must apply itself to a regular deduction of it from some part of our intuitive knowledge, or else we shall be as uncertain and ignorant of this as of other propositions, which are in themselves capable of clear demonstration. To show, therefore, that we are capable of knowing, i.e. being certain that there is a God, and how we may come by this certainty, I think we need go no further than ourselves, and that undoubted knowledge we have of our own existence.

2. For man knows that he himself exists. I think it is beyond question, that man has a clear idea of his own being; he knows certainly he exists, and that he is something. He that can doubt whether he be anything or no, I speak not to; no more than I would argue with pure nothing, or endeavour to convince nonentity that it were something. If any one pretends to be so sceptical as to deny his own existence, (for really to doubt of it is manifestly impossible,) let him for me enjoy his beloved happiness of being nothing, until hunger or some other pain convince him of the contrary. This, then, I think I may take for a truth, which every one's certain knowledge assures him of, beyond the liberty of doubting, viz. that he is something that actually exists.

3 He knows also that nothing cannot produce a being; therefore something must have existed from eternity. In the next place, man knows, by an intuitive certainty, that bare nothing can no more produce any real being, than it can be equal to two right angles. If a man knows not that nonentity, or the absence of all being, cannot be equal to two right angles, it is impossible he should know any demonstration in Euclid. If, therefore, we know there is some real being, and that nonentity cannot produce any real being, it is an evident demonstration, that from eternity there has been something; since what was not from eternity had a beginning; and what had a beginning must be produced by something else.

4. And that eternal Being must be most powerful. Next, it is evident, that what had its being and beginning from another, must also have all that which is in and belongs to its being from another too. All the powers it has must be owing to and received from the same

source. This eternal source, then, of all being must also be the source and original of all power; and so this eternal Being must be also the most powerful.

5. And most knowing. Again, a man finds in himself perception and knowledge. We have then got one step further; and we are certain now that there is not only some being, but some knowing, intelligent being in the world. There was a time, then, when there was no knowing being, and when knowledge began to be; or else there has been also a knowing being from eternity. If it be said, there was a time when no being had any knowledge, when that eternal being was void of all understanding; I reply, that then it was impossible there should ever have been any knowledge: it being as impossible that things wholly void of knowledge, and operating blindly, and without any perception, should produce a knowing being, as it is impossible that a triangle should make itself three angles bigger than two right ones. For it is as repugnant to the idea of senseless matter, that it should put into itself sense, perception, and knowledge, as it is repugnant to the idea of a triangle, that it should put into itself greater angles than two right ones.

6. And therefore God. Thus, from the consideration of ourselves, and what we infallibly find in our own constitutions, our reason leads us to the knowledge of this certain and evident truth,- That there is an eternal, most powerful, and most knowing Being; which whether any one will please to call God, it matters not. The thing is evident; and from this idea duly considered, will easily be deduced all those other attributes, which we ought to ascribe to this eternal Being. If, nevertheless, any one should be found so senselessly arrogant, as to suppose man alone knowing and wise, but yet the product of mere ignorance and chance; and that all the rest of the universe acted only by that blind haphazard; I shall leave with him that very rational and emphatical rebuke of Tully (I. ii. De Leg.), to be considered at his leisure: "What can be more sillily arrogant and misbecoming, than for a man to think that he has a mind and understanding in him, but yet in all the universe beside there is no such thing? Or that those things, which with the utmost stretch of his reason he can scarce comprehend, should be moved and managed without any reason at all?" *Quid est enim verius, quam neminem esse oportere tam stulte arrogantem, ut in se mentem et rationem putet inesse, in caelo mundoque non putet? Aut ea quae vix summa ingenii ratione comprehendat, nulla ratione moveri putet?*

From what has been said, it is plain to me we have a more certain knowledge of the existence of a God, than of anything our senses have not immediately discovered to us. Nay, I presume I may say, that we more certainly know that there is a God, than that there is anything else without us. When I say we know, I mean there is such a knowledge within our reach which we cannot miss, if we will but apply our minds to that, as we do to several other inquiries.

7. Our idea of a most perfect Being, not the sole proof of a God. How far the idea of a most perfect being, which a man may frame in his mind, does or does not prove the existence of a God, I will not here examine. For in the different make of men's tempers and

application of their thoughts, some arguments prevail more on one, and some on another, for the confirmation of the same truth. But yet, I think, this I may say, that it is an ill way of establishing this truth, and silencing atheists, to lay the whole stress of so important a point as this upon that sole foundation: and take some men's having that idea of God in their minds, (for it is evident some men have none, and some worse than none, and the most very different,) for the only proof of a Deity; and out of an over fondness of that darling invention, cashier, or at least endeavour to invalidate all other arguments; and forbid us to hearken to those proofs, as being weak or fallacious, which our own existence, and the sensible parts of the universe offer so clearly and cogently to our thoughts, that I deem it impossible for a considering man to withstand them. For I judge it as certain and clear a truth as can anywhere be delivered, that "the invisible things of God are clearly seen from the creation of the world, being understood by the things that are made, even his eternal power and Godhead." Though our own being furnishes us, as I have shown, with an evident and incontestable proof of a Deity; and I believe nobody can avoid the cogency of it, who will but as carefully attend to it, as to any other demonstration of so many parts: yet this being so fundamental a truth, and of that consequence, that all religion and genuine morality depend thereon, I doubt not but I shall be forgiven by my reader if I go over some parts of this argument again, and enlarge a little more upon them.

8. Recapitulation- something from eternity. There is no truth more evident than that something must be from eternity. I never yet heard of any one so unreasonable, or that could suppose so manifest a contradiction, as a time wherein there was perfectly nothing. This being of all absurdities the greatest, to imagine that pure nothing, the perfect negation and absence of all beings, should ever produce any real existence.

It being, then, unavoidable for all rational creatures to conclude, that something has existed from eternity; let us next see what kind of thing that must be.

9. Two sorts of beings, cogitative and incogitative. There are but two sorts of beings in the world that man knows or conceives.

First, such as are purely material, without sense, perception, or thought, as the clippings of our beards, and parings of our nails.

Secondly, sensible, thinking, perceiving beings, such as we find ourselves to be. Which, if you please, we will hereafter call cogitative and incogitative beings; which to our present purpose, if for nothing else, are perhaps better terms than material and immaterial.

10. Incogitative being cannot produce a cogitative being. If, then, there must be something eternal, let us see what sort of being it must be. And to that it is very obvious to reason, that it must necessarily be a cogitative being. For it is as impossible to conceive that ever bare incogitative matter should produce a thinking intelligent being, as that nothing should of itself produce matter. Let us suppose any parcel of matter eternal, great or small, we

shall find it, in itself, able to produce nothing. For example: let us suppose the matter of the next pebble we meet with eternal, closely united, and the parts firmly at rest together; if there were no other being in the world, must it not eternally remain so, a dead inactive lump? Is it possible to conceive it can add motion to itself, being purely matter, or produce anything? Matter, then, by its own strength, cannot produce in itself so much as motion: the motion it has must also be from eternity, or else be produced, and added to matter by some other being more powerful than matter; matter, as is evident, having not power to produce motion in itself. But let us suppose motion eternal too: yet matter, incogitative matter and motion, whatever changes it might produce of figure and bulk, could never produce thought: knowledge will still be as far beyond the power of motion and matter to produce, as matter is beyond the power of nothing or nonentity to produce. And I appeal to every one's own thoughts, whether he cannot as easily conceive matter produced by nothing, as thought to be produced by pure matter, when, before, there was no such thing as thought or an intelligent being existing? Divide matter into as many parts as you will, (which we are apt to imagine a sort of spiritualizing, or making a thinking thing of it,) vary the figure and motion of it as much as you please- a globe, cube, cone, prism, cylinder, &c., whose diameters are but 100,000th part of a gry, will operate no otherwise upon other bodies of proportionable bulk, than those of an inch or foot diameter; and you may as rationally expect to produce sense, thought, and knowledge, by putting together, in a certain figure and motion, gross particles of matter, as by those that are the very minutest that do anywhere exist. They knock, impel, and resist one another, just as the greater do; and that is all they can do. So that, if we will suppose nothing first or eternal, matter can never begin to be: if we suppose bare matter without motion, eternal, motion can never begin to be: if we suppose only matter and motion first, or eternal, thought can never begin to be. For it is impossible to conceive that matter, either with or without motion, could have, originally, in and from itself, sense, perception, and knowledge; as is evident from hence, that then sense, perception, and knowledge, must be a property eternally inseparable from matter and every particle of it. Not to add, that, though our general or specific conception of matter makes us speak of it as one thing, yet really all matter is not one individual thing, neither is there any such thing existing as one material being, or one single body that we know or can conceive. And therefore, if matter were the eternal first cogitative being, there would not be one eternal, infinite, cogitative being, but an infinite number of eternal, finite, cogitative beings, independent one of another, of limited force, and distinct thoughts, which could never produce that order, harmony, and beauty which are to be found in nature. Since, therefore, whatsoever is the first eternal being must necessarily be cogitative; and whatsoever is first of all things must necessarily contain in it, and actually have, at least, all the perfections that can ever after exist; nor can it ever give to another any perfection that it hath not either actually in itself, or, at least, in a higher degree; it necessarily follows, that the first eternal being cannot be matter.

11. Therefore, there has been an eternal cogitative Being. If, therefore, it be evident, that something necessarily must exist from eternity, it is also as evident, that that something must necessarily be a cogitative being: for it is as impossible that incogitative matter

should produce a cogitative being, as that nothing, or the negation of all being, should produce a positive being or matter.

12. The attributes of the eternal cogitative Being. Though this discovery of the necessary existence of an eternal Mind does sufficiently lead us into the knowledge of God; since it will hence follow, that all other knowing beings that have a beginning must depend on him, and have no other ways of knowledge or extent of power than what he gives them; and therefore, if he made those, he made also the less excellent pieces of this universe,- all inanimate beings, whereby his omniscience, power, and providence will be established, and all his other attributes necessarily follow: yet, to clear up this a little further, we will see what doubts can be raised against it.

13. Whether the eternal Mind may be also material or no. First, Perhaps it will be said, that, though it be as clear as demonstration can make it, that there must be an eternal Being, and that Being must also be knowing: yet it does not follow but that thinking Being may also be material. Let it be so, it equally still follows that there is a God. For if there be an eternal, omniscient, omnipotent Being, it is certain that there is a God, whether you imagine that Being to be material or no. But herein, I suppose, lies the danger and deceit of that supposition:- there being no way to avoid the demonstration, that there is an eternal knowing Being, men, devoted to matter, would willingly have it granted, that this knowing Being is material; and then, letting slide out of their minds, or the discourse, the demonstration whereby an eternal knowing Being was proved necessarily to exist, would argue all to be matter, and so deny a God, that is, an eternal cogitative Being: whereby they are so far from establishing, that they destroy their own hypothesis. For, if there can be, in their opinion, eternal matter, without any eternal cogitative Being, they manifestly separate matter and thinking, and suppose no necessary connexion of the one with the other, and so establish the necessity of an eternal Spirit, but not of matter; since it has been proved already, that an eternal cogitative Being is unavoidably to be granted. Now, if thinking and matter may be separated, the eternal existence of matter will not follow from the eternal existence of a cogitative Being, and they suppose it to no purpose.

14. Not material: first, because each particle of matter is not cogitative. But now let us see how they can satisfy themselves, or others, that this eternal thinking Being is material.

I. I would ask them, whether they imagine that all matter, every particle of matter, thinks? This, I suppose, they will scarce say; since then there would be as many eternal thinking beings as there are particles of matter, and so an infinity of gods. And yet, if they will not allow matter as matter, that is, every particle of matter, to be as well cogitative as extended, they will have as hard a task to make out to their own reasons a cogitative being out of incogitative particles, as an extended being out of unextended parts, if I may so speak.

15. II. Secondly, because one particle alone of matter cannot be cogitative. If all matter does not think, I next ask, Whether it be only one atom that does so? This has as many absurdities as the other; for then this atom of matter must be alone eternal or not. If this alone be eternal, then this alone, by its powerful thought or will, made all the rest of matter. And so we have the creation of matter by a powerful thought, which is that the materialists stick at; for if they suppose one single thinking atom to have produced all the rest of matter, they cannot ascribe that pre-eminency to it upon any other account than that of its thinking, the only supposed difference. But allow it to be by some other way which is above our conception, it must still be creation; and these men must give up their great maxim, *Ex nihilo nil fit*. If it be said, that all the rest of matter is equally eternal as that thinking atom, it will be to say anything at pleasure, though ever so absurd. For to suppose all matter eternal, and yet one small particle in knowledge and power infinitely above all the rest, is without any the least appearance of reason to frame an hypothesis. Every particle of matter, as matter, is capable of all the same figures and motions of any other; and I challenge any one, in his thoughts, to add anything else to one above another.

16. III. Thirdly, because a system of incogitative matter cannot be cogitative. If then neither one peculiar atom alone can be this eternal thinking being; nor all matter, as matter, i.e. every particle of matter, can be it; it only remains, that it is some certain system of matter, duly put together, that is this thinking eternal Being. This is that which, I imagine, is that notion which men are aptest to have of God; who would have him a material being, as most readily suggested to them by the ordinary conceit they have of themselves and other men, which they take to be material thinking beings. But this imagination, however more natural, is no less absurd than the other: for to suppose the eternal thinking Being to be nothing else but a composition of particles of matter, each whereof is incogitative, is to ascribe all the wisdom and knowledge of that eternal Being only to the juxta-position of parts; than which nothing can be more absurd. For unthinking particles of matter, however put together, can have nothing thereby added to them, but a new relation of position, which it is impossible should give thought and knowledge to them.

17. And that whether this corporeal system is in motion or at rest. But further: this corporeal system either has all its parts at rest, or it is a certain motion of the parts wherein its thinking consists. If it be perfectly at rest, it is but one lump, and so can have no privileges above one atom.

If it be the motion of its parts on which its thinking depends, all the thoughts there must be unavoidably accidental and limited; since all the particles that by motion cause thought, being each of them in itself without any thought, cannot regulate its own motions, much less be regulated by the thought of the whole; since that thought is not the cause of motion, (for then it must be antecedent to it, and so without it,) but the consequence of it; whereby freedom, power, choice, and all rational and wise thinking or acting, will be quite taken away: so that such a thinking being will be no better nor wiser than pure blind matter; since to resolve all into the accidental unguided motions of blind matter, or into thought

depending on unguided motions of blind matter, is the same thing: not to mention the narrowness of such thoughts and knowledge that must depend on the motion of such parts. But there needs no enumeration of any more absurdities and impossibilities in this hypothesis (however full of them it be) than that before mentioned; since, let this thinking system be all or a part of the matter of the universe, it is impossible that any one particle should either know its own, or the motion of any other particle, or the whole know the motion of every particle; and so regulate its own thoughts or motions, or indeed have any thought resulting from such motion.

18. Matter not co-eternal with an eternal Mind. Secondly, Others would have Matter to be eternal, notwithstanding that they allow an eternal, cogitative, immaterial Being. This, though it take not away the being of a God, yet, since it denies one and the first great piece of his workmanship, the creation, let us consider it a little. Matter must be allowed eternal: Why? because you cannot conceive how it can be made out of nothing: why do you not also think yourself eternal? You will answer, perhaps, Because, about twenty or forty years since, you began to be. But if I ask you, what that you is, which began then to be, you can scarce tell me. The matter whereof you are made began not then to be: for if it did, then it is not eternal: but it began to be put together in such a fashion and frame as makes up your body; but yet that frame of particles is not you, it makes not that thinking thing you are; (for I have now to do with one who allows an eternal, immaterial, thinking Being, but would have unthinking Matter eternal too;) therefore, when did that thinking thing begin to be? If it did never begin to be, then have you always been a thinking thing from eternity; the absurdity whereof I need not confute, till I meet with one who is so void of understanding as to own it. If, therefore, you can allow a thinking thing to be made out of nothing, (as all things that are not eternal must be,) why also can you not allow it possible for a material being to be made out of nothing by an equal power, but that you have the experience of the one in view, and not of the other? Though, when well considered, creation of a spirit will be found to require no less power than the creation of matter. Nay, possibly, if we would emancipate ourselves from vulgar notions, and raise our thoughts, as far as they would reach, to a closer contemplation of things, we might be able to aim at some dim and seeming conception how matter might at first be made, and begin to exist, by the power of that eternal first Being: but to give beginning and being to a spirit would be found a more inconceivable effect of omnipotent power. But this being what would perhaps lead us too far from the notions on which the philosophy now in the world is built, it would not be pardonable to deviate so far from them; or to inquire, so far as grammar itself would authorize, if the common settled opinion opposes it: especially in this place, where the received doctrine serves well enough to our present purpose, and leaves this past doubt, that the creation or beginning of any one SUBSTANCE out of nothing being once admitted, the creation of all other but the CREATOR himself, may, with the same ease, be supposed.

19. Objection: "Creation out of nothing." But you will say, Is it not impossible to admit of the making anything out of nothing, since we cannot possibly conceive it? I answer, No.

Because it is not reasonable to deny the power of an infinite being, because we cannot comprehend its operations. We do not deny other effects upon this ground, because we cannot possibly conceive the manner of their production. We cannot conceive how anything but impulse of body can move body; and yet that is not a reason sufficient to make us deny it possible, against the constant experience we have of it in ourselves, in all our voluntary motions; which are produced in us only by the free action or thought of our own minds, and are not, nor can be, the effects of the impulse or determination of the motion of blind matter in or upon our own bodies; for then it could not be in our power or choice to alter it. For example: my right hand writes, whilst my left hand is still: What causes rest in one, and motion in the other? Nothing but my will,- a thought of my mind; my thought only changing, the right hand rests, and the left hand moves. This is matter of fact, which cannot be denied: explain this and make it intelligible, and then the next step will be to understand creation. For the giving a new determination to the motion of the animal spirits (which some make use of to explain voluntary motion) clears not the difficulty one jot. To alter the determination of motion, being in this case no easier nor less, than to give motion itself: since the new determination given to the animal spirits must be either immediately by thought, or by some other body put in their way by thought which was not in their way before, and so must owe its motion to thought: either of which leaves voluntary motion as unintelligible as it was before. In the meantime, it is an overvaluing ourselves to reduce all to the narrow measure of our capacities, and to conclude all things impossible to be done, whose manner of doing exceeds our comprehension. This is to make our comprehension infinite, or God finite, when what He can do is limited to what we can conceive of it. If you do not understand the operations of your own finite mind, that thinking thing within you, do not deem it strange that you cannot comprehend the operations of that eternal infinite Mind, who made and governs all things, and whom the heaven of heavens cannot contain.

[Added by Teleios]

“For I am not ashamed of the joyful message; for it is Yahweh’s power unto salvation, to every one that believeth, both to Jew and to Greek; For, a righteousness of Yahweh, is therein revealed,—by faith unto faith: even as it is written—But, he that is righteous, by faith, shall live. For there is being revealed an anger of Yahweh from heaven—against all ungodliness and unrighteousness of men who, the truth, in unrighteousness, do hold down; — ¶ Inasmuch as, what may be known of Yahweh, is manifest among them, for, Yahweh, unto them, hath made it manifest,— For, the unseen things of him, from a world’s creation, by the things made, being perceived, are clearly seen, even his eternal power and divinity,—to the end they should be without excuse; Inasmuch as, having come to know Yahweh, not, as Yahweh, did they glorify him, or give him thanks, but were made fruitless in their reasonings, and darkened was their undiscerning heart, Professing to be wise, they were made foolish, And, exchanged the glory of the incorruptible Yahweh, for the likeness of an image of a corruptible man, and of birds and fourfooted beasts and reptiles: Wherefore Yahweh gave them up in the covetings of their hearts unto impurity, so as to be dishonouring their bodies among them,— Who, indeed, exchanged away the truth of Yahweh for the falsehood, and rendered worship and service unto the creature rather than unto the Creator,—who is blessed unto the ages. Amen!” (Rm. 1:16-25)



# Spirit and Soul

## Recognizing Inherent flaws in our Bible Translations

*(When quoting scriptures, from the Rotherham Emphasized Bible New Testament, I will substitute the Hebrew word Yahoshua for Jesus, Yahweh and Elohim for God and the LORD, Anointed for Christ and ruah for spirit.)*

There are inherent flaws in our Bible translations. Most notably the translation of the Hebrew words, ruah and nephesh, which do not have an English equivalent. This should have necessitated the translators to transliterate these words but they rather selectively translated them as spirit and soul which perpetuates false doctrines, thereby leading the masses into pagan beliefs. The majority of Christians believe that they possess a spirit and or a soul, which is immortal and can live apart from the body. The usage of the Hebrew words ruah and nephesh, in the Word of Yahweh, do not agree with these pagan beliefs. The error of the Church and the Bible translators is that they reconcile the Word of Yahweh to man's established beliefs by selectively translating the same Hebrew and Greek words differently in order to support or validate their established beliefs rather than subjugating their beliefs to the Word of Yahweh. If we seek to understand our existence and the unseen universe then we must humbly come to our Father's Word and let it speak to us, the language of which being Hebrew. Our Father has unveiled His creation to us through Hebrew words and thought. How these words are used will communicate to us all that we are able to learn, thereby satisfying our quest for heavenly knowledge and understanding. The correct understanding of his words will reassure, comfort and give us hope in times of trial, such as in death. We pray that the result will be that the eyes of your heart will be enlightened, that you may know—what is the hope of His calling and what the riches of the glory of His inheritance is in you. We will focus our study predominantly on the Hebrew word, 'ruah.' The Hebrew word, 'nephesh,' has extensively been covered in the article, by E. W. Bullinger, "The Rich Man and Lazarus." We will say a few words on the subject of nephesh.

### Nephesh

The Hebrew word, 'nephesh,' which is the word translated soul, is used 753 times in the Old Testament but was translated soul only 15% of the time in the NIV. The majority of the translations change the meaning of the word nephesh, as used by Yahweh, into their theological and metaphysical philosophical meaning. If we want to understand the word soul, we must first understand the meaning of nephesh, as used by Yahweh in His Word. Nephesh is used 171 times before the NIV Bible translates it soul in Deuteronomy 4:29. This illustrates the deception perpetrated by the NIV translators and pastors by selectively translating the word nephesh as soul only when it validates the Church's established doctrine on the teaching of the immortality of the soul. The foundation of man's existence, as unveiled in Genesis 2:7, has been changed in the majority of all of the new translations by changing "Yahweh Elohim formed man, *of the* dust of the ground, and breathed in his nostrils the breath of life—and man became a living soul [nephesh]" to "and the man

became a living being.” (NIV, Amplified, NAS). (The footnote below lists the first ten usages of the word nephesh in our Father’s Glorious Word.<sup>249</sup>)

**The Hebrew word nephesh absolutely does not mean soul as defined by the present day Christian Church! For example:**

1. “And Elohim said—Let the waters swarm *with* an abundance of living soul [nephesh], and, birds, shall fly over the earth, over the face of the expanse of the heavens” (Gen. 1:20).
2. “Nor shall he go near any dead soul [nephesh], nor defile himself for his father or his mother” (Lev. 21:11 NKJV).
3. “All the days for which he hath separated himself unto Yahweh, to no dead soul [nephesh], shall he go in” (Nu. 6:6).
4. “Their soul [nephesh] should die in youth, and their life, among the unclean” (Job 36:14).

The Greek word psuche is the word used to translate the Hebrew word nephesh in the Greek translation of the Old Testament, which is known as the Septuagint. Psuche also does not mean soul as defined by the present day Christian Church. For example:

1. “Hereby, have we come to understand love: in that, He, for us, his soul [psuche] laid down; and, we, ought, for the brethren, our souls [psuche] to lay down” (1 Jn. 3:16).
2. “He that hath found his soul [psuche], shall lose it,—and, he that hath lost his soul [psuche], for my sake, shall find it” (Mt. 10:39).
3. “Just as, the Son of Man, came not to be ministered unto, but to minister, and to give his soul [psuche] a ransom instead of many” (Mt. 20:28).

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<sup>249</sup> Ge 1:20 ¶ And Elohim said—Let the waters swarm *with* an abundance of living soul, and, birds, shall fly over the earth, over the face of the expanse of the heavens.

Ge 1:21 And Elohim created the great sea-monsters,—and every living soul that moveth—*with* which the waters swarmed after their kind, and every winged bird—after its kind. And Elohim saw that it was, good.

Ge 1:24 ¶ And Elohim said—Let the land, bring forth, living soul, after its kind, tame-beast and creeping thing and wild-beast of the land, after its kind. And it was so.

Ge 1:30 and to every living thing of the land—and to every bird of the heavens, and to every thing that moveth on the land, wherein is a living soul, every green herb for food. And it was so.

Ge 2:7 So then Yahweh Elohim formed man, *of the* dust of the ground, and breathed in his nostrils the breath of life—and man became a living soul.

Ge 2:19 Now Yahweh Elohim had formed from the ground every living thing of the field, and every bird of the heavens, which he brought in unto the man, that he might see what he should call it,—and, whatsoever the man should call it—any living soul, that, should be the name thereof.

Ge 9:4 Yet, flesh with the soul thereof, the blood thereof, shall ye not eat;

Ge 9:5 And surely, your blood, of your lives, will I require, From the hand of every living creature, will I require it,—and from the hand of man, From the hand of each one’s brother, will I require the soul of man:

Ge 9:10 and with every living soul that is with you, of birds, of tame-beasts, and of all wild-beasts of the earth, that are with you,—of all coming forth out of the ark, even to all wild-beasts of the earth;

Ge 9:12 ¶ And Elohim said, This, is the sign of the covenant, which I am granting betwixt me and you, and every living soul that is with you,—to age-abiding generations:—

Nephesh and psuche have both been translated ‘soul’ and ‘life.’ The Hebrew word for life is ‘chay’ and the Greek word for life is ‘zoe.’ These words can be understood very easily but they are definitely not synonyms of nephesh and psuche even though all of these words have been translated life in many hundreds of verses.

The Hebrew word ‘chay’ is translated life or living, in the NKJV, 341 times of its 501 usages. The first usage of chay is in Genesis 1:20; “And Elohim said—Let the waters swarm *with* an abundance of living [chay] soul [nephesh], and, birds, shall fly over the earth, over the face of the expanse of the heavens.” This is one of the 61 verses where chay and nephesh are in the same verse. Chay and nephesh are not synonyms even though the NKJV translated nephesh as ‘life’ 117 times of its 753 usages.

The Greek word ‘zoe’ is translated life, in the NKJV, 133 times of its 134 usages. The first usage of zoe is in Matthew 7:14; “Because, narrow, is the gate, and, confined, the way, that leadeth unto life [zoe],—and, few, are they who find, it.” Zoe and psuche are used together in John 12:25; “He that loveth his soul [psuche], loseth it; but, he that hateth his soul [psuche], in this world, unto life [zoe] age-abiding, shall guard it.” Zoe and psuche are not synonyms even though the NKJV translated psuche as ‘life’ 40 of its 105 usages.

Yahweh could have said, in Matthew 2:20, “Arise! and take unto thee the child and its mother, and be journeying into the land of Israel,—for they are dead, who were seeking the ‘zoe’ of the child,” but instead Yahweh used the word ‘psuche.’ If the translators translated psuche ‘life’ in this verse, as they have, could we not also translate psuche ‘life’ in Matthew 10:28; “And be not in fear, by reason of them that are killing the body,—and, the life [psuche], are not able to kill. But fear, rather, him who is able, both life [psuche] and body, to destroy in gehenna,” or in Matthew 10:39 where the translators switch back again to life, can we not use the word soul; “He that hath found his soul [psuche], shall lose it,—and, he that hath lost his soul [psuche], for my sake, shall find it.” Above are some of the first usages of psuche but as we have seen our translations are lacking in continuity.

Nephesh, psuche being its Greek equivalent, are words that have no English equivalent, which necessitates that when they are in the text they must be identified as Rotherham has done in his Bible. If he translated nephesh or psuche any other way than soul he footnotes it, identifying the word as soul (meaning the Hebrew word is nephesh and the Greek word is psuche). He expressed his concern in his appendix concerning the translating of nephesh and psuche into English:

“One cannot but regret the impossibility of making our English word “soul” express just as much as is conveyed by the Greek word ‘psuche’ and the Hebrew word ‘nephesh.’ The translator may confess that, after a determined endeavor to render the latter term uniformly “soul” throughout the O. T., he was reluctantly constrained to give up the attempt when, in the book of Esther, it came in at the climax that the Jews (were permitted “to stand for

their soul.” (nephesh Est. 8:11), this example proved to be the turning of the scale, and “life” was promptly substituted. It certainly may be worth enquiry, how it comes about that the sacred originals so freely use a concrete word where we sorely feel our need of employing our abstract term “life;” and that this is so, notwithstanding the existence of ‘chay’ in the Hebrew and ‘zoe’ in the Greek, more exactly answering (as it might have seemed) to the English word “life.” But the fact of stubborn diversity of usage above indicated remains, and it appears necessary to allow “life” to stand in a respectable minority of instances for nephesh and psuche. In this edition, therefore, “life” has been admitted into a certain class of passages, of which Mt. 16 25-26 may be named as an example.” Then what does nephesh mean? A definition of nephesh from the ‘Theological Wordbook of the Old Testament’ is in Appendix A but if we are to learn its true meaning we must ingest all of its usages in our Father’s wonderful Word.

## Ruah

The Hebrew word, ‘ruah,’ also spelled, ‘ruwach,’ means wind, breath, invisible power of Yahweh and has many other meanings. Ruah is related to the vowel root ‘ruh,’ which means, ‘to breathe.’<sup>250</sup> The basic idea of ruah is ‘air in motion,’ which denotes ‘power,’ that signifies ‘activity and life.’ Also ruah has an association with the invisible as illustrated by the invisible wind and man’s breath. Ruah is an invisible force or power which can be physical or nonphysical, holy or evil. We can not see breath or the wind, which is physical ruah but we can witness their manifestations of power by watching a ship sail or a man blowing out a candle. We could not see the ruah (the nonphysical, invisible force) of Yahweh on Sampson but we saw it manifested in his supernatural strength.<sup>251</sup> We can not see ruah (the nonphysical, invisible force) in a person but we can see it manifested by the person speaking in tongues, prophesying etc.<sup>252</sup> Ruah is translated, ‘spirit’ over 50% of the time in the Old Testament. Our word, ‘spirit,’ as used in the Christian Church, has devolved from its original meaning, which is, “breathing, breath, air, etc., related to *spirare* to breathe”<sup>253</sup> to, ‘Spirit,’ “the third person of the triune God, the Holy Spirit, coequal, coeternal with the Father and the Son.” The Bible translators have created a new meaning and entity by making ruah (spirit) a proper noun (Spirit), when it is a common noun, by capitalizing it at their own discretion. We err if we hear the word

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<sup>250</sup> Ruah’s family of words by the Theological Wordbook of the Old Testament, by Harris, Archer, Waltke; 2131.0 xyr (*rîah*) smell, scent, accept. Literally ‘breathe an odor.’ This denominative verb occurs only in the Hiphil. (2131a) xwr (*rûah*) wind, breath, mind.

(2131b) xyr (*reah*) scent, fragrance, aroma.

<sup>251</sup> Jud 14:6 And the ruah of Yahweh, came suddenly over him, and he tore it in pieces as if he had torn in pieces a kid, there being, nothing at all, in his hand,—but he told not his father or his mother what he had done.

<sup>252</sup> “But, if, all, be prophesying,—and there come in one who is unbelieving or unskilled, he is convicted by all, he is searched by all, the secrets of his heart, become manifest, And, so, falling down upon his face, he will do homage unto Yahweh, reporting that, in reality, Yahweh is, among you” (1 Cor. 14:24-25).

<sup>253</sup> spirit, *n.* (It. *spirito*, Pg. *espirito*, Sp. *espíritu*) breathing, breath, air, etc., related to *spirare* to breathe.

The earlier English uses of the word are mainly derived from passages in the Vulgate, in which *spiritus* is employed to render Gr. *pneuma* and Heb. *ruah*. The translation of these words by *spirit* (or one of its variant forms) is common to all versions of the Bible from Wyclif onwards.] OED

spirit, a translation of ruah or pneuma and do not immediately associate it with the invisible power of Yahweh or air in motion.

The Hebrew word, 'ruah,' is not a proper noun<sup>254</sup> but rather is a common noun. In Hebrew, Yahweh, Yah and Adonai are proper nouns (proper names) of the Creator, while ruah (the invisible power) is a common noun, as also is God (Elohim, El and Eloah). In Hebrew, a proper name has no gender, no number and no state, while a common noun, such as ruah, has gender, number and state. Bible translators, who have capitalized ruah and translated it as, 'Spirit,' have changed ruah from a common noun, that has gender, number and state, to a proper noun, which it is not. (Ruah is used 378 times in the Old Testament. The NIV translators transform this common noun into a proper noun (name) by capitalizing it 79 times but they leave it a common noun the other 299 times.<sup>255</sup> See the first ten usages of ruah in the footnote.<sup>256</sup>) The first usage of ruah is Genesis 1:2; "Now, the earth, had become waste and wild, and, darkness, was on the face of the roaring deep,—but, the ruah [feminine] of Elohim, was brooding [feminine]<sup>257</sup> on the face of the waters." In this verse, the gender of ruah is feminine, its number is singular and its state is construct. In Hebrew, verbs must agree in person, gender and number with the grammatical subject.<sup>258</sup> The verb we are addressing is brooding, which is feminine and the subject of this verb is ruah, which must also be feminine. Lee M. Fields wrote about the state of a Hebrew noun by saying, "All Hebrew nouns are in one of two states: absolute, in which the noun is not bound to another form, and construct, in which the noun is bound to another form. The two words so bound are said to be in a construct chain. As a rule, the construct chain cannot be interrupted by anything. The glue that binds the words together is that they are pronounced as a unit. In writing, the first word loses its primary accent, often resulting in changes to

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<sup>254</sup> Nouns name people, places, and things. Every noun can further be classified as common or proper. A *proper* noun has two distinctive features: 1) it will name a specific [usually a one-of-a-kind] item, and 2) it will begin with a capital letter no matter where it occurs in a sentence.

<sup>255</sup> The number of times ruah is capitalized (Spirit) in the Old Testament by other translations: 31 Rotherham, 34 KJV, 88 NKJV.

<sup>256</sup> Ge 1:2 Now, the earth, had become waste and wild, and, darkness, was on the face of the roaring deep,—but, the ruah of Elohim, was brooding on the face of the waters.

Ge 3:8 Then heard they the sound of Yahweh Elohim, walking to and fro in the garden, at the ruah of the day,—so he hid himself—the man with his wife, from the face of Yahweh Elohim, amid the trees of the garden.

Ge 6:3 ¶ And Yahweh said—My ruah shall not rule in man to times age—abiding, for that, he also, is flesh,—Yet his days shall be a hundred and twenty years.

Ge 6:17 And, I, behold me! bringing in the flood—even waters, upon the earth, to destroy all flesh, wherein is the ruah of life, from under the heavens,—everything that is in the earth, shall cease to breathe:

Ge 7:15 So they entered in unto Noah, into the ark,—two and two of all flesh, wherein was the ruah of life.

Ge 7:22 All in whose nostrils was the breath of the ruah of life, of all that were on the dry ground, died.

Ge 8:1 ¶ And Elohim remembered Noah, and all the wild-beasts, and all the tame-beasts that were with him in the ark,—and God caused a ruah to pass over the earth, and the waters subsided;

Ge 26:35 and they became a bitterness of ruah,—to Isaac and to Rebekah.

Ge 41:8 And it came to pass, in the morning, that his ruah became restless, so he sent and called for all the sacred scribes of Egypt, and all her wise men,—and Pharaoh related to them his dreams, but there was no one that could interpret them, to Pharaoh.

Ge 41:38 and Pharaoh said unto his servants,—Can we find such a one, a man in whom is the ruah of Elohim?

<sup>257</sup> (*rachaph*) רָחַף verb piel participle feminine singular absolute

<sup>258</sup> Hebrew for the Rest of Us by Lee M. Fields; pg. 151

the vowels."<sup>259</sup> In this verse, Elohim<sup>260</sup> is in the absolute state while ruah<sup>261</sup> is in the construct state. Elohim can stand alone while ruah can not because it is construct to Elohim; 'the ruah of Elohim.' Also, ruah, in this verse, is in the genitive case. The genitive case denotes a relationship between two nouns, often translated by the English word 'of;' 'the ruah of Elohim.' (Hebrew and Greek do not have a word for 'of.'<sup>262</sup>) Examples of phrases in the genitive case and in the construct state are: the word of Yahweh, the eyes of Yahweh, the lovingkindness of Yahweh, the voice of Yahweh, the name of Yahweh, the messenger of Yahweh, the anger of Yahweh, the house of Yahweh, the presence of Yahweh and the ruah of Yahweh. In summation, in Hebrew, ruah is not a proper name, it should not be capitalized but rather it is a common noun that is usually always feminine. The usage of ruahs, in the Hebrew texts, is best represented as an invisible force or power and not a being whose name is Spirit.

## Pneuma

The Greek word pneuma, in the New Testament, is generally translated, 'spirit.' Pneuma or spirit is synonymous with breath or air in motion. We derive our words, pneumatic, as in air powered tools and pneumonia, as an inflammation of the lungs, from pneuma. Our usage of pneuma, as was the Greek's usage, is in the terms of the material and not the supernatural; "The Greek concept of pneuma is of its material character and never of any supernatural character. It is never wholly outside the realm of sense...It is never set in antithesis to matter as the supernatural, wonder-working spiritual gift or manifestation of a transcendent personal God...Where all have pneuma, it is a vital natural force, immanent and personal... The Greek understanding of pneuma stops at the point where the term, even if only figuratively, breaks loose from its etymology and origin and is no longer tied to the natural sense-phenomenon of wind or breath."<sup>263</sup> Also, in the Greek language, pneuma's gender is always neuter and not masculine.<sup>264</sup> Many Bible translators have changed the neuter pronoun of pneuma from, 'it,' to, 'he,' in order to please men. For example, John 14:17, in the Greek, reads, "The spirit of truth,—which, the world, cannot receive, because it beholdeth it not, nor getteth to know it. But, ye, are getting to know it; because, with you, it abideth, and, in you, it is (Rotherham)," but translators have changed the gender of pneuma from neuter to masculine by changing the pronoun from 'it' to 'He,' and they have made it a proper name by capitalizing 'Spirit' and 'He'; "the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you" (NKJV).

One illustration that shows the Hebrew word, 'ruah,' to be not identical to the Greek word, 'pneuma,' is that ruah is used to represent the wind in the Old Testament while the Greek

<sup>259</sup> Hebrew for the Rest of Us by Lee M. Fields; pg. 119

<sup>260</sup> אֱלֹהִים noun common masculine plural absolute

<sup>261</sup> וְ particle conjunction וְ noun common both singular construct

<sup>262</sup> Hebrew for the Rest of Us by Lee M. Fields; pg. 119

<sup>263</sup> Theological Dictionary of the New Testament, Vol. VI, pg. 357-359.

<sup>264</sup> Mt. 1:18 (spirit) πνεύματος noun genitive neuter singular common from πνεῦμα

New Testament does not use *pneuma* for the wind but rather uses the Greek word, ‘*anemos*.’<sup>265</sup> The Greek translation of the Hebrew Old Testament, known as the Septuagint, uses an additional ten Greek words to translate the single word, ‘*ruah*’ into Greek,<sup>266</sup> thereby illustrating that *ruah* is not equivalent to *pneuma*. Neither is there an equivalent English word that represents the meaning of *ruah*. We must disregard all teachings of men concerning *ruah* (spirit), disregarding their capitalization and usages of English words to translate it. We must examine the meaning of *ruah* by observing all of its 378 usages in the Old Testament.<sup>267</sup>

## The *ruah* of Elohim as the Breath of Life

Genesis 1:2 is the first usage of *ruah* in the Word of Yahweh; “Now, the earth, had become waste and wild, and, darkness, was on the face of the roaring deep,—but, the *ruah* of Elohim, was brooding<sup>268</sup> on the face of the waters. And Elohim said—Light, be. And light was.” The *ruah* of Elohim is a dynamic creative force. Everything living, all physical life was spoken into being through the breath of Elohim. The *ruah* or breath of Yahweh is the active principle which gives physical life; “So then Yahweh Elohim formed man, *of the* dust of the ground, and breathed in his nostrils the breath [*neshamah*]<sup>269</sup> of life—and man became a living *nephesh* (soul)” (Gen. 2:7); “And, I, behold me! bringing in the flood—

<sup>265</sup> 417 *anemov anemos an'-em-os*

<sup>266</sup> *ruach* is translated as: 129 *haima* (blood); 417 *anemos* (wind); 435 *aner* (man); 2250 *hemera* (day); 2372 *thumos* (wrath); 3313 *meros* (part); 3563 *nous* (mind); 4151 *pneuma* (spirit); 4157 *pnoue* (breath); 5428 *phronesis* (wisdom); 5590 *psuche* (soul)

<sup>267</sup> *Ruah* usages: Gen 1:2; 3:8; 6:3, 17; 7:15, 22; 8:1; 26:35; 41:8, 38; 45:27; Exod 6:9; 10:13, 19; 14:21; 15:8, 10; 28:3; 31:3; 35:21, 31; Num 5:14, 30; 11:17, 25f, 29, 31; 14:24; 16:22; 24:2; 27:16, 18; Deut 2:30; 34:9; Josh 2:11; 5:1; Judg 3:10; 6:34; 8:3; 9:23; 11:29; 13:25; 14:6, 19; 15:14, 19; 1 Sam 1:15; 10:6, 10; 11:6; 16:13ff, 23; 18:10; 19:9, 20, 23; 30:12; 2 Sam 22:11, 16; 23:2; 1 Kgs 10:5; 18:12, 45; 19:11; 21:5; 22:21ff; 2 Kgs 2:9, 15f; 3:17; 19:7; 1 Chr 5:26; 9:24; 12:18; 28:12; 2 Chr 9:4; 15:1; 18:20ff; 20:14; 21:16; 24:20; 36:22; Ezra 1:1, 5; Neh 9:20, 30; Job 1:19; 4:9, 15; 6:4, 26; 7:7, 11; 8:2; 9:18; 10:12; 12:10; 15:2, 13, 30; 16:3; 17:1; 19:17; 20:3; 21:18; 26:13; 28:25; 30:15, 22; 32:8, 18; 33:4; 34:14; 37:21; 41:16; Ps 1:4; 11:6; 18:10, 15, 42; 31:5; 32:2; 33:6; 34:18; 35:5; 48:7; 51:10ff, 17; 55:8; 76:12; 77:3, 6; 78:8, 39; 83:13; 103:16; 104:3f, 29f; 106:33; 107:25; 135:7, 17; 139:7; 142:3; 143:4, 7, 10; 146:4; 147:18; 148:8; Prov 1:23; 11:13, 29; 14:29; 15:4, 13; 16:2, 18f, 32; 17:22, 27; 18:14; 25:14, 23, 28; 27:16; 29:11, 23; 30:4; Eccl 1:6, 14, 17; 2:11, 17, 26; 3:19, 21; 4:4, 6, 16; 5:16; 6:9; 7:8f; 8:8; 10:4; 11:4f; 12:7; Isa 4:4; 7:2; 11:2, 4, 15; 17:13; 19:3, 14; 25:4; 26:9, 18; 27:8; 28:6; 29:10, 24; 30:1, 28; 31:3; 32:2, 15; 33:11; 34:16; 37:7; 38:16; 40:7, 13; 41:16, 29; 42:1, 5; 44:3; 48:16; 54:6; 57:13, 15f; 59:19, 21; 61:1, 3; 63:10f, 14; 64:6; 65:14; 66:2; Jer 2:24; 4:11f; 5:13; 10:13f; 13:24; 14:6; 18:17; 22:22; 49:32, 36; 51:1, 11, 16f; 52:23; Lam 4:20; Ezek 1:4, 12, 20f; 2:2; 3:12, 14, 24; 5:2, 10, 12; 8:3; 10:17; 11:1, 5, 19, 24; 12:14; 13:3, 11, 13; 17:10, 21; 18:31; 19:12; 20:32; 21:7; 27:26; 36:26f; 37:1, 5f, 8ff, 14; 39:29; 42:16ff; 43:5; Dan 2:1, 3; 8:8; 11:4; Hos 4:12, 19; 5:4; 8:7; 9:7; 12:1; 13:15; Joel 2:28f; Amos 4:13; Jonah 1:4; 4:8; Mic 2:7, 11; 3:8; Hab 1:11; 2:19; Hag 1:14; 2:5; Zech 2:6; 4:6; 5:9; 6:5, 8; 7:12; 12:1, 10; 13:2; Mal 2:15f

<sup>268</sup> 07363 Pxr *rachaph raw-khaf*; only used three times; De 32:11 As, an eagle, stirreth up his nest, Over his young ones, fluttereth [*rachaph*],—Spreadeth abroad his wings, taketh one, Beareth it up on his pinions, Jer 23:9 ¶ As for the prophets,—Broken, is my heart within me, Trembled [*rachaph*], have all my bones, I have become as a drunken man, And as a strong man whom wine hath overcome,—Because of Yahweh, And because of his holy, words.

<sup>269</sup> *Neshamah* is strongly associated with *ruah*; Ge 7:22 All in whose nostrils was the *neshamah* of the *ruah* of life, of all that were on the dry ground, died. 2Sa 22:16 Then appeared the channels of the sea, were uncovered the foundations of the world,—at the rebuke of Yahweh, the *neshamah* of the *ruah* of his nostrils; Job 4:9 By the *neshamah* of El, they perish, And, by the *ruah* of his nostrils, are they consumed: Job 27:3 All the while my inspiration is in me, and the spirit of El is in my nostrils, Job 32:8 Yet surely, there is a *ruah* in men, and, the *neshamah* of the Almighty, giveth them understanding; Job 33:4 The *ruah* of El, hath made me, and, the *neshamah* of the Almighty, giveth me life. Job 34:14 If he should set against him his heart, His *ruah* and his *neshamah*, unto himself he should withdraw. Ps 18:15 Then appeared the channels of waters, were uncovered the foundations of the world,—At thy rebuke O Yahweh, at the *neshamah* of the *ruah* of thy nostrils. Isa 42:5 ¶ Thus, saith El himself—Yahweh,—Creator of the heavens, that stretched them forth, Out—spreader of earth, and the products thereof,—Giver of *neshamah* to the people thereon, And of *ruah* to them who walk therein, Isa 57:16 For, not age—abidingly, will I contend, Nor perpetually, will I be wroth,—For, *ruah*, before me, would faint, Even, the *neshamahs*, which, I, had made.

even waters, upon the earth, to destroy all flesh, wherein is the ruah of life, from under the heavens,—everything that is in the earth, shall cease to breathe [gava]”<sup>270</sup> (Gen. 6:17); “So they entered in unto Noah, into the ark,—two and two of all flesh, wherein was the ruah of life” (Gen. 7:15); “And all flesh ceased to breathe [gava] that moved on the earth, of birds and of tame—beasts and of wild—beasts, and of all the swarming things that swarm on the earth,—and all mankind. All in whose nostrils was the neshamah of the ruah of life, of all that were on the dry ground, died” (Gen. 7:22). All that breathed air, men and animals alike, had their ruah withdrawn; “Man goeth forth to his work...sea—monster, thou hast formed to sport therein...All of them, for thee, do wait, That thou mayest give them their food in its season; Thou givest unto them, they gather, Thou openest thy hand, they are satisfied with good. Thou hidest thy face, they are dismayed, Thou withdrawest their ruah, They cease to breathe [gava], And, unto their own dust, do they return: Thou sendest forth thy ruah, they are created, And thou renewest the face of the ground” (Ps. 104:23-30); All the while my neshamah [breath of life]<sup>271</sup> is in me, and the ruah of El is in my nostrils” (Job 27:3).

Withdrawing ruah is to gava (see footnote 21), to expire, to breathe out ones last breath; “For, as regardeth the destiny of the sons of men and the destiny of beasts, one fate, have they, as dieth the one, so, dieth the other, and, one ruah, have they all,—and, the pre-eminence of man over beast, is nothing, for, all, were vanity: all, go unto one place,—all, came from the dust, and all, return to the dust. Who knoweth the ruah of the sons of men, whether it, ascendeth, above,—or the ruah of the beast, whether it, descendeth, below, to the earth” (Ecc. 3:19-21); “And, calling out with a loud voice, Yahoshua said—Father! into thy hands, I commend my ruah. And, this, saying, he ceased to breathe [ekpneo]”<sup>272</sup> (Lk. 23:46). The word spirit comes from the Latin word, ‘spirare,’ meaning ‘to breath’ from which we have the words: expirare (expire) to breathe out; conspirare (conspire) to breathe together; inspirare (inspire) to breathe in; perspire (perspire) to breathe through; respirare (respire) to breathe back; transpire (transpire) to breathe across or over; adspirare (aspire) to breathe towards or upon.<sup>273</sup>

Sending forth ruah is life; “Thus, saith My Lord, Yahweh, Unto these bones,—Lo! I am about to bring into you—ruah, and ye shall live; Yea I will lay upon you—sinews, And bring up over you—flesh, And cover over you—skin, And put in you—ruah, And ye shall live, Then shall ye know, that, I, am Yahweh...And, when I looked, then lo! upon them were sinews, and, flesh, had come up, and there had spread, over them skin, above,—but, ruah, was there none, within them. Then said he unto me, Prophecy unto the ruah,—Prophecy, Son of man, and thou shalt say unto the ruah, Thus, saith My Lord, Yahweh—

<sup>270</sup> 01478 ewg gava ‘gaw-vah’ to expire, to cease to breathe. Gen 6:17; 7:21; 25:8, 17; 35:29; 49:33; Num 17:12f; 20:3, 29; Josh 22:20; Job 3:11; 10:18; 13:19; 14:10; 27:5; 29:18; 34:15; 36:12; Ps 88:15; 104:29; Lam 1:19; Zech 13:8

<sup>271</sup> So then Yahweh Elohim formed man, *of the* dust of the ground, and breathed in his nostrils the breath [neshamah] of life—and man became a living soul. (Gen. 2:7)

<sup>272</sup> 1606 ekpnew ekpneo *ek-pneh’-o*; from ek meaning out of and pneo meaning to blow.

<sup>273</sup> Origins (A short Etymological Dictionary of Modern English) Eric Partridge; pg. 652



From the four winds, come thou, O ruah, And breathe [naphach]<sup>274</sup> into these slain, That they may live. And, when I prophesied, as he commanded me, then came into them the ruah, and they lived, and stood upon their feet, an exceeding, great army” (Ez. 37:5, 6, 8, 9, 10).

## **The Ruah of Yahweh as an Anointing of Power**

Ruah as an additional power given to certain individuals is the working out of Yahweh’s personal will directed to a holy end. Yahweh’s Divine power or ruah is placed upon or in man to fulfill His purpose, which is to connect man with His unseen world in order that they may be holy and blameless in this world: “And it shall come to pass, afterwards, I will pour out my ruah upon all flesh, and your sons and your daughters, shall prophesy,—your old men, shall dream, dreams, your young men, shall see, visions; Moreover also, upon the servants and upon the handmaids—in those days, will I pour out my ruah” (Joel 2:28-29); “But ye shall receive power when the holy ruah cometh upon you, and ye shall be my witnesses... When there came suddenly out of heaven a sound, just as of a mighty rushing breath [pnoe]<sup>275</sup>,—and it filled all the house where they were sitting... And they were all filled with holy ruah, and began to be speaking with other kinds of tongues just as the ruah was giving unto them to be sounding forth...By the right hand of Yahweh, therefore, having been exalted, also, the promise of the holy ruah, having received from the Father, He hath poured out this which, yourselves, do see and hear...While Peter was yet speaking these words, the holy ruah fell upon all who were hearing the word. And the faithful, of the circumcision, who had come with Peter, were amazed,—in that, upon the nations also, the free—gift of the holy ruah had been poured out; For they heard them speaking with tongues, and magnifying Yahweh” (Act 1:8, 2:2, 4, 33; 10:44-46). Men who are disregarded by society suddenly emerge as leaders and heroes when they are anointed with ruah. This is the power of Yahweh:

### **Othniel, Gideon, Jephthah, Samson, Saul, David, Elijah, Elisha, Peter**

“And the ruah of Yahweh came upon him [Othniel], and he judged Israel, and went out to war, and Yahweh delivered into his hand...” (Jud. 3:10).

“But, the ruah of Yahweh, clothed Gideon,—so he blew with a horn, and Abiezer was gathered after him... Thus was Midian subdued, before the sons of Israel, neither did they again lift up their head,—and the land had rest forty years, in the days of Gideon” (Jud. 6:34; 8:28).

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<sup>274</sup> 05301 xpn naphach *naw-fakh*’ to breathe, blow, sniff at, seethe, give up or lose (life); Ge 2:7 So then Yahweh Elohim formed man, *of the* dust of the ground, and breathed [naphach] in his nostrils the breath [neshamah] of life—and man became a living soul [nepesh].

<sup>275</sup> Ac 17:25 nor, by human hands, is waited upon, as though in want of anything, himself, giving unto all life and breath [pnoe] and all things;

“Then came upon Jephthah the ruah of Yahweh... And what more can I say? For, time, will fail me while I go on telling—concerning Gideon, Barak, Sampson, Jephthah, David also, and Samuel, and the prophets” (Jud. 11:29, Heb. 11:32).

“And the ruah of Yahweh, came suddenly over him [Samson], and he tore it in pieces as if he had torn in pieces a kid, there being, nothing at all, in his hand,—but he told not his father or his mother what he had done” (Jud. 14:6).

“Then will come suddenly upon thee [Saul], the ruah of Yahweh, and thou shalt be moved to prophesy with them,—and shalt be changed into another man” (1 Sam. 10:6).

“And Samuel took the horn of oil, and anointed him in the midst of his brethren. And the ruah of Yahweh came mightily upon David, from that day forward. Then arose Samuel, and went his way unto Ramah” (1 Sam. 16:13).

“And, when the sons of the prophets who were in Jericho, over against him, saw him, they said, The ruah of Elijah, resteth, on Elisha. So they came to meet him, and bowed themselves down to him, to the ground” (2 Kg. 2:15).

“When there came suddenly out of heaven a sound, just as of a mighty rushing breath [pnoe],<sup>276</sup>—and it filled all the house where they were sitting...And they were all filled with holy ruah...Peter said—Silver and gold, have none, but, what I have [power], the same, unto thee do I give:—In the name of Yahoshua Christ the Nazarene, Walk...And, leaping forward, he stood and walked” (Act 2:2-4, 3:6, 8)!

## **Ruah as Wind**

What we know of as wind is also called ruah in the Old Testament. Ruah is represented as wind over ninety times in the Old Testament; “Then heard they the sound of Yahweh Elohim, walking to and fro in the garden, at the ruah [breeze] of the day...” (Gen. 3:8); “And Elohim remembered Noah, and all the wild-beasts, and all the tame-beasts that were with him in the ark,—and Elohim caused a ruah to pass over the earth, and the waters subsided” (Gen. 8:1); “Thou didst blow with thy ruah, they [Egyptians] were covered by the sea,—They rolled like lead, into the waters so wide” (Ex. 15:10); “He sendeth forth his word and melteth them, He causeth his ruah to blow, the waters, stream along” (Ps. 147:18); “The grass, hath withered, The flower, hath faded, Because, the ruah of Yahweh, hath blown upon it! Surely the people, is grass” (Is. 40:7)!

We have examined the usages of ruah according to our Father’s usage in His Word, which is our only source of truth. Below we will now examine the books and teachings of men,

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<sup>276</sup> 4157 pnoh pnoe *pno-ay*’Ac 17:25 nor, by human hands, is waited upon, as though in want of anything, himself, giving unto all life and breath [pnoe] and all things;

which are composed of the Apocalyptic and Pseudepigraphical<sup>277</sup> works, along with Hebrew and Greek philosophical writers. The sharp contrast between the different usages and understanding of ruah and psuche (Greek for soul) will be extremely apparent, thereby leading us to examine our own beliefs concerning ruah and psuche. (All of the usages of psuche in the New Testament are listed below.)<sup>278</sup> Do our beliefs agree with the Word of Yahweh or with the works of men? Do the Church Creeds agree with the Word of Yahweh or do they agree with the pagan beliefs of men?

## **Rethinking mans teaching on the Immortality of the Soul**

The ultimate consequence of Adam and Eve's disobedience was that they would return to the dust (aphar)<sup>279</sup> from which they came; "Thou hidest thy face, they are dismayed, Thou withdrawest their ruah, They cease to breathe, And, unto their own dust, do they return" (Ps. 104:29). Death is ceasing to breathe, which is equivalent to giving up the ruah of life. Returning to dust is the promise that Yahweh spoke to Adam and Eve "...For, dust, thou art, And, unto dust, shalt thou return" (Gen. 3:19). David spoke, "What profit in my blood? in my going down into the pit? Can dust praise thee? Can it declare thy faithfulness" (Ps. 30:9). Ecclesiastes says, "all, go unto one place,—all, came from the dust, and all, return to the dust" (Ecc. 3:20). Our returning to dust is a truth from which we build the foundation of our existence. The Psalmist wrote, "For, he, knoweth how we are formed, He is mindful that, dust, we are. As for man, like grass, are his days, Like the blossom of the field, so, doth he blossom; For, a ruah, hath passed over it, and it is gone, And its own place is acquainted with it no more" (Ps. 103:14-16). James wrote about man's existence by saying, "...for ye are, a vapor—for a little, appearing, then, just disappearing" (Ja. 4:14)! Yahweh did not say to Adam and Eve that their bodies would return to dust but rather "For, dust, thou art, And, unto dust, shalt thou return."

## **Man's teachings on Soul and Spirit**

The Theological Dictionary of the New Testament documents man's endeavors to change the meaning of ruah (spirit) and nephesh (soul) from their Hebrew usage. "Judaism did not keep to OT views about the ruah of man." In particular, it developed the distinction between spirit and body, so that there arose what is in some sense a dualistic anthropology with a belief in the pre-existence and immortality of the soul. These ideas are already full-fledged

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<sup>277</sup> **Pseudepigrapha** (from [Ancient Greek](#) *pseudes* = "false", *epigraphe* = "inscription"; see the related [epigraphy](#)) are falsely attributed works, texts whose claimed [authorship](#) is unfounded; a work, simply, "whose real author attributed it to a figure of the past." For instance, few [Hebrew](#) scholars would ascribe the [Book of Enoch](#) to the prophet [Enoch](#), and few liberal [Christian](#) scholars would insist today that the [Third Epistle of John](#) was written by [John the Evangelist](#), or that the [Second Epistle of Peter](#) was written by [Saint Peter](#).

<sup>278</sup> Usages of psuche in the New Testament: Matt 2:20; 6:25; 10:28, 39; 11:29; 12:18; 16:25f; 20:28; 22:37; 26:38; Mark 3:4; 8:35ff; 10:45; 12:30; 14:34; Luke 1:46; 2:35; 6:9; 9:24, 56; 10:27; 12:19f, 22f; 14:26; 17:33; 21:19; John 10:11, 15, 17, 24; 12:25, 27; 13:37f; 15:13; Acts 2:27, 41, 43; 3:23; 4:32; 7:14; 14:2, 22; 15:24, 26; 20:10, 24; 27:10, 22, 37; Rom 2:9; 11:3; 13:1; 16:4; 1 Cor 15:45; 2 Cor 1:23; 12:15; Eph 6:6; Phil 1:27; 2:30; Col 3:23; 1 Thess 2:8; 5:23; Heb 4:12; 6:19; 10:38f; 12:3; 13:17; Jas 1:21; 5:20; 1 Pet 1:9, 22; 2:11, 25; 3:20; 4:19; 2 Pet 2:8, 14; 1 John 3:16; 3 John 1:2; Rev 6:9; 8:9; 12:11; 16:3; 18:13; 20:4

<sup>279</sup> 06083 rpe 'aphar *aw-fawr* dry earth, dust, powder, ashes, earth, ground, mortar, rubbish

in Rabbinism. Man consists of body and spirit. The body is of earthly derivation, the spirit of heavenly derivation. This consistent Rabbinical view is plainly expressed in the saying of R. Simai: "All creatures created from heaven, their soul (nephesh) and their body derive from heaven and all creatures created from earth, their soul and their body derive from earth. Man is the only exception; for his soul derives from heaven, and his body from earth." According to the view of ancient Israel the ruah as the vital force is from God. In the Rabbinic this developed into the idea of the pre-existence of individual souls. Before or at the creation of the world, God created the souls of all men. The number of men to be born in the whole course of the world was thus fixed in advance. Pre-existent souls were kept in the 7th heaven, in the hand of God, or in a special store-room, up to the time when God commanded that a soul should enter the body constructed for it, and the man was fashioned. In virtue of its origin the soul which comes from heaven is pure, holy and righteous. Man has the task of returning the soul to God in purity as he received it in purity. Coming from heaven, the spirit [they start using soul and spirit as synonyms] is the higher part of man. When the Gentile Antoninos asked concerning the destiny of the body after death, Rabbi answered: "Instead of asking me about the body which is unclean, ask me about the spirit which is clean." Since, according to Genesis 2:7, the spirit is given by God, it can also be called the "spirit of God" or the "holy spirit of God." God has put His holy spirit in man. The spirit of life in man is the spirit of God. At the resurrection, then, God will give man a new life by putting His spirit in him. Nevertheless, the spirit is not a divine element in man in the sense of purely Hellenistic anthropology. Even the pre-existent soul is the soul of man and a creature of God. The distinction between God and man is upheld. If man does the will of God, then in virtue of the soul which comes from heaven he becomes as one of the heavenly creatures, i.e., the angels, not as God. Nor is there any trace of the thought that the union of the soul with the body is a fall from its divinely willed heavenly existence. On the contrary, this union takes place through a divine act of creation. It is at God's behest. Again, there is no suggestion that the soul is led into sin because it is burdened with an earthly body, or that sin is caused by the material body.

Because the spirit in man is something different from the body, in some circumstances it can also act independently after its union with the body. This happens during sleep. Then the spirit roams through the whole world and foretells future events in dreams, or the soul mounts up to heaven and fetches new life for man. When the mystics rise up to heaven, however, no distinction is usually made between the spirit and the body. Reference is simply made to their entry into heaven. The ambivalent account of the rapture of Enoch in the book of Ethiopic Enoch chapter 71: his spirit was caught up to heaven (71:1), but he was in heaven with both spirit and body (71:3, 11).

After death the spirit lives on in a place appointed for it. More distinctive in the Rabbinic than the idea of the deceased living in burying-grounds is the concept that after death the spirit is led to a hidden place in heaven or in the realm of the dead where it will await the

hour of reunion with the body at the resurrection for the Last Judgment. According to this view the souls of the righteous are sundered from those of the wicked immediately after death. The soul of the righteous is kept by God in the hour of death, but not that of the transgressor. The souls of the righteous will be kept in the 7th heaven, in the heavenly store-chamber, under the throne of God, or in Paradise. The souls of sinners, on the other hand, are tossed out by God and have to wander about without rest, or they are banished at once to Gehenna. At the resurrection, body and soul will be reunited. The spirit of man will be brought back into its sheath, i.e., the body. Because the spirit is the divinely derived vital force of man, it can be said (on the basis of Ez. 36:26 f. and 37:14) that at the resurrection God again sets His spirit in man. The Rabbinic vacillate between the two views 1. that the life of the resurrected is from the returning spirit of man and 2. that it is from God's spirit.

### **Age of the Idea of the Pre-existence and Immortality of the Soul**

These ideas are found quite early in Hellenist Judaism. On Palestinian soil the idea of the life of the spirit after death is first attested in the book of Jubilees and the book of Ethiopic Enoch. According to Jubilees 23:26–31, the spirit of the righteous dead experiences the joy of the redemption of Israel in the last time, while their bones rest at peace in the earth. The reference here, then, is not to the resurrection of the body of the righteous, but only to the joy of their spirit, which still lives on. These thoughts are further developed in Ethiopic Enoch where there is not only a continued existence of the soul immediately after death but also a future resurrection of man at the Last Judgment. Souls await the resurrection at the place assigned to them.

The thought of a store-chamber where the souls of the righteous are kept between death and the resurrection, while those of sinners are tossed hither and thither, is worked out in 4 Esr. (7:75–101) and S. Bar (21:23; 23:5; 30:2). At the Last Judgment the earth will yield up the bodies which sleep in it and the store-chamber will return the souls which are kept therein, 4 Esr. 4:35; 7:32; S. Bar. 42:7. It is perfectly plain, therefore, that Judaism (apart from the Sadducees) had in the time of Christ a belief both in the resurrection of man and also in the continued existence of the soul in the intermediate state after death. When Josephus says (Ant., 18, 14) that the Pharisees ascribed to the soul an immortal power, this is not just a Hellenising interpretation. The Pharisees believed both in the immortality of the soul and also in the resurrection. The two ideas were understood in such a way as not to be mutually exclusive. The link between them is the idea of the intermediate state of the soul after death and before the resurrection.

More difficult is the question of the age of belief in the pre-existence of souls. In Hellenistic Judaism the matter is clear enough. On the other hand, there can be no certainty when the idea of the pre-existence of the soul arose in Palestinian Judaism. In fact there are in the Apocrypha and Pseudepigrapha, works of Palestine, no unambiguous instances of the idea. 4 Esr. and S. Bar. are familiar with the thought that God ordained from the very first the number of men to be born (4 Esr. 4:36; S. Bar. 23:3 ff.), but they do not speak of

heavenly store-chambers where souls not yet born are kept. So that the thought of pre-existence does not occur in this connection. In 4 Esr. 7:78ff. the death of man is described as follows: "So soon as the judgment of the Most High has gone forth that a man shall die, when the soul escapes from the body to be sent back to him who gave it, it worships first the glory of the Most High." Here one might infer that the soul which returns to heaven had had a heavenly existence before its life on earth. It is probable, however, that the passage is simply developing the ancient idea that the spirit of life in man comes from God. According to the later Jewish view of the spirit of man, this thought is carried over to the spirit which exists independently after life on earth. It is this spirit which comes from heaven. This does not carry with it, however, the pre-existence of this spirit. Hence it is probable that the idea in 4 Esd. 7:78 ff. is simply that the soul of man is from heaven with no speculation as to its pre-existence.

This seems to have been the general understanding in Palestine Judaism in the 1st cent. A.D. The story about Hillel (Lv. r., 34, 3 on 25:25) which tells us that he called the soul a guest in the body is to be interpreted along these lines. The oldest instance of belief in the pre-existence of the soul is probably the account of the contents of the 7th heaven in b.Chag., 12b, → 378, 5 ff. With some probability, then, one may conclude that the belief in the pre-existence of souls was adopted in Rabbinical Judaism in the 2nd cent. A.D. There is certainly no justification for assuming that it was present already in the 1st cent.

### **The Historical Problem**

That the anthropology of Hellenistic Judaism developed under the influence of Hellenistic ideas is self-evident. But Palestinian Judaism and the anthropology which was fully worked out in Rabbinism undoubtedly stood under a similar influence. Palestine was not an isolated territory in the Hellenized world. It was influenced by the Hellenized culture around it. On the other hand, one should not overlook the fact that the new anthropological ideas could attach themselves to ancient Hebrew and Jewish concepts, especially the view that the spirit which comes from God is the vital force in man. With the development of the idea of a resurrection and a real human life after death, it was natural that the thought of a divine element of life in man should be worked out further. At this point specifically Jewish and Hellenistic ideas were interwoven. But the Jewish legacy prevented a complete Hellenizing of anthropology, particularly through the exclusion of the Hellenistic view of the body as the seat of evil."<sup>280</sup>

### **The Greeks Metaphysical belief is Psuche (soul) and not Pneuma (spirit)**

To the Greeks, pneuma is an element, along with earth, water and fire from which the human body is made. Psuche on the other hand, stands in contrast to the body with which it is bound in life. At death the psuche is separated from the body, it escapes with the last breath, returning to fulfill its higher destiny in the element from which it came, or in the

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<sup>280</sup> Theological Dictionary of the New Testament, Vol. 6; pg. 377-381

upper region to which it is by nature related, in the atmosphere of heaven or the aether [ether].<sup>281</sup>

### **Psuche in Older and Classical Greek Usage**

“Although no link can be found with the usage in Homer, psuche did in fact become the term for this newly found master-concept in the 6th century B.C. That it did so is connected with the belief in retribution in the hereafter, which became widespread from the 7th century on-wards. The psuche in the underworld has to guarantee the continuity of life in this world and life in the world to come. In close connection herewith the doctrine of the transmigration of the soul is found for the first time among the Greeks in the 6th century; it is a basic part of Pythagorean ethics. Here the psuche is the epitome of the individual. It can be thought of as apart from the body and is indeed of greater worth than this. Already in the oldest available stratum of Orphic and Pythagorean speculation we find the idea of the body as the tomb of the psuche. The scoffing reference to Pythagoras’ doctrine of transmigration in his younger contemporary Xenophanes offers us the first instance of the new meaning of psuche. In the period around and after 500 B.C. psuche is then commonly used as an omnibus term for human thought, will and emotion and also for the essential core of man which can be separated from his body and which does not share in the body’s dissolution.”<sup>282</sup>

### **Psuche in Hellenistic Judaism; Apocalyptic and Pseudepigraphical Works**

“The conceptual differentiation of body and psuche as we find it in Greek thought, and as it sometimes crops up in the LXX in deviation from the Hbr., is very common in the non-canonical writings whether these were composed in Greek or are by chance preserved in a Greek version.<sup>283</sup> Here and in what follows, psuche is either attested for a Greek version or is to be presupposed for one that is not extant. Other passages show better what ideas are associated with the word. When the soul is scandalized by non-observance of circumcision it means the inner man, 1 Macc. 1:48; in this book the psychological meaning predominates by far. Others distinguish between the soul as the moral and spiritual self of man and his breath as the vital force. “The soul lives on after death,” whether it returns to God, directed or received by angels, or whether it must go to hell or the underworld. At any rate it parts from the body and the ascent of the latter is a special distinction for the patriarch Abraham. After death judgment awaits souls with either reward or punishment. This applies only to the souls of men, for those of animals stay in a special place and will be witnesses for the prosecution at the judgment. We also find the idea that body and soul will be reunited for the judgment. In a conjuration of the dead, in contrast to the story of

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<sup>281</sup> In ancient cosmological speculation conceived as an element filling all space beyond the sphere of the moon, and as the constituent substance of the stars and planets and of their spheres. OED

<sup>282</sup> Theological Dictionary of the New Testament, Vol. 9; pg. 611

<sup>283</sup> Wisdom 9:15 For the corruptible body presseth down the soul, and the earthy tabernacle weigheth down the mind that museth upon many things. Wisdom 3:1 But the souls of the righteous are in the hand of God, and there shall no torment touch them.

the witch of Endor in 1 S. 28:14 ff., cf. Is. 14:9, the soul of the dead appears, Jannes and Mambres. Magicians can steal human souls, and the soul can leave the body for a time.

Religious and moral qualities, and hence human responsibility, belong to the sphere of the soul. The soul is white or black. How widespread is the idea that the body and soul are two-fold may be seen from the fact that, directly or indirectly under the influence of philosophical anthropology, thought is given to the distribution of the functions of the soul to members of the body, as also to the en-souling of the embryo. That the psychologising of religious and moral ideas comes almost naturally in later Judaism with the formulation of thinking in Greek. As things now stand we cannot say for certain what is the origin of the common separation of body and soul in Judaism.

Philo deserves a special place as the only known author in Hellenistic Judaism with extensive philosophical training. His use of *psuche* is to be explained by his use of the vocabulary of various philosophical schools. If this is inconsistent, it is based on wide reading. He is acquainted with the Platonic division of the soul into 3 parts, with Aristotle's division into 8 parts, and also with the simple division into a superior rational part and a subordinate irrational part. In a popularization of Stoic ideas, but also in accord with contemporary medical theories, he identifies the lower part with the blood, and the upper with the *nous* [mind], and which he compares to the eye of the body. Philo agrees with philosophical speculations that only through the highest part of the soul can man have union with God. On the other hand Philo stresses that all parts of the soul share in the rise of sin. That angels and demons are *psuche* was an idea common to both Greeks and Jews at this time. Philo agrees with philosophical cosmology when he speaks of the *psuche* of the world as a living organism governed by rational laws.<sup>284</sup>

Man's vain imagination has run wild, as illustrated above, when it comes to the things of Yahweh, which are unseen. The majority of the Christian Churches beliefs are similar to the pagan beliefs illustrated above; the spirit and or soul are immortal, separate from the body and in many cases exist before the body is formed. Paul wrote concerning the heart of man, "Inasmuch as, what may be known of Yahweh, is manifest among them, for, Yahweh, unto them, hath made it manifest [by His written Word],— For, the unseen things of him, from a world's creation, by the things made, being perceived, are clearly seen, even his eternal power and divinity,—to the end they should be without excuse; Inasmuch as, having come to know Yahweh, not, as Yahweh, did they glorify Him, or give Him thanks, but were made fruitless in their reasoning's, and darkened was their undiscerning heart, Professing to be wise, they were made foolish" (Rm. 1:19-22). The Israelites were not satisfied with the tablets of Yahweh, as are people today but rather told Aaron, "...Up, make for us gods, who shall go before us" (Ex. 32:1). Today we also have been given two additional gods, God the Holy Spirit and God the Son. We have been warned, "For there will be a season—when, the healthful teaching, they will not endure, but, according to

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<sup>284</sup> Theological Dictionary of the New Testament, Vol. 9; pg. 632-635



their own covetings, will, unto themselves, heap up teachers, because they have an itching ear, And, from the truth, indeed, their ear, will they turn away, while, unto stories, they will turn themselves aside” (2 Ti. 4:3-4). Man covets to be immediately transported to heaven when he or some family member dies. If the Word of Yahweh does not accommodate this desire then he will find a teacher or Bible translation that will fulfill his desires. Bible translators, who desire to sell Bibles, selectively translate the words *ruah* and *nephesh* in a way that will accommodate the desires of men.

### **Man's teaching on 'Spirit, Soul & Body'**

We must humble ourselves before our Creator, before his written Word, and set aside perceived ideas or the teachings of men that are not validated by the scriptures. Concerning the teaching that man is composed of spirit, soul and body, as taught by many Churches, we must ask ourselves, ‘Where are the multiple scriptures that state this doctrine?’ We would expect it to be in the first three chapters of Genesis, the Psalms and in the book of Romans because these books deal with the composition of man. To our surprise, these three words can not be found together in Genesis, the Psalms or in Romans but rather these words are only found one time together in the Word of Yahweh, which is in the book of Thessalonians. The context of the scriptures in which these three words are being used has nothing to do with the composition of man but rather with a farewell address.<sup>285</sup> First and foremost, a doctrine does not come from one verse of scripture, especially when it is being used out of context. We could just as easily say that man is composed of four parts (heart, soul, mind and strength) because Mark 12:30 says, “Therefore shalt thou love Yahweh thy Elohim, with all thy heart, and with all thy soul,—and with all thy mind; and with all thy strength.” Doctrines must come from many scriptures proclaiming the same truth. For instance, we are told that man was created in the image of Elohim. Why do we know this? Because it is proclaimed by many verses.<sup>286</sup> We know that man comes from dust and he will return to dust because of the many scriptures stating such.<sup>287</sup> The teaching that man is spirit, soul and body is found in the writings of men but is not found in the scriptures. It contradicts the scriptures as we will see. Yahweh’s first book, *B re’shîth* (Genesis), will tell us all we need to know about man.

It is very important that we remember there are two differing accounts of man coming into being in Genesis. The first and the most important foundational account is presented in Genesis 1:26-27, “And Elohim said—Let us make [*asah*]<sup>288</sup> man [*adam*]<sup>289</sup> in our image [*tselem*]<sup>290</sup>, after our likeness [*d@muwth*]<sup>291</sup> ...;” “And Elohim created [*bara*] the man

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<sup>285</sup> 1Th 5:22-23 From every form of wickedness, abstain. But, the Elohim of peace himself, hallow you completely, and, entire, might your spirit, and soul, and body,—so as to be unblameable in the Presence of our Lord Yahoshua Christ,—be preserved!

<sup>286</sup> Gen. 1:26, 27; 9:6; 1 Cor. 11:7

<sup>287</sup> Gen. 2:7, 3:19; Ps. 30:9, 90:3, 103:14, 104:29; Ecc. 3:20

<sup>288</sup> 06213 hse ‘*asah aw-saw*’ 1) to do, fashion, accomplish, make; Gen. 1:7, 16, 25, 31

<sup>289</sup> 0120 Mda ‘*adam aw-dawm*’ man, mankind

<sup>290</sup> 06754 Mlu *tselem tseh’- lem*

<sup>291</sup> 01823 twmd *d@muwth dem-ooth’* 1) likeness, similitude

[adam], in his own image [tselem], In the image [tselem] of Elohim, created [bara]<sup>292</sup> he, him,—Male and female, created [bara] he, them.” The word, ‘image,’ and ‘created,’ are used three times and the word, ‘likeness,’ is used once. This account records the male and the female coming into being at the same time, treated as a single entity whose name is adam; “...Let us make man [adam] in our image, after our likeness—and let them have dominion...” (Gen. 1:26). This account is reasserted again in Genesis 5:1-2; “This, is the record of the generations of Adam,—In the day when Elohim created [bara] man [adam], In the likeness [d@muwth] of Elohim, made [asah] he, him; Male and female, created [bara] he them,—and blessed them, and called their name Adam, in the day they were created [bara].” The word bara (created) was once again used three times in a scripture. The subject in this account is not that men (Adam & Eve) are composed of spirit, soul and body but rather they were created, created, created in the image, image, image of Elohim. Male and female are bara (created) in the image and likeness of Elohim in the accounts of Genesis chapter one and five but this is not the case in the second account of man coming into existence as recorded in Genesis chapter two. In Genesis chapter one, there are no accounts of man being or receiving spirit, or receiving a soul or receiving a body. The message is that the male and the female, as twins, were birthed (created) at the same time. They were the spitting image of their Father. He named both of them, ‘Adam.’

The word ‘adam,’ is all encompassing. It includes all that Adam is. Adam is not divided into three units called body, soul and spirit but rather he is a single unit called, ‘Adam.’ When Adam died, the scriptures do not say ‘Adam’s body died’ or ‘Adam’s soul left his dead body’ or ‘Adam’s spirit left his dead body and went back to God.’ Genesis 5:5 says, “So all the days of Adam which he [Adam] lived [chayay], were nine hundred and thirty years,—and he [Adam] died [muth]” (Gen. 5:5). Who lived and who died? Adam! Man rewrites Yahweh’s Word by saying, “So all the days of Adam’s body which his body lived, were nine hundred and thirty years,—and his body died and Adam’s immortal soul or spirit are now presently residing in hell, purgatory, paradise or heaven.” Man inserts the correct dogma that Yahweh, obviously, mistakenly, left out.

Genesis chapter two presents another account of man coming into being, which differs from the original account presented in Genesis chapter one. Yahweh Elohim is presented in chapter two while Elohim was presented in chapter one. The man and the woman are not created [bara] as they were in the first account but rather the man was “...formed [yatsar]<sup>293</sup> of the dust of the ground while the woman was built [banah]<sup>294</sup> from the rib of Adam. This account does not present man as male and female created in the image and likeness of Elohim but rather it presents a husband coming from the ground (adamah) and his wife coming from his flesh making them one flesh as husband and wife. This account of man does not deal with male and female but rather husband and wife. Chapter two ends

<sup>292</sup> The root *bara* has the basic meaning ‘to create.’ It differs from *yasar* ‘to fashion’ in that the latter primarily emphasizes the shaping of an object while *bara* emphasizes the initiation of the object.

<sup>293</sup> 03335 ruy yatsar yaw-tsar’ 1) to form, fashion, frame

<sup>294</sup> 01129 hnb banah baw-naw’ 1) to build, rebuild, establish, cause to continue

with this conclusion by stating, “For this cause, will a man [husband = iysh]<sup>295</sup> leave his father, and his mother,—and cleave unto his wife [ishshah]<sup>296</sup>, and they shall become one flesh” (Gen. 2:24). The words body and spirit are not used in connection with the creation of or the forming of the male or female in Genesis chapter one, two and five. If anywhere the words, ‘spirit’ and ‘body’ should be present, it should be in these records but these words were not use by Yahweh to explain his adam.

Let us examine what Yahweh Elohim did in Genesis chapter two concerning man, which is presented in verse seven;

*“So then Yahweh Elohim formed [yatsar] man [adam], of the dust [aphar] of the ground [adamah], and breathed [naphach] in his nostrils the neshamâ [breath] of chay [life]—and man [adam] became a chay [living] nephesh [soul].”*

In Genesis chapter two, Yahweh Elohim is presented rather than Elohim. In Genesis chapter one, Elohim created [bara] male and female in his image and likeness while in Genesis chapter two, Yahweh Elohim formed [yatsar] the male man [adam] from the apha (dust) of the adamah (ground). This scripture does not say that Yahweh Elohim formed Adam’s body of the dust of the ground but rather it states that “Yahweh Elohim formed ‘man’ of the dust of the ground. Yahweh does have the word ‘body’<sup>297</sup> in his vocabulary but chose not to use it in this verse. Man’s doctrine corrects Yahweh by saying, “God formed man’s body from the dust of the ground.” Yahweh again says, “Thou causest man to return unto dust, And hast said—Return, ye sons of Adam” (Ps. 90:3) but again man says “God inadvertently left the word body out of his revelation so we must correct him by saying, “Thou causest man’s body to return unto dust, And hast said—Return, ye bodies of Adam to the ground!” Yahweh does not separate man from his body as man made doctrines teaching, such as the Apostle’s Creed; “I believe in the the resurrection of the body” rather than the resurrection of the dead; to Yahweh, there is just adam.

Yahweh Elohim then “...breathed [naphach] in his nostrils the neshamâ [breath] of chay [life]—and man [adam] became a chay [living] nephesh [soul ].” We will skip over the neshamâ of chay at the moment and address, “...man became a chay nephesh.” What is a ‘chay nephesh’ or ‘living soul’?<sup>298</sup> The first usage is in Genesis 1:20; “And Elohim said—

<sup>295</sup> 0376 vya ‘iysh eesh 1a) man, male (in contrast to woman, female) 1b) husband

<sup>296</sup> 0802 hva ‘ishshah ish-shaw’, irregular plural Myvn nashiym naw-sheem’ 1) woman, wife, female

<sup>297</sup> gewîyâ. Body, carcass, corpse, dead body. The term refers to a body as an object, whether dead (as in the case of the lion’s body, #Jud 14:8-9, and Saul’s corpse, #1Sa 31:10,12), or else as alive (Egyptians so speak of themselves in #Ge 47:18). Living bodies of creatures {#Eze 1:11,23} and the angelic ‘man’ {#Da 10:6} appear in visions; thus the objectivity of a vision is supported. Usages Gen 47:18; Judg 14:8f; 1 Sam 31:10, 12; Neh 9:37; Ps 110:6; Ezek 1:11, 23; Dan 10:6; Nah 3:3

<sup>298</sup> Ge 1:20 And God said—Let the waters swarm *with* an abundance of living soul, and, birds, shall fly over the earth, over the face of the expanse of the heavens.

Ge 1:21 And God created the great sea—monsters,—and every living soul that moveth—*with* which the waters swarmed after their kind, and every winged bird—after its kind. And God saw that it was, good.

Ge 1:24 And God said—Let the land, bring forth, living soul, after its kind, tame—beast and creeping thing and wild—beast of the land, after its kind. And it was so.

Let the waters swarm *with* an abundance of chay nephesh [living soul], and, birds, shall fly over the earth, over the face of the expanse of the heavens.” As you can see, the usage of the term, ‘living soul’ in this context is not part of the Church’s doctrine. They proclaim that we have a soul and not that we, as well as animals, are called by Yahweh, ‘living souls.’ The Church hides these statements of Yahweh from their members through incorrect Bible, so called, translations. (For more information on nephesh, read the articles, ‘Spirit and Soul’ and ‘The Rich Man and Lazarus by E. W. Bullinger.) This corruption is so apparent that even Genesis 2:7 has now been changed by the, so called translators, to read that man became a ‘living being’ rather than a ‘living soul.’ Man is either a chay nephesh (living soul) or a muth nephesh (dead soul).<sup>299</sup> We have arrived at the conclusion that Genesis chapter one and two never state that man received a soul as taught by many Churches but rather he, along with animals, is a chay nephesh (living soul) when he is breathing and a muth nephesh (dead soul) when he is not breathing.

Many men teach that “Man is a spirit; he has a soul consisting of the mind, the will and the emotions; and he lives in a body.”<sup>300</sup> This teaching is very common today as is the teaching that the soul is immortal and can be separated from the body.<sup>301</sup> Genesis chapter one and two do not teach these doctrines, which should give us concern. Spirit (ruah) is not used in Genesis 1:26-27 neither is it used in Genesis 2:7. What is taught in chapter two is that Yahweh Elohim “...breathed [naphach] in his nostrils the neshamâ<sup>302</sup> [breath] of chay [life]...” What animated man was Yahweh breathing the neshamâ of chay into man

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Ge 1:30 and to every living thing of the land—and to every bird of the heavens, and to every thing that moveth on the land, wherein is a living soul, every green herb for food. And it was so.

Ge 2:7 So then Yahweh God formed man, of the dust of the ground, and breathed in his nostrils the breath of life—and man became a living soul.

Ge 2:19 Now Yahweh God had formed from the ground every living thing of the field, and every bird of the heavens, which he brought in unto the man, that he might see what he should call it,—and, whatsoever the man should call it—any living soul, that, should be the name thereof.

Ge 9:10 and with every living soul that is with you, of birds, of tame-beasts, and of all wild-beasts of the earth, that are with you,—of all coming forth out of the ark, even to all wild-beasts of the earth;

Ge 9:12 And God said, This, is the sign of the covenant, which I am granting betwixt me and you, and every living soul that is with you,—to age—abiding generations:—

Ge 9:15 then will I remember my covenant, which is betwixt me and you, and every living soul, among all flesh,—that the waters may no more become a flood, to destroy all flesh:

Ge 9:16 so the bow shall be in the cloud,—and I will behold it, to remember an age—abiding covenant, between God, and every living soul, among all flesh that is on the earth.

Le 11:46 This, is the law of beast, and of bird, and of every living soul that moveth in the waters,—and as to every soul that creepeth upon the earth:

Eze 47:9 And it shall come to pass, that, every living soul that swarmeth, whithersoever the rivers shall come, shall live, and the fish shall become, a very great multitude; for these waters, have come thither, that they may be healed, so shall everything live, whithersoever the river cometh.

1Co 15:45 Thus, also, it is written—The first man, Adam, became, a living soul, the last Adam, a life-giving spirit.

Re 16:3 And, the second, poured out his bowl into the sea; and it became blood, as of a dead man, and, every living soul, died—as regardeth the things in the sea.

<sup>299</sup> Lev. 21:11; Nu. 6:6; 19:11, 13; Jud. 16:30

<sup>300</sup> The Laws of Prosperity by Kenneth Copeland; pg. 10

<sup>301</sup> “We know our souls won’t be trapped in our bodies when we die for one very good reason: God has promised to take us to Himself.” Billy Graham; <http://www.billygraham.org/articlepage.asp?articleid=4059>

<sup>302</sup> Usages: Gen 2:7; 7:22; Deut 20:16; Josh 10:40; 11:11, 14; 2 Sam 22:16; 1 Kgs 15:29; 17:17; Job 4:9; 26:4; 27:3; 32:8; 33:4; 34:14; 37:10; Ps 18:15; 150:6; Prov 20:27; Isa 2:22; 30:33; 42:5; 57:16; Dan 10:17

resulting in him becoming a ‘living nephesh.’ Is this neshamâ of chay just for man as distinct from animals? No. Animals also have the neshamâ of chay as was illustrated in the account of the Flood; “And all flesh ceased to breathe [gava]<sup>303</sup> that moved on the earth, of birds and of tame–beasts and of wild–beasts, and of all the swarming things that swarm on the earth,—and all mankind. All in whose nostrils was the breath [neshamâ] of the spirit [ruah] of life [chay], of all that were on the dry ground, died [muth]. Thus was wiped out all that existed on the face of the ground, from man unto beast, unto creeping thing, and unto the bird of the heavens, thus were they wiped out from the earth,—so that there was left—only Noah and they that were with him in the ark” (Gen. 7:21-23). Animals as well as probably billions of people who all had “...the breath [neshamâ] of the spirit [ruah] of life [chay],...” ceased to breath because they could not breath under water.

If animals are chay nephesh (living souls) as we are and they have the neshamâ of chay (breath of life) breathed into them as we have had and they have been bara (created)<sup>304</sup> as also we have been created, then what is the difference between us and the animals? We have been created in the image and likeness of Elohim! We have been given an opportunity to “...take even of the tree of life, and eat, and live to times age–abiding” (Gen. 3:22) or we can chose the Second Death.<sup>305</sup>

Men have rewritten Yahweh’s Word by saying, “...God formed man’s body, *of the* dust of the ground, and breathed in his nostrils soul life—and man became a living spirit.” So what do the scriptures actually say? We have learned, in Genesis chapter one and two that there was no distinction between male and female when Elohim created them in his image and likeness on the sixth day. Woman did not come from man, neither was man formed (yatsar)<sup>306</sup> or women built (banah)<sup>307</sup> but rather they were both bara (created) in the ‘image and likeness of Elohim.’ The image and likeness of Elohim should be our focus as it was Yahweh’s focus. Genesis chapter two paints a picture of male and female as husband and wife, who were taken from the ground to work the ground. They are terrestrial and not celestial beings. Even their name, ‘Adam,’ is derived from the ground (adamah) from which they were taken. The subject is not male and female but rather a relationship between husband and wife who came from the same flesh (Adam’s rib) and who are to remain one flesh. The male is not head of the female as shown in Genesis chapter one but in marriage, the wife chooses the male who now becomes her husband thereby she voluntarily submits to her husband, as her husband submits to her by filling her needs.

<sup>303</sup> 01478 ewg gava‘ gaw-vah’ to expire

<sup>304</sup> Ge 1:21 And Elohim [created](#) the great sea–monsters,—and every living soul that moveth—*with* which the waters swarmed after their kind, and every winged bird—after its kind. And Elohim saw that it was, good. Ge 1:27 And Elohim [created](#) the man, in his own image, In the image of Elohim, [created](#) he, him,—Male and female, [created](#) he, them.

<sup>305</sup> Re 21:8 But, as for the timid, and disbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all the false, their part, is in the lake that burneth with fire and brimstone,—which is the second death.

<sup>306</sup> The basic meaning of this root is ‘to form,’ ‘to fashion.’ While the word occurs in synonymous parallelism with *bara* ‘create’ and *asâ* ‘make’ in a number of passages, its primary emphasis is on the shaping or forming of the object involved.

<sup>307</sup> *banâ* as construction refers to houses, cities, towers, altars, etc. and idiomatically to bring about increase in offspring. {#Ge 16:2} *banâ* occurs 376 times in Qal and Niphal stems.

Yahweh is the head of Christ<sup>308</sup> who is the head of males and females but in the case of marriage issues, the wives are called upon to submit to their husbands, in doing so they are submitting to Christ.<sup>309</sup> These are the truths presented throughout Yahweh's Wonderful Word.

## Conclusion

Yahweh defines man's existence by the usage of His Hebrew Words, *aphar* (dust), *nephesh* (soul), *ruah* (breath), *neshamah* (breath) and *gava* (cease to breathe). For us to know His truths, we must adhere to their Hebrew usages and not to the theology or metaphysical philosophies of men. (The Greek usage of the words *pneuma* (spirit), which is associated with the natural world and *psuche* (soul), which is associated with the metaphysical world are not equivalent to *ruah* and *nephesh*.) Yahweh's Word and it alone is the Rock upon which the knowledge of the unseen is known. *Ruah* means air in motion such as wind and breath; a invisible force. Power is manifested when this invisible force is present. The gift of *ruah* promised in Joel, was poured out on the day of Pentecost in Act 2 and then again in Act 10. This *ruah* is given to and empowers all who act on and believe Romans 10:9. When *ruah* is associated with man's existence, the Word of Yahweh is very clear that mankind was made from dust and they will return to dust. The *ruah* of life is in all animals, including man, and once they cease to breathe (*gava*) they return to dust. Men then await their resurrection as told in Daniel 12:2; "and, many of the sleepers in the dusty ground, shall awake,—these, *shall be* to age—abiding life, but, those, to reproach, and age—abiding abhorrence,"<sup>310</sup> "When I open your graves, And cause you to come up out of your graves, O my people, And I will put my *ruah* within you, and ye shall live" (Ez. 37:13-14). This future promise of *ruah* is our comfort, hope and reassurance that after our death we will one day be reunited with our Father and our Brother in their coming Kingdom!

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<sup>308</sup> But I wish you to know—that, the head of every man [husband], is, the Christ, and, the head of a woman [wife], is, the man [husband]; and, the head of the Christ, is, Yahweh. (1 Cor. 11:3)

<sup>309</sup> Ye wives, unto your own husbands, as unto the Lord, Because, a husband, is the head of his wife, as, the Christ also, is the head of the assembly, he, being the saviour of the body,— Nevertheless, as, the assembly, submitteth herself unto the Christ, so, the wives, unto their husbands, in everything: (Eph. 5:22-24)

<sup>310</sup> Ez. 37:13, Is. 26:19, Ps. 49:14-15, Is. 32:15-18, Jn. 5:28

## Appendix A

### Nepesh

1395.0 vpn (*napash*) take breath, refresh oneself. This denominative verb occurs only in the Niphal.

(1395a) {#Ex 23:12 2Sa 16:14 Ex 31:17} vpn (*nepesh*) life, soul, creature, person, appetite, and mind are the more common of the twenty-some varieties of meaning utilized in KJV

(ASV conforms with these uses in a majority of cases, while RSV deviates freely, sometimes reverting to 'soul' where KJV has another expression but more often replacing 'soul' with words like 'being,' 'person,' any 'one,' 'he' who, 'self,' 'I/me,' etc., and 'appetite.' Both revisions, in fact, make substitutions by using terms found in other passages in KJV) The Ugaritic and Akkadian have cognates with somewhat similar breadth of meaning but both include the meaning 'throat.' Arabic *nafs* includes 'soul, mind, life, person, inclination, self (as a reflexive pronoun)' but does not mean 'throat.' For Phoenician-Punic and Old Aramaic *npsh* / *nbsh* see Jean, C. F. and Hoftijzer, F. Dictionnaire des Inscriptions Sinitiques de l'ouest (Leiden 1965). It is common in language for a bodily part or organ to take on emotional or spiritual meanings, cf. 'heart' in both Hebrew and English.

Most of the KJV variants referred to above are a matter of closely related concepts, as synonyms for creature, 'living thing, beast, fish,' for appetite, 'heart, pleasure, desire, lust, discontent,' and 'will.' While 'any (one), man,' and 'self (myself, etc.)' occur in KJV, the rendering of *nepesh* by the simple personal pronoun (often reflexive) is common only in RSV and other recent translations. The seemingly contradictory meaning, 'the dead, dead body,' found a few times in all three versions, will be analyzed in what follows.

The treatment of *nepesh* by C. Westermann (THAT, I: 71-95) is valuable and should be compared.

The original, concrete meaning of the word was probably 'to breathe.' The verb occurs three times in the medio-passive Niphal stem with the meaning 'to refresh oneself'. {#Ex 23:12 Ex 31:17 2Sa 16:14} The verb may be a denominative from the substantive, but both ancient and modern Semitic cognates do have verbal from signifying 'to breathe' cf. Akkadian *napashu* 'to blow, to breathe out'; (see D. W. Thomas, 'A Study in Hebrew Synonyms; Verbs Signifying 'To Breathe' Zeitschrift fur Semitistik 10:311-14). The noun appears to denote 'breath' in #Ge 1:30; 'in which [i.e. the land creatures] is the breath of life.' The connection between *nepesh* and breath is also suggested by such statements as: 'and [the Lord] breathed [*nph*] into his [man's] nostrils the breath of life; and man became a living soul'; {#Ge 2:7} and 'the *nepesh* [life/breath/soul] of the child returned and he revived'. {#1Ki 21:22}

The case for an original, concrete meaning of 'breath' is also suggested by the use of *nepesh* to denote 'throat' in Akkadian, Ugaritic, and Hebrew; e.g., 'therefore Sheol had enlarged its throat [NASB; 'appetite' in NIV] and opened its mouth without measure' (#Isa 5:14; cf. #Hab 2:5); 'the waters have come up to my neck [NIV]' (#Ps 69:2; cf. #Jon 2:6).

As in the cognate languages (cf. especially Arabic) *nepesh* can refer to the appetite. Thus it may denote hunger for food: 'You may eat grapes according to your appetite, until you are satisfied' (#De 23:24; [H 25]; cf. #Ps 78:18); 'this bread will be for their hunger'; {#Ho 9:4} 'a righteous man cares for the needs of his animals' (#Pr 12:10; cf. #Pr 10:3 Pr 16:26). So also it can refer to one's spiritual/volitional appetite, that is, 'desire' or 'will'; e.g. 'the enemy said,...'my desire shall be gratified against them' (#Ex 15:9; cf. #Eze 16:27 Ps 27:12 Ps 41:3); 'then you shall let her go according to her desire' (#De 21:14; cf. #1Sa

2:35 [of God's will] #Ps 105:22). Abraham says to Ephron: 'if it is your wish...'. {#Ge 23:8} The desire of the wicked is condemned. {#Pr 13:2 Pr 19:2}

About twenty times, however, *nepesh* is the subject of 'awâ 'to desire,' 'to crave.' Here it is not the hunger/appetite/desire itself but that which possesses the appetite, 'the soul.' A person, a soul, may crave physical food: 'and you say, 'I will eat meat,' because you desire [te'awweh] to eat meat, then you may eat meat, according to the desire of your soul [bekol-'awwat napsheka]' (#De 12:20; cf. 14:26; 1Sam 2:16). The compound can also speak of the sexual drive: 'a wild donkey accustomed to the wilderness, that sniffs the wind has passion [be'awwat napshah][ Qere and LXX], in the time of her heat who can turn her away'. {#Jer 2:24} So also it may denote one's spiritual volitional desire for something. Abner said to David: 'that you may be king over all that your soul desires'. {#2Sa 3:21 1Ki 11:37} 'The desire of the wicked soul is evil'. {#Pr 21:10} '[what] his soul desires [wenapshô'iwwetâ] that he does'. {#Job 23:13}

The people of Judah desire God's justice: 'Yes, Lord, walking in the way of your laws, we wait for you; your name and renown are the desire of our hearts [ta'awat napesh]. My soul yearns for you [napshî 'iwwîtkâ] for you in the night; in the morning my spirit longs for you. When your judgments came upon the earth, the people of the world learn righteousness' (#Isa 26:8-9; cf. #Ps 119:20 and below for numerous passages where *nepesh* is used to express personal yearning for someone and its inclination and disinclination for someone).

One can also speak of the hungry or thirsty soul: 'For he has satisfied the thirsty soul, and the hungry soul he has filled with good things' (#Ps 107:9; cf. #Pr 19:15 Pr 25:25 Pr 27:7).

Accordingly verb *saba* 'to satisfy' occurs often with *nepesh*: 'The dogs are greedy ['azzê -*nepesh* = 'strong of appetite'], they are not satisfied' (#Isa 56:11; cf. #Isa 58:10 Jer 50:19). Especially in Ecclesiastes, the soul 'craves, lacks,' or is 'filled with good things' (#Ec 2:24 Ec 4:8 Ec 6:2,3,7,9; and #Ec 7:28).

As #Isa 26:8-9 suggests, the object of that which the soul craves may be a person. The soul's thirst or language may be directed toward God. The psalmist brings the two notions together thus: 'As the deer parts for the water-courses, so my soul pants for you, O God. My soul thirsts for God, for the living God. When can I go and appear before God' (#Ps 42:1,2 [H 2,3]; cf. #Ps 63:2). In addition to God's presence the soul may long for the law, {#Ps 119:20} salvation; {#Ps 119:81} his courts; {#Ps 84:3} etc.

Thus *nepesh* occurs with many verbs denoting 'Yearning'; cf. the idiom he set his soul 'to long after, yearn' for someone, something. {#De 24:15 Ho 4:8 Pr 19:18 Jer 22:27 Jer 44:14; etc.} The soul waits for [qwh] the Lord, {#Ps 130:5} seeks [drsh] him; {#La 3:25} etc.

Thus in numerous passages reference is made to the inclination or disinclination of the soul. It is frequently used in connection with 'love.' The maiden says to her lover: 'Tell me, O you whom my soul loves' (#So 1:7; and repeatedly in #So 3:1-4; cf. #Jer 12:7 Ge 34:3). It is used not only of the man-woman relationship, but also of the closest human friendships; e.g. of David and Jonathan: 'The soul of Jonathan was bound [qashar] with the soul of David, and he loved him as his own soul.' So also it speaks of man's love for God. The psalmist says: 'My soul clings [dabaq] to you'. {#Ps 63:9}

Here too belongs the important exhortation 'to love' and 'to serve' God with the whole heart and soul (#De 6:5 De 30:6; cf. #De 4:29 De 10:12 De 11:13 De 13:4 De 26:16 De 30:2,6,10 Jos 22:5 Jos 23:14 1Ki 2:4 1Ki 8:48 = #2Ch 6:38; etc.). Commenting on #De 6:5, J. McBride noted: 'The three parts of #De 6:5; *lebab* (heart), *nepesh* (soul or life), and *me'od* (muchness) rather than signifying different spheres of biblical psychology seem to be semantically concentric. They were chosen to reinforce the absolute



singularity of personal devotion to God. Thus, *lebab* denotes the intention or will of the whole man; *nepesh* means the whole self, a unity of flesh, will and vitality; and *me'od* accents the superlative degree of total commitment to Yahweh.' While agreeing that these terms were chosen to denote the singularity of devotion, we would now underscore *nepesh* as pertaining to the personal desire or inclination.

For the turning away of the soul from someone/something, *nepesh* occurs with such words as *sane* 'to hate'; (#2Sa 5:8 Isa 1:14 [of God's hatred] #Ps 11:5); *ga'al* 'abhor'; {#Le 26:11,15,30,43 = of a fractured God-man relationship} *qûs* 'loathe'; {#Nu 21:5} etc.

Thus *nepesh* is frequently used in connection with the emotional states of joy and bliss. The Psalmist suggests the relationship between these ideas when he prays: 'Bring joy to the soul of your servant, for I long (I lift up my soul, *napshî* 'essa') for you, O Lord. {#Ps 86:4} Not only can the soul be joyful because its desires are met but also because of its appreciation for the inherent worth of something which delights its tastes: 'Pleasant words are...sweet to the soul'. {#Pr 16:23} When filled with the sayings of the wise, the son will find that 'Knowledge will be pleasant to [his] soul'. {#Pr 2:10} A disciplined son 'will delight your soul'. {#Pr 29:17} Fully satisfied in the Lord the soul praises him. {#Ps 103:1,2,22 Ps 104:1,35; etc.} But the wicked, having depended upon themselves, praise. themselves. {#Ps 49:19}

It also follows that the soul can be bitter. Fifteen times it occurs with the root *marar*. With his health and well-being broken, Job complained: 'The Almighty has embittered my soul'. {#Job 27:2} Provoked by her rival on account of her barrenness, Hannah was one 'bitter of soul' (*marat nepesh*) (#1Sa 1:10; cf. #Jud 18:25; etc.). Related to *marar* are many different expressions of sorrow with the soul. Jeremiah says to his people: 'But if you will not listen to it [the word of God], my soul will sob in secret...'. {#Jer 13:17; cf. *passim*}

In #Isa 10:18 *nepesh* is employed alongside of *basar*, 'flesh'=physical body as a merism to denote the whole person. It is also used in parallel with *basar*. NIV interprets this as a figure for totality: 'completely,' 'flesh' in #Ps 63:1 [H 2] for the same reason.

Since personal existence by its very nature involves drives, appetites, desires, will, *nepesh* denotes the 'life' of an individual. As the object of the verb *shûb* 'to revive' 'to restore' *nepesh* moves between the notion of 'soul' and 'life.' Jerusalem laments: 'Because far from me is a comforter, One who restores my soul/life'. {#La 1:16} The women of Bethlehem pray for Naomi: 'May he [Obed] be to you a restorer of life [*nepesh*], and a sustainer of your old age. {#Ru 4:15 Ps 23:3 La 1:11 Ps 18:8 Pr 25:13} What is meant in these passages is life which consists of emotions, passions, drives, appetites. It also moves between these two notions with the word *hayâ* 'to live.' Abraham instructs Sarah to say she is his sister 'so that it may go well with me on account of you and my soul may continue in life' (#Ge 12:13; cf. #Ge 19:20 Ge 20:7 Isa 55:3; etc.). But here it is also equivalent to 'self.' *nepesh* with the notion of 'life' refers to the 'I' that hungers and is filled, loves and hates, is joyful and sorrowful, etc. It adds an intensely personal element to the notion of self. Indeed *nepesh* could be substituted with the personal pronoun in these passages, but the intensity of feeling would be lost.

Accordingly, in some passages *nepesh* is best translated by 'life,' but 'life' here denotes the living self with all its drives, not the abstract notion 'life' which is conveyed by *hayyim*, nor the other meaning of *hayyim* which refers to a quality of existence as well as the temporal notion of being (cf. the use of *hayyim* in Deut and Prov). Westermann noted that when *nepesh* occurs as the subject of the verb it is usually rendered 'soul'-desires, inclinations, etc.; as the object of the verb it is frequently rendered by 'life' - the state of personal existence as over against death.

Many passages refer to the 'saving' of a man's *nepesh* 'life'. In fact, almost all the verbs within this semantic notion take *nepesh* as their object: with *nasal* 'and deliver our lives from death', {#Jos 2:13 Isa 44:20; *passim*} with *malat*: 'if you do not save your life tonight, tomorrow you will be put to death'; {#1Sa 19:11} cf. #2Sa 19:6; *passim*; with *halas*, 'rescue my life'; {#Ps 6:5} with *yasha*, 'he will save the lives of the needy'; {#Ps 72:13} etc. The psalmist is confident that God will even 'redeem' (*padâ*) his life out of the grave (#Ps 49:15 [H 16]). In all these passages 'life' is equivalent to the person.

It has also this notion of saving the 'life'= 'individual' in certain prepositional phrases. Thus Elijah 'ran for his life [ ' *el napshô* ]' #1Ki 19:3; 'take heed for your lives'; {#Jer 17:21} etc. When one risks his life it is said that he takes his *nepesh* into his hands. {#Jud 12:3; *passim*}

Then too, it is usually rendered 'life' after verbs denoting 'keeping' 'preserving' 'sustaining' etc. Thus it occurs: with *shamar* 'to keep'; {#De 4:9} with *samak* 'to sustain'; {#Ps 54:6} with *hasaq* 'to hold back [from the grave]'; {#Ps 78:50} etc.

The *nepesh* 'life' is most precious. Thus the captain prays to Elijah: 'O man of God, please let my life and the lives of these fifty servants of yours be precious in your sight' (#2Ki 1:13; cf. #1Sa 26:21); etc. In some situations a monetary payment can be given for the life. {cf. #Ex 21:30 Ex 30:12}

In the *lex talionis* formula 'life for life' *nepesh* denotes the precious individual, the living self (#Ex 21:23 Le 24:18 De 19:21; cf. #1Ki 20:39,42 2Ki 10:24; etc.).

Here too belongs #Le 17:11, one of the most decidedly theological and distinctively meaningful passages where the word *nepesh* is of major significance, and one which certainly defines the term as meaning life 'for the life (*nepesh*) of the flesh (*basar*) is in the blood.' Here it is the vitality, the passionate existence of an individual which is denoted.

Then too it is frequently said that the enemy threatens the individual's life. Thus it occurs as the objects of: *baqash* 'to seek'; {#Ex 4:19; *passim*} ' *arab* 'to lie in ambush for' (#Ps 59:3 [H 4]) etc. Sometimes God's destruction of the life, the individual is in view: 'Do not take away my life with sinners'. {#Ps 26:9}

It comes as no surprise, then, that in some contexts *nepesh* is best rendered by 'person,' 'self,' or more simply by the personal pronoun. Westermann says that it is best rendered by such English equivalents in casuistic law, in the enumeration of people, in the general designation of people and as a substitute for a pronoun. An example of its use in legal contexts with such particles as ' *asher* or *kî* is: 'Now when anyone [*nepesh kî*] presents a grain offering' (#Le 2:1; cf. #Le 4:2 Le 5:1,2; *passim*). Again, 'But the person who [*wehannepesh asher*] eats the flesh...'. {#Le 7:20; *passim*} Similarly it has this notion in enumerations: 'These are the people whom Nebuchadnezzar carried away captive...in the eighteenth year of Nebuchadnezzar 832 persons [*nepesh*]...'. {#Jer 52:28,29 Ex 12:4, *passim*} So also with reference to 'people' 'he [shall be valued] according to the valuation of persons belonging to the Lord'. {#Le 27:2; *passim*} As a substitute for a pronoun it frequently occurs with the pronominal suffix. Thus Lot said to the Lord: 'That I [*napshî* = ' my soul'] may live'. {#Ge 19:19; *passim*} Although it appears to be an equivalent of the personal pronoun, its intensive, passionate sense peculiar to the word is always present. A. R. Johnson speaks of it as 'a pathetic (i.e. in the sense of deeply emotional) periphrasis for a pronoun' (The Vitality of the Individual in the Thought of ancient Israel, 1964, p. 22).

A total of 755 occurrences of the noun *nepesh* have been counted in the OT, and of these it is rendered in the Greek translation (LXX) some 600 times by the psyche (*psuche*). Of the 144 times it is used in the Psalms, over 100 of them have the first person suffix, 'my soul.' Thus in its most synthetic use *nepesh*

stands for the entire person. In #Ge 2:7 ‘man became a living creature’ [*nepesh*]-the substantive must not be taken in the metaphysical, theological sense in which we tend to use the term ‘soul’ today. Precisely the same Hebrew expression (*nepesh hayyâ*) traditionally rendered ‘living soul’ occurs also in #Ge 1:20,21, and #Ge 1:24. In other words, man is here being associated with the other creatures as sharing in the passionate experience of life and is not being defined as distinct from them. It is true, however, as Oehler points out that the source of the *nepesh* of animals is the ground, whereas the source of the *nepesh* of Adam is God.

Particular note should be taken of the antonymous translation, ‘the dead, dead body’ found in #Le 19:28 Le 21:1,11 Nu 5:2 Nu 6:6,11 Nu 9:6,7,10; etc. In these citations, ‘the dead’ stands for *nepesh* by itself, while ‘dead body’ renders *nepesh/ napshot* met. The latter indicates ‘a person (persons) who has died,’ the emphasis being on the personal identity of an ‘individual,’ so that in context the term *nepesh* by itself refers to a dead individual, ‘one who has died,’ and the word itself does not really mean physical ‘body.’

The use of *nepesh* with reference to God is rare since God does not have the cravings and appetites common to man nor is his life limited by death. In addition to the passages already noted, we cite several more where the word is used to express forcefully his passionate disinclination or inclination toward someone. The former is more frequent. Thus he threatens: ‘Be warned, O Jerusalem, lest I My soul be alienated from you’; {#Jer 6:8} cf. #Jer 5:9,29 Jer 9:8 Jer 15:1; *passim*. On the other hand his passionate love, delight and inclination toward his servant is spoken of thus: ‘My chosen one in whom my soul delights’. {#Isa 42:1}

It must not be concluded from this study of *nepesh* that the OT presents man as physical only. There are other OT ideas to be considered in this connection: (1) the OT teaching concerning the ‘spirit’ of man; (2) the OT teaching concerning the heart (*leb*) of man; (3) the subject of the image of God (see *selem*) in man; and (4) the picture as given of man’s relation to God.

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# Women, Wives and Yahweh

*(When quoting scriptures, from the Rotherham Emphasized Bible New Testament, I will substitute the Hebrew word Yahoshua for Jesus, Yahweh and Elohim for God and the LORD and Anointed for Christ.)*

There are a few difficult verses in Yahweh's Word that have been used to constrain Christian women, thereby restricting the performance of the Body of the Christ. Yahweh's will is that male and female build up the Church.<sup>311</sup> Females, as a whole, in the natural world have been restrained by the males because they are physically stronger. This male domination hinders the mouth, hands and feet of Christ because half of the world's population is female. Yahweh does not look on the appearance of the outward man but on the heart from which flow the issues of life. Some women readily accept their lower class position thereby relieving themselves of certain undesirable responsibilities, while others have been taught that their position in the Church is the will of Yahweh as illustrated by a few verses. Other women, whose societies do not hinder them, have served Yahweh by believing Yahweh's Word and allowing Him to energize in them His fullness. These women do not walk in the ordinary but in the extraordinary, exercising their supernatural ability given to them by Yahweh. They are women of faith in whom Yahweh is well pleased.<sup>312</sup>

When attempting to understanding difficult verses in the Word of Yahweh, we must first point out the clear verses. We will first examine a female, which is not to be confused with the position of a wife, and her role with Yahweh. A woman who does not get married is not under the rules of a wife. Neither is a man who is not married, under the same rules as a husband. We must first distinguish the difference between women and wives. The Hebrew word that is translated women, wives and female is the same word, 'ishshah' (ish-shaw').<sup>313</sup> The Hebrew word that is translated man and husband is the same word, 'iysh' (eesh).<sup>314</sup> Bible translators, who usually are always males, elect which way to translate the words, which as we will see is not necessarily the way Yahweh uses the words. Their Bible translations may have a male bias, which can lead us in a false direction.

For example, let us observe 1 Timothy 2:12 as translated by the majority of all Bible translations; "I do not permit a woman to teach or to have authority over a man; she must be silent" (NIV). The Greek word translated women is 'gune',<sup>315</sup> which means a woman of any age, whether a virgin, or married, or a widow. This same word was translated wife 92

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<sup>311</sup> So, ye, also—since ye are, envious, of spirits, unto the upbuilding of the assembly, seek to be pre-eminent. 1 Co. 14:12

<sup>312</sup> But, apart from faith, it is impossible to be well-pleasing; for he that approacheth unto God—must needs have faith, that he is, and that, to them who seek him out, a rewarder he becometh. He. 11:6

<sup>313</sup> 0802 hva 'ishshah ish-shaw', irregular plural Myvn nashiyim naw-sheem' Translated in the KJV as wife 425 times and woman 323 times.

1) woman, wife, female 1a) woman (opposite of man) 1b) wife (woman married to a man) 1c) female (of animals)

<sup>314</sup> 0376 vya 'iysh eesh AV-man 1002, men 210, one 188, husband 69, any 27, misc 143; 1639

1) man 1a) man, male (in contrast to woman, female) 1b) husband

<sup>315</sup> 1135 gunh gune goo-nay' translated in the KJV as women 129 times and wife 92 times. 1) a woman of any age, whether a virgin, or married, or a widow 2) a wife 2a) of a betrothed woman

times in the KJV of the Bible. This same verse could be translated, “But, teaching—unto a wife, I do not permit, nor yet to have authority over a husband,—but to be in quietness.” Has the translation of ‘gune’ from women to wife changed the meaning of this verse? Absolutely! Another example of misdirection in Bible translation is Romans 16:1; “I commend to you our sister Phoebe, a servant of the church in Cenchrea.” The Greek word translated servant is ‘diakonos,’<sup>316</sup> which was translated ‘minister’ 20 times in the KJV of the Bible. I believe diakonos was translated servant instead of minister because Phoebe was a woman rather than a man. The Rotherham Bible translated it correctly; “And I commend to you Phoebe our sister,—being a minister of the assembly which is in Cenchreae.” Phoebe was a minister of the Church in Cenchrea!

Mankind or human beings, were made male and female and not husband and wife; “And Elohim created the man [adam]<sup>317</sup>, in his own image, In the image of Elohim, created he, him,—Male [zakar] and female [neqebah], created he, them” (Gn. 1:27); “male and female, created he them,—and blessed them, and called their name Adam [adam], in the day they were created” (Gn. 5:2). Genesis chapter 2 is not an explanation of the creation of mankind, which had been done in Genesis 1:26-31, but an unveiling of the husband and wife relationship. The conclusion of Genesis chapter 2 is, “For this cause, will a man leave his father, and his mother,—and cleave unto his wife, and they shall become one flesh. And they were both of them naked, the man and his wife,—and put not each other to shame.” Genesis chapter 2 was not written to men and women who elect not to marry. A female [neqebah]<sup>318</sup> did not come from the rib of male [zakar]<sup>319</sup> but a wife [ishshah] came from the rib of her husband [iysh]. Yahweh did not place women under the control of men. Wives however have voluntarily submitted themselves to their husbands as husbands do to their wives. The husband is the head of their one body as Christ is of his Body. The head (husband) serves in a greater capacity than the body (wife), as Christ also does to the Church.

In the animal world, culturally speaking, a female is physically weaker than a male, which has in the past allowed men to rule over women by their strength. Weaker men have also been placed under the same yoke as women when they have encountered stronger men. The strong have ruled whether male or female. Queens as well as Kings have conquered the weak. This tyranny, otherwise known as the survival of the fittest, is the result of the sins of Adam and Eve, committed in the Garden. This system was never part of Yahweh’s original design. Neither was the system of a monarchy, polygamy or divorce, even though they were all allowed by Yahweh in our present fallen world.<sup>320</sup> In the Garden of Eden,

<sup>316</sup> 1249 diakonov diakonos *dee-ak’-on-os* was translated in the KJV minister 20 times and servant 8 times.

<sup>317</sup> 0120 Mda ‘adam *aw-dawm*’ mankind

<sup>318</sup> 05347 hbnq n@qebah *nek-ay-baw*’ Gn. 1:27

<sup>319</sup> 02145 rkz zakar *zaw-kawr*’Gn. 1:27

<sup>320</sup> 1Sa 8:5-7 and said unto him—Lo! thou, art old, and, thy sons, walk not in thy ways: Now, appoint for us a king to judge us, like all the nations...And Yahweh said unto Samuel, Harken unto the voice of the people, in all that they shall say unto thee,—for, not thee, have they rejected, but, me, have they rejected, from being king over them.

Adam was not the ruler over Eve. Neither in Paradise will the resurrected be husbands and wives but they will be as the heavenly messengers, as explained by Yahoshua.<sup>321</sup>

The curse for wives and not women was produced by Eve's disobedience; "Unto the woman [ishshah, which should have been translated, wife], he said, I will, increase, thy pain of pregnancy, In pain, shalt thou bear children,—Yet, unto thy husband, shall be thy longing,<sup>322</sup> Though, he, rule<sup>323</sup> over thee" (Gn. 3:16). The husband and wife become one body. As with any institution, there must be one with the final say on important matters when there is a disagreement between two. Which in the case of marriage is the husband. A possible explanation for this choice is that the wife, in this world, may be more easily deceived because of the way she was made.<sup>324</sup> This does not mean that the husband does not have his faults. His fault, as illustrated by Adam, is not accepting responsibility for his sins.<sup>325</sup> Also the husband, although not deceived by the serpent, allowed his wife to sin and in addition, followed her into the sin with his eyes wide open! The story of David and

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Mt. 10:2-9 And Pharisees coming near were questioning him—whether it is allowed a husband to divorce a wife, testing him. But, he, answering, said unto them—What unto you did, Moses, command? And, they, said—Moses permitted, to write, a roll of dismissal, and to divorce. But, Yahoshua, said unto them—In view of your hardness of heart, wrote he for you this commandment; But, from the beginning of creation, male and female, made he [[them]]; For this cause, shall a man leave behind his father and mother, and, the two, shall become, one flesh; so that, no longer, are they two, but, one flesh. What then, Yahweh, hath yoked together, let, a man, not put asunder.

<sup>321</sup> Mt 22:30 For, in the resurrection, they neither marry, nor are given in marriage, but, as messengers in the heaven, are they.

<sup>322</sup> (2352a) hqwvt (*teshûqâ*) desire, longing. This noun appears only three times in the OT, once in #So 7:10 [H II]. The woman says of her beloved: 'I am my beloved's and his 'desire' is for me.' The two remaining references are #Ge 3:16 and #Ge 4:7. In the latter passage God is speaking to Cain and says to him that sin is like a crouching beast 'hungering, intent upon' Cain. In the former passage God says, 'Your 'desire' shall be to your husband and he shall rule over you.' This is obviously neither an intensification nor a warping of a pre-existing hierarchy between the sexes for no such hierarchy is alluded to. There are two differences between the Gen passage {#Ge 3:16} and that in the Song of Solomon. In the former the reference is to the wife's desire for her husband. In the latter it is the bridegroom's desire for the bride. Second, in the Gen passage the reference to 'desire' is in a context of sin and judgment. In the latter, the reference is in a context of joy and love.

<sup>323</sup> 04910 lvm *mashal maw-shal* usually receives the translation 'to rule,' but the precise nature of the rule is as various as the real situations in which the action or state so designated occur. It seems to be the situation in all languages and cultures that words for oversight, rule, government must be defined in relation to the situation out of which the function arises. This will be illustrated by examining in order the first several appearances of *mashal* in the Bible. The sun and moon are said 'to rule over the day and over the night'. {#Ge 1:18} They are merely the most prominent luminaries over day and night. Eve, standing for all wives, was given to understand that in the home the husband 'shall rule over thee'. {#Ge 3:16} Such leadership as is appropriate-and it varies greatly-for a man to give his family is meant. Cain was told by God that he ought to master sin in his life, 'Do thou rule over him'. {#Ge 4:7} Management over all the material goods of a master, as his steward, and management of all the personnel of the enterprise is indicated in the case of Abraham's 'servant' (Eliezer of Damascus? #Ge 15:2): 'his eldest servant of his house, that ruled over all that he had'. {#Ge 24:2} Direction of affairs of a large family as 'firstborn-designate' is indicated by Joseph's version of the sheaves-at least so his angry brothers interpreted the vision: 'Shalt thou indeed reign over us'. {#Ge 37:8} *mashal* is used of Joseph's administration of Egypt as Pharaoh's prime minister. So Joseph claimed he had been made 'a ruler throughout all the land of Egypt'; {#Ge 45:8} and his brothers agreed, 'he is governor over all the 'land of Egypt'. {#Ge 45:26} The word occurs only once in Exo and there of the rule of law [very significant] over citizens of the Mosaic, Israelite civil commonwealth 'to sell her he shall have no power'. {#Ex 21:8} The word is not in Lev or Num, but in #De 15:6 Moses asserts that the nation Israel shall reign over other nations, under certain conditions-some sort of national subservience to a superior nation-and twice he uses *mashal*, once Qal perfect and once Qat imperfect. Context seems to mean that the rulership is in being the lending nation rather than the borrowing one.

<sup>324</sup> Ge 3:13 Then said Yahweh Elohim to the woman, What is this that thou hast done? And the woman said, the serpent, deceived me, so I did eat. 1Ti 2:14 And, Adam, was not deceived, whereas, the woman, having been wholly deceived, hath come to be, in transgression;

<sup>325</sup> And the man said,—The woman whom thou didst put with me, she, gave me of the tree, so I did eat. Gn. 3:12

Bathsheba, Solomon and his wives and Ahab and Jezebel illustrate this weakness in the husband.<sup>326</sup>

Women have held high positions under Yahweh even while under a male controlled environment. Miriam the prophet, sister of Aaron, was a spokesman for Yahweh.<sup>327</sup> Deborah was also a prophet who judged the whole nation of Israel for 40 years and led an army into battle.<sup>328</sup> Huldah the prophet, wife of Shallum, spoke Yahweh's message to King Josiah.<sup>329</sup> Mary was chosen to give birth and raise the Messiah. (Mary, a woman, believed the messengers words while Zachariah, a man acting as High Priest, did not.) Elizabeth, filled with spirit, prophesied to Mary. Anna, a prophet, served Yahweh in the temple rendering divine service night and day (Lk. 2:36-37). Paul speaking unto the Roman Church said, "And I commend to you Phoebe our sister,—being a minister [diakonos]<sup>330</sup> of the assembly which is in Cenchreae" (Rm. 16:1). Yahweh promised that, "I will pour out my spirit upon all flesh, and your sons and your daughters, shall prophesy" which occurred in Acts 2. Males and females are members of Christ's Body, acting as his hands, feet and mouth. Yahweh looks at the heart and not the outward appearance of an individual whether they are male or female; "For ye, all, are, sons of Yahweh, through the faith in Christ Yahoshua; For ye, as many as, into Christ, have been immersed, have put Christ, on: There cannot be Jew or Greek, there cannot be bond or free, there cannot be male and female, for, all ye, are one, in Christ Yahoshua" (Gal. 3:26-28).

Yahweh commanded the Israelites that their children, males as well as females, be taught the Word of Yahweh.<sup>331</sup> This commandment required all Hebrews to be schooled, in order that they could read and understand Yahweh's will. Mothers, as well as Fathers taught

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<sup>326</sup> Yea it came to pass, in the old age of Solomon, that, his wives, turned aside his heart after other elohims,—his heart therefore was not sound with Yahweh his Elohim, as was the heart of David his father. And Solomon went after Ashtoreth, goddess of the Zidonians, and after Milcom, the abomination of the Ammonites. Thus Solomon did the thing that was wicked in the eyes of Yahweh,—and went not fully after Yahweh, as did David his father. Then, did Solomon build a high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem,—and for Molech, the abomination of the sons of Ammon; and, thus, did he for all his foreign wives,—who burned incense and offered sacrifices unto their gods. 1 Kg. 11:4-8

<sup>327</sup> Then took Miriam the prophetess, sister of Aaron, the timbrel in her hand,—and all the women came forth after her with timbrels, and dances. Ex. 15:20

<sup>328</sup> And, Deborah, a woman who was a prophetess, wife of Lapidoth, she, was judging Israel, at that time: she used to sit, therefore, under the palm-tree of Deborah, between Ramah and Bethel, in the hill country of Ephraim,—and the sons of Israel came up to her, for justice. Jud. 4:4-5

<sup>329</sup> So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asaiah, went unto Huldah the prophetess, wife of Shallum son of Tikvah, son of Harhas keeper of the vestments, she having her dwelling in Jerusalem, in the new city,—and they spake unto her. And she said unto them, Thus, saith Yahweh, Elohim of Israel, Say ye unto the man who hath sent you unto me: 2 Kg. 22:14-15

<sup>330</sup> 1Th 3:2 And sent Timothy—our brother, and God's minister [diakonos] in the glad-message of the Christ...

1Ti 3:8 ¶ Ministers [diakonos], in the same way,—dignified, not double-tongued, not, to much wine...

1Ti 3:12 Let, ministers [diakonos], be husbands of, one wife, over children, presiding, well, and over their own houses;

1Ti 4:6 ¶ These things, submitting to the brethren, thou shall be, a noble, minister [diakonos] of Christ Yahoshua... diakonos usages Matt 20:26; 22:13; 23:11; Mark 9:35; 10:43; John 2:5, 9; 12:26; Rom 13:4; 15:8; 16:1; 1 Cor 3:5; 2 Cor 3:6; 6:4; 11:15, 23; Gal 2:17; Eph 3:7; 6:21; Phil 1:1; Col 1:7, 23, 25; 4:7; 1 Tim 3:8, 12; 4:6

<sup>331</sup> Now, therefore, O Israel, what is, Yahweh thy Elohim, asking of thee...Therefore shall ye lay these my words upon your heart, and upon your soul,—and bind them for a sign upon your hand, and they shall serve as bands between your eyes; and ye shall teach them unto your children, by speaking of them,—when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Dt. 10:12, 11:18-19).



their children the Word of Yahweh. The nation of Israel was the forerunner for the world's educational system.<sup>332</sup> Later on in Jewish history, only the fathers taught their children but this was not a commandment of Yahweh.

Yahweh is an Elohim of justice, righteousness and lovingkindness.<sup>333</sup> Righteousness is doing what is right. Yahweh spoke to Israel, "Judges and officers, shalt thou appoint thee, in all thy gates, which Yahweh thy Elohim is giving unto thee, by thy tribes,—and they shall judge the people, with righteous judgment. Thou shalt not wrest judgment, thou shalt not take note of faces,—nor shalt thou accept a bribe, for, the bribe, blindeth the eyes of wise men, and perverteth the words of righteous men. What is right, what is right, shalt thou pursue,—that thou mayest live, and possess the land, which, Yahweh thy Elohim, is giving unto thee" (Dt. 16:18-21). Loving our neighbor, whether male or female, as ourselves is doing what we would want someone to do for us. Yahweh is fully aware that we live in a fallen world. Even though something is allowed in a society does not mean that this is Yahweh's perfect will. Slavery was present in the Old Testament as well as the New Testament. Yahweh gave instructions to the masters and the slaves alike, which implies that it was acceptable with Yahweh, when it was obviously not part of His perfect will,<sup>334</sup> Women could not inherit land unless there were no sons in the family.<sup>335</sup> Divorce was allowed in the Hebrew culture because of the hardness of their hearts. The above examples are illustrations of what was allowed in an evil world even though they are not necessarily right. In the majority of countries slavery is now abolished, women can own land and women are the teachers of the children. This is right and just! Righteousness and justice pleases our Father and our Lord.

One of the verses used to silence women in the Church is 1 Corinthians 14:34-35; "As for the women [gune], in the assemblies, let them be silent, for it is not permitted them to be speaking; but let them be in submission,—even as, the law, saith. If, however, they are wishing to learn something, at home, their own husbands, let them question; for it is a shame for a woman [gune] to be speaking in assembly." The Greek word translated women is gune which should have been translated wives because of its context of marriage, which is evidenced by the term husband. Our context begins in verse 29 and is addressed to the prophets. The wives being addressed here are the wives of the prophets and not women in general. Women are prophets also as illustrated above. As the prophets prophesy in the Church, their wives are to be quiet concerning what they prophesied. These same wives and all individuals in the Church are supposed to covet to prophesy and speak in tongues and interpret in order that the Church may be built up.<sup>336</sup> The verse

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<sup>332</sup> [http://en.wikipedia.org/wiki/History\\_of\\_education](http://en.wikipedia.org/wiki/History_of_education)

<sup>333</sup> Jer 9:24 But, in this, let the glorying one glory—In having intelligence, and in knowing, me, That, I, am Yahweh, Executing lovingkindness, justice, and righteousness in the earth,—That, in these things, I delight, Declareth Yahweh.

<sup>334</sup> Col. 3:22; "For I brought thee up out of the land of Egypt, and, out of the house of slaves, I ransomed thee,—and I sent before thee, Moses, Aaron and Miriam" (Mic. 6:4).

<sup>335</sup> Nu. 36

<sup>336</sup> Pursue love; nevertheless be envious of the spiritual,—and, rather, that ye may be prophesying. 1 Co. 14:1  
So, then, my brethren,—be zealous to prophesy, and do not forbid, to be speaking with tongues; 1 Co. 14:39

should be translated as, “As for the wives [of the prophets], in the assemblies, let them be silent, for it is not permitted them to be speaking; but let them be in submission,—even as, the law, saith. If, however, they are wishing to learn something, at home, their own husbands [aner], let them question; for it is a shame for a wife [of a prophet] to be speaking in assembly.”

The other verse used to silence women is 1 Timothy 2:11-12; “Let, a woman [gune], in quietness, be learning in all submission; But, teaching—unto a woman [gune], I do not permit, nor yet to have authority over a man [aner]<sup>337</sup>,—but to be in quietness.” Gune should have been translated wives here also because of the context. These women are compared to Eve who was the wife of Adam and also these women were bearing children, which illustrates that these females were married. The verses should have been translated as, “Let, a wife, in quietness, be learning in all submission; But, teaching—unto a wife, I do not permit, nor yet to have authority over a husband,—but to be in quietness.” This translation agrees with the institution of marriage as the husband being the head of the wife.

Another element to consider is that these Christians were living under Roman rule. If the Romans constrained their women, and they had slaves under their control, then the Christians could be upsetting the Romans by allowing their wives or servants to be unconstrained. This could then lead to their persecution. This is very common in Muslim countries. This chapter begins with, “I exhort, therefore, first of all, that there be made—supplications, prayers, intercessions, thankgivings, in behalf of all men, In behalf of kings, and all them who are, in eminent station; in order that, an undisturbed, and quiet life, we may lead, in all godliness and gravity” (1 Ti. 2:1-2). I believe that the instruction given in 1 Timothy 2 was possibility given to please the Romans, who were their masters, in order that the believers could live an undisturbed and quiet life. Paul’s goal for the Church was that the Word of Yahweh be not defamed. This is illustrated in 1 Timothy 6:1, where Paul says, “Let, as many as are servants under a yoke, be counting, their own masters, worthy, of all honor, lest, the name of Yahweh and the teaching, be defamed. Paul states in Titus 2:4-5, “That they may constrain the young women [wives] to be, lovers of their husbands, lovers of their children, soberminded, chaste, workers at home, good, submitting themselves to their own husbands,—that, the word of Yahweh, be not defamed.” Under Roman rule, and the majority of all civilizations at that time, slaves and women were subordinate to men. Polygamy and divorce were also allowed for men in these civilizations by Yahweh but Yahweh’s desire is that there be no slavery, polygamy, divorce and that women be equal with men (Gal. 3:26-28).

Carnal Christians have a tendency to want to be in control of others. This was also true in the time of Moses. Moses was so burdened down by the cares of the people that he asked

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<sup>337</sup> 435 anhr aner *an’-ayr* was translated man 156 times and husband 50 times in the KJV of the Bible.1) with reference to sex  
1a) of a male 1b) of a husband 1c) of a betrothed or future husband

Yahweh to slay him.<sup>338</sup> Why was he so burdened? People wanted counsel from Yahweh, which requires the person to have the spirit of Yahweh, which only a few had. He was overwhelmed! Yahweh solved the problem; “Then Yahweh, came down, in the cloud, and spake unto him, and took of the spirit that was upon him, and gave unto the seventy men—the elders. And it came to pass, that, when the spirit rested upon them, they prophesied, and then did so no more. Now there were two men left behind in the camp—the name of the one, was Eldad, and, the name of the other, Medad, so then the spirit, rested on them—they, being among them who were written, though they had not gone forth unto the tent,—but they prophesied in the camp. And there ran a young man, and told Moses, and said,—Eldad and Medad, are prophesying in the camp! Then responded Joshua, son of Nun, the attendant of Moses from his youth, and said,—My lord Moses, forbid them! But Moses said unto him, Art, thou, jealous for, me? Oh would that, all the people of Yahweh, were prophets! Yea, let Yahweh put his spirit upon them” (Nm. 11:24-29)! Christian men and women repeat Joshua’s mistake by also forbidding women to walk in their full service to Christ after they have been filled with spirit. We should agree with Moses and say, “Oh would that, all the people [men and women] of Yahweh, were prophets! Yea, let Yahweh put his spirit upon them.” Yahweh has poured out His spirit!

The Old Testament does not say one word about women not teaching etc. On the contrary Hebrew women were educated according to the commandments of Yahweh. They were judges, prophets, queens etc. in their Hebrew society. The Old Testament does give instructions for husbands and wives but no where are unmarried women and men constrained in the things of Yahweh. Why should they be? The more able bodied people there are, the lighter the task becomes. Christ asked Yahweh to send more laborers into the harvest!<sup>339</sup> We have one verse out of thousands that appears to constrain married women. As for me, I will live by the thousands of clear verses that do not hinder women in their position in the Body of the Christ. If Christ has appointed women and men as apostles, prophets, evangelists, pastors and teachers, who am I that I would bind or hinder his ministers. We also need as many people as possible teaching the Word of Yahweh. In the U.S.A. society, there are no restrictions on women. In other societies where they hold restrictions on women then it may be prudent to observe their customs. We must be willing to obey the voice of Christ. He knows our environment and he as our Head will direct us individually. The call to all women who live in a free society is that they fulfill their mission as Yahweh has placed them in the Body of the Christ.<sup>340</sup> To those women whose

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<sup>338</sup> And Moses said unto Yahweh—Wherefore hast thou let thy servant come to grief, and wherefore have I not found favour in thine eyes,—that thou shouldest lay the burden of all this people, upon me? Did, I, conceive all this people, or, I, beget them,—that thou shouldest say unto me, Carry them in thy bosom, as a nursing father carrieth a suckling, unto the soil which thou didst swear unto their fathers? Whence should, I, have flesh to give to all this people,—for they keep weeping by me, saying, Oh give us flesh, that we may eat! Unable, am, I, by myself, to carry all this people,—for they are too heavy for me. But, if, in this way, thou art going to deal with me, slay me, I beseech thee, slay, if I have found favour in thine eyes,—and let me not see my grief. (Nm. 11:11-15)

<sup>339</sup> Lu 10:2 And he was saying unto them—The harvest, indeed, is, great, but, the labourers, few; beg ye, therefore, of the Lord of the harvest, that he would thrust forth, labourers, into his harvest.

<sup>340</sup> But, now, hath Yahweh set the members, each one of them in the body, even as he pleased. 1 Co. 12:18

societies or husbands constrain them we say “render to Caesar what belongs to Caesar” and render to Yahweh to the best of your ability; “for it is, Yahweh, who energiseth within you, both the desiring and the energising, in behalf of his good pleasure” (Phil. 2:13).

# The Silence of Pastors on Voting Righteously

## *(Voting for Lovingkindness, Justice and Righteousness)*

Jeremiah 9:24

*(When quoting scriptures, from the Rotherham Emphasized Bible New Testament, I will substitute the Hebrew word Yahoshua for Jesus, Yahweh and Elohim for God and the LORD and Anointed for Christ.)*

The majority of the Shepherds (Pastors) in the USA are AOL (absent without leave) when it comes to guiding their flocks on how to vote in state and national elections. Their silences and lack of leadership, when it concerns the governing of our country is shameful in the eyes of Yahweh. Would Yahoshua vote? Absolutely! What party would he belong to in 2008? The Republican Party! Any shepherds who gasp at these statements are either deceived by the Democratic Party or they are "...false apostles, deceitful workers, transfiguring themselves into apostles of Christ. And no marvel! for, Satan himself, doth transfigure himself into a messenger of light! No great thing, therefore, if, his ministers also, are transfiguring themselves as ministers of righteousness!—whose end, shall be according to their works" (2 Co. 11:13-15). If the shepherds are not going to feed their flocks in these areas then they need to step down for the people's and Yahweh's sake. The phrase, "Evil abounds when good men [pastors] do nothing," applies to a vast majority of American pastors because they have kept silent or they are ignorant on these issues.

Three evils that legally exist in the USA are partial birth abortion, homosexuality (sodomy) and confiscation of private property.<sup>341</sup> These evils came through the legislation of government officials who were placed into power by Christian voters. A great percentage of Christian voters are responsible for these evils because they voted for the wrong candidate or did not vote at all. Why did these misguided Christian citizens help institute evils that break three of Yahweh's Ten Commandments? Their shepherds did not lead and guide the flock.

The Hebrew word translated 'shepherd,' is 'raah.'<sup>342</sup> Raah has been translated as shepherd, feed and tend. A shepherd's job is to feed and tend the people. Yahweh is called a Shepherd; "Yahweh is my raah (shepherd)—I shall not want: In pastures of tender grass, he maketh me lie down, Unto restful waters, he leadeth me. My life, he restoreth, He

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<sup>341</sup> Confiscate; To appropriate (private property) to the sovereign or the public treasury by way of penalty; To deprive (a person) of his property as forfeited to the State; To take away by exercise of authority *from* the individual (what belongs to him).

<sup>342</sup> 07462 her ra'ah *raw-aw'* pasture, tend, graze. The {#Ho 13:6} root *ra'â* is cognate to Akkadian *re'û*, a very ancient word, used as an honorific title in royal names and inscriptions from the time of Sargon of Akkad (c. 2300 B.C.). A cognate, *r'i*, is an important root in Ugaritic. Cognates are also found in Aramaic, Phoenician, and other Semitic languages. *ra'â* occurs over 160 times in the OT, the participial form *ro'eh* 'shepherd' occurring over 60 times. It is the primary term for 'feeding' domestic animals. Since the most common occupation in Palestine from greatest antiquity was shepherding, the term is basic to the description of the people of the country in historical periods. The initial occurrence {#Ge 29:7} is translated 'feed' by the versions, however the very next occurrence {#Ge 29:9} is read 'kept' by KJV and RSV, but 'tended' by JPS. The actual meaning is 'pastured' or 'herded.' (Theological Wordbook of the Old Testament)

guideth me in right paths, for the sake of his Name (Ps. 23:1-3). Yahweh also gives His people shepherds who will give His people knowledge of righteousness; “Return, ye apostate sons, Urgeth Yahweh, for, I, am become your husband,—therefore will I take you, one of a city, and two of a family, and will bring you to Zion; and will give you shepherds [raah], according to mine own heart,—who will feed [raah] you, with knowledge and discretion” (Jer. 3:12-13). Yahweh speaks to His shepherds in chapter thirty-four of Ezekiel.<sup>343</sup> Raah is used thirty-one times in this chapter and is translated shepherd fifteen times, tend eleven times and feed five times. In this chapter Yahweh promises the coming of His Son as the one shepherd; “And I will raise up over them one

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<sup>343</sup> “And the word of Yahweh came unto me, saying: Son of man, Prophesy against the shepherds [raah] of Israel,—Prophesy, and thou shalt say unto them, even to the shepherds [raah]—Thus, saith My Lord, Yahweh—Alas! for the shepherds [raah] of Israel who have been tending [raah], themselves, Is it not, the flock, that the shepherds should tend [raah]? The milk, ye do eat, And, with the wool, ye do clothe yourselves, The well-fed, ye do sacrifice, The flock, ye do not tend [raah]: The weak, have ye not strengthened, And, the sick, have ye not healed, And, the torn, have ye not bound up, And, that which was driven out, have ye not brought back, And, that which was straying, have ye not sought out; But, with force, have ye ruled them, and with rigour. And they were scattered, because there was no shepherd [raah]; And they became food for every wild beast of the field, So were they scattered. My sheep did wander, through all the mountains, And over every high hill,—And, over all the face of the land, were my sheep scattered, And there was none, to inquire, And none, to seek out. Wherefore, ye shepherds [raah], hear ye the word of Yahweh: As I live,—Declareth My Lord, Yahweh, Surely, because my flock became a prey, And my flock became food for every wild beast of the field, through having no, shepherd [raah], Neither did my shepherds [raah] inquire after the flock,—But, the shepherds [raah], tended, themselves, And, my flock, they tended [raah] not, Therefore, ye shepherds [raah], hear ye the word of Yahweh: Thus, saith My Lord, Yahweh, Behold me! against the shepherds [raah], So then I will require my flock at their hand, And will cause them to cease tending [raah] the flock, Neither shall, the shepherds [raah], any longer, tend [raah], themselves, But I will deliver my flock out of their mouth, that they may not be their, food. For, Thus, saith My Lord, Yahweh,—Here am, I myself, Therefore will I inquire after my flock, and seek them out: As a shepherd [raah] seeketh out his flock in the day he is in the midst of his sheep that are scattered, So, will I seek out my sheep, and will deliver them out of all the places where they were scattered in the day of cloud and thick darkness; And I will bring them out from among the peoples, And will gather them out of the lands, And will bring them upon their own soil,—And will tend [raah] them, Upon the mountains of Israel, In the ravines, And in all the habitable places of the land: In good pastures, will I feed [raah] them, And, on the mountains of the height of Israel, shall be their fold,—There, shall they lie down, in a fold that is good, And, on pasture that is fat, shall they feed [raah], among the mountains of Israel. I myself, will tend [raah] my flock, And, I myself, will cause them to lie down, Declareth My Lord, Yahweh: That which is straying, will I seek out, And, that which hath been driven away, will I bring back, And, that which is torn, will I bind up, And, the weak, will I strengthen,—But, the fat and the strong, will I watch, I will feed [raah] them with justice. And, as for you, O my flock, Thus saith My Lord, Yahweh: Behold me! judging between one kind of small cattle and another, as well the rams as the he-goats. Is it too small a thing for you that, on the good pasture, ye feed [raah], But, the remainder of your pastures, ye must needs trample down with your feet? Or that, of the pure waters, ye drink, But, the waters left remaining—with your feet, ye must needs foul? And, my flock, On what hath been trampled down by your feet, may feed [raah], And, of what hath been fouled by your feet, may drink? Therefore, Thus, saith My Lord, Yahweh, unto them: Here am, I myself, Therefore, will I judge between fat, sheep and lean, sheep, Because, with the side and with the shoulder, ye do thrust, And, with your horns, ye do push all the sick,—Until you have scattered them abroad, Therefore will I bring salvation to my flock, and they shall be no longer a prey,—but I will judge, between one sheep and another, And I will raise up over them one shepherd [raah], And he shall tend them, Even my servant David,—He, will tend [raah] them, And, he, will become to them a shepherd [raah]; And, I, Yahweh, will become to them a Elohim, my servant David being a prince in their midst; —I, Yahweh, have spoken; And I will solemnise for them a covenant of prosperity, And will cause to cease the mischievous wild-beast out of the land, And they shall dwell in the wilderness, securely, And shall sleep in the forests; And I will make them, and the places round about my hill, a blessing,—And I will cause the abundant rain to come down in its season, abundant rains of blessing, shall they be; And the tree of the field shall yield his fruit, And, the land, shall yield her increase, And they shall remain on their own soil, in security,—So shall they know, that, I, am Yahweh, When I have broken the bars of their yoke, And shall deliver them out of the hand of them who have been using them as slaves. And they shall be no longer a prey for the nations, Nor shall, the wild beast of the earth! devour them,—But they shall dwell securely with none, to put them in terror. And I will raise up unto them a plantation for fame,—And there shall be no longer the destroyed of hunger in the land, Neither shall they bear any longer, the reproach of the nations. So shall they know, that, I Yahweh their Elohim, am with them,—And that, they, are my people, the house of Israel, Declareth My Lord, Yahweh. Ye, therefore, my flock, the flock of my pasture, are, men,—I, am your Elohim, Declareth My Lord, Yahweh” (Ez. 34).

shepherd [raah], And he shall tend [raah] them, Even my servant David,—He, will tend [raah] them, And, he, will become to them a shepherd [raah]; And, I, Yahweh, will become to them a Elohim, my servant David being a prince in their midst; —I, Yahweh, have spoken” (Ez. 34:23-24).

Yahoshua as the Good Shepherd was not silent when it came to wickedness neither was John the Immerser. John spoke to King Herod, “...It is not allowed thee, to have, the wife of thy brother. And, Herodias, was cherishing *a grudge* against him, and wishing, to slay him,—and could not” (Mk. 6:18-19). John spoke to the religious rulers, who were the Pharisees and Sadducees, “...Broods of vipers! who suggested to you, to be fleeing from the coming wrath” (Mk. 3:7)? Yahoshua, as the Good Shepherd who fed his people with knowledge, instructed his flock concerning the Scribes and Pharisees; “But alas for you, Scribes and Pharisees, hypocrites; because ye are locking up the kingdom of the heavens before men,—for, ye, are not entering, neither, them who are entering, suffer ye to enter. Alas for you, Scribes and Pharisees, hypocrites: because ye compass sea and dry land, to make one convert—and, when it is done, ye make him a son of gehenna, twofold more than ye. Alas for you, blind guides! that say—Whosoever shall swear by the Temple, it is, nothing, but, whosoever shall swear by the gold of the Temple, is bound:, hypocrites; because ye are locking up the kingdom of the heavens before men,—for, ye, are not entering, neither, them who are entering, suffer ye to enter” (Mt. 23:14-16). The disciples were concern about what Yahoshua was saying and said to him, “Do You know that the Pharisees were offended when they heard this saying? But He answered and said, “Every plant which My heavenly Father has not planted will be uprooted. “Let them alone. They are blind leaders of the blind. And if the blind leads the blind, both will fall into a ditch” (Mt. 15:12-14).

The prophets of old all spoke against the wickedness of all nations. These shepherds fed their flocks the guidance of Yahweh. They addressed Kings, Queens and the people of all nations with the Words of the wrath from Yahweh; “Wherefore, Thus, saith My Lord, Yahweh, Woe! city of bloodshed. The caldron whose scum is in it, and, whose scum, hath not gone out of it: Piece by piece, bring it out, There hath fallen thereon no lot” (Ez. 24:6). Woe is the Hebrew word, ‘owy,’ which means, “passionate cry of grief or despair.” Paul said, “Woe to me, if I should not be telling the glad-message.” Many good pastors today are not telling the glad-message because of the fear of men who are in high places. They had better fear Yahweh who is in the highest place!

“Wherefore, ye shepherds, hear ye the word of Yahweh: As I live,—Declareth My Lord, Yahweh, Surely, because my flock became a prey, And my flock became food for every wild beast of the field, through having no, shepherd, Neither did my shepherds inquire after the flock,—But, the shepherds, tended, themselves, And, my flock, they tended not, Therefore, ye shepherds, hear ye the word of Yahweh: Thus, saith My Lord, Yahweh, Behold me! against the shepherds, So then I will require my flock at their hand, And will

cause them to cease tending the flock, Neither shall, the shepherds, any longer, tend, themselves, But I will deliver my flock out of their mouth, that they may not be their, food. For, Thus, saith My Lord, Yahweh,—Here am, I myself, Therefore will I inquire after my flock, and seek them out” (Ez. 34:7-11).

No political party is without flaws and many times, as Christians, we must chose the lesser of two evils but as a whole, the Democratic Party stands more against Yahweh than the Republican Party. As an example, the Klu Klux Klan came from the Democratic Party.<sup>344</sup> The Republican Party stood against slavery through the presidency of Abraham Lincoln, while the Democratic Party stood for it. As a whole the Republican Party stands against partial birth abortions. They outlawed this type of murder but Bill Clinton kept this abomination in force during his eight years as a Democratic President, vetoing all legislation that was attempting to ban this evil. This evil is no different than killing a child as an offering to the god Molech.<sup>345</sup> Yahweh commands, “Thou shalt not commit murder” (Ex. 20:13).

The Democratic Party supports homosexuality, which is sodomy and sexual immorality. Yahweh commands, “Thou shalt not commit adultery” (Ex. 20:14). Bill Clinton was committing adultery and the Democratic Party kept him in power. Yahweh’s

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<sup>344</sup> **The Ku Klux Klan was the Terrorist Arm of the Democrat Party**

By Frances Rice

History shows that the Ku Klux Klan was the terrorist arm of the Democrat Party. This ugly fact about the Democrat Party is detailed in the book, *A Short History of Reconstruction*, (Harper & Row Publishers, Inc., 1990) by Dr. Eric Foner, the renown liberal historian who is the DeWitt Clinton Professor of History at Columbia University. As a further testament to his impeccable credentials, Professor Foner is only the second person to serve as president of the three major professional organizations: the Organization of American Historians, American Historical Association, and Society of American Historians. Democrats in the last century did not hide their connections to the Ku Klux Klan. Georgia-born Democrat Nathan Bedford Forrest, a Grand Dragon of the Ku Klux Klan wrote on page 21 of the September 1928 edition of the Klan’s “The Kourier Magazine”: “I have never voted for any man who was not a regular Democrat. My father ... never voted for any man who was not a Democrat. My grandfather was ...the head of the Ku Klux Klan in reconstruction days.... My great-grandfather was a life-long Democrat.... My great-great-grandfather was...one of the founders of the Democratic party.”

Dr. Foner in his book explores the history of the origins of Ku Klux Klan and provides a chilling account of the atrocities committed by Democrats against Republicans, black and white. On page 146 of his book, Professor Foner wrote: “Founded in 1866 as a Tennessee social club, the Ku Klux Klan spread into nearly every Southern state, launching a ‘reign of terror’ against Republican leaders black and white.” Page 184 of his book contains the definitive statements: “In effect, the Klan was a military force serving the interests of the Democratic party, the planter class, and all those who desired the restoration of white supremacy. It aimed to destroy the Republican party’s infrastructure, undermine the Reconstruction state, reestablish control of the black labor force, and restore racial subordination in every aspect of Southern life.”

Heartbreaking are Professor Foner’s recitations of the horrific acts of terror inflicted by Democrats on black and white Republicans. Recounted on pages 184-185 of his book is one such act of terror: “Jack Dupree, a victim of a particularly brutal murder in Monroe County, Mississippi - assailants cut his throat and disemboweled him, all within sight of his wife, who had just given birth to twins - was ‘president of a republican club’ and known as a man who ‘would speak his mind.’”

“White gangs roamed New Orleans, intimidating blacks and breaking up Republican meetings,” wrote Dr. Foner on page 146 of his book. On page 186, he wrote: “An even more extensive ‘reign of terror’ engulfed Jackson, a plantation county in Florida’s panhandle. ‘That is where Santa has his seat,’ remarked a black clergyman; all told over 150 persons were killed, among them black leaders and Jewish merchant Samuel Fleischman, resented for his Republican views and for dealing fairly with black customers. “Frances Rice is the Chairman of the National Black Republican Association and may be contacted at:

<http://www.nbra.info/>

<sup>345</sup> Jer 32:35 And have built the high places of Baal, which are in the valley of Ben-hinnom, To cause their sons and their daughters to pass through unto Molech, Which I commanded them not, Neither came it up on my heart, That they should do this horrible thing,—Causing, Judah, to sin!



commandment concerning sodomy is, “And, any man who lieth with mankind as with womankind, an abomination, have both of them wrought,—they shall, surely be put to death,—their blood, shall be upon themselves” (Lev. 20:13). There are openly homosexual members in the Democratic Senate and House of Representatives.<sup>346</sup>

The Democratic Party supports confiscation of private property from wealthy people and gives it to their voters in the Democratic Party. Yahweh commands, “Thou shalt not covet, thy neighbour’s house,—thou shalt not covet, thy neighbour’s wife, nor his servant, nor his handmaid, nor his ox, nor his ass, nor anything which belongeth unto thy neighbour” (Ex. 20:17). Yahweh is just and righteous. His tax on people was the same whether poor or wealthy. Ten percent was the tithe for all. The Democratic Party covets their neighbor’s property, which is an offense to Yahweh. Out of the Ten Commandments of Yahweh listed in Exodus 20, the Democratic Party openly violates three.

Pastors can guide their congregations by telling them which candidates he or she is endorsing. This is allowed by the IRS and will not interfere with their tax-exempt status.<sup>347</sup> Another method is to set up an additional organization that is not tax exempt. Dr. Dobson has done this with his organization called ‘Focus on the Family Action’s’ while his tax-exempt organization is ‘Focus on the Family.’ Dr. Dobson can speak openly on political matters through Focus on the Family Action’s. If neither of these methods are effective then a pastor should give up the Church’s tax-exempt status, thereby depending on Yahweh for their provisions. You cannot serve mammon and Yahweh. Could you ever imagine the prophets such as Moses, Elijah, Isaiah, Jeremiah, Peter and Paul holding their tongues against political figures in order to receive a tax credit?

Pastors are commanded to speak theses truths to their congregation if they seek to serve Yahweh and Christ. Yahweh delights in lovingkindness, justice and righteousness in the earth and hates wickedness: pride, arrogance, and the way of wickedness.<sup>348</sup> Yahweh said,

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<sup>346</sup> National Coming Out Day, on October 11, will hold special significance for United States [Rep. Barney Frank \(D-MA\)](#), who often addresses issues involving the rights and concerns of gay and lesbian Americans with the statement, “I think I have had as much experience about it as almost anybody in here.” Rep. Frank’s claim to “experience” in the area of being gay in America is no hollow political boast. Since first elected in 1980, Frank has served the people of Massachusetts’ 4th District as an openly homosexual member of the United States House of Representatives.

In her article [History of National](#), <http://usgovinfo.about.com/library/weekly/aa092800a.htm>

<sup>347</sup> **Individual Activity by Religious Leaders**

The political campaign activity prohibition is not intended to restrict free expression on political matters by leaders of churches or religious organizations speaking for themselves, as *individuals*. Nor are leaders prohibited from speaking about important issues of public policy. However, for their organizations to remain tax exempt under IRC section 501(c)(3), religious leaders cannot make partisan comments in official organization publications or at official church functions. To avoid potential attribution of their comments outside of church functions and publications, religious leaders who speak or write in their individual capacity are encouraged to clearly indicate that their comments are personal and not intended to represent the views of the organization. The following are examples of situations involving endorsements by religious leaders. [www.irs.gov/pub/irs-pdf/p1828.pdf](http://www.irs.gov/pub/irs-pdf/p1828.pdf)

<sup>348</sup> “Thus, saith Yahweh, Let not, the wise man, glory, in his wisdom, Neither let, the mighty man, glory, in his might,—Let not, the rich man, glory, in his riches; But, in this, let the glorying one glory—In having intelligence, and in knowing, me, That, I, am Yahweh, Executing lovingkindness, justice, and righteousness in the earth,—That, in these things, I delight, Declareth Yahweh (Jer. 9:23-24).

“Wandering sheep, have, my people, been, Their own shepherds, led them astray [by keeping silent], On the mountains, they seduced them, From mountain to hill, have they gone, They have forgotten their couching-place. All who found them, devoured them, And, their adversaries [Democratic Party], said—We shall not be guilty...” (Jer. 50:6-7). A majority of Christian are either deceived about the Democratic Party platform because their pastors have kept silent or they are knowledgeable but in rebellion against Yahweh. The shepherd’s job is to be the watchman for his flock.<sup>349</sup> He must blow the horn and warn the people of the coming wickedness or be judged by Yahweh for dereliction of duty. If a pastor will not tell his congregation who he is voting for and why then he is not a shepherd! If a pastor votes for the present Democratic party with its endorsement of sodomy, partial birth abortion etc., he is not a servant of Christ but rather a servant of the adversary.

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Pr 8:13 The reverence of Yahweh, is to hate wickedness: pride, arrogance, and the way of wickedness; And a mouth of perverse things, do I hate.

<sup>349</sup> Son of man, Speak unto the sons of thy people, and thou shalt say unto them, A land,—when I bring upon it a sword, And the people of the land shall take, one man out of their whole number, and appoint him for them, as watchman; And he shall see the sword coming upon the land,—and shall blow with the horn, and warn the people, Then, as for him who, really heard, the sound of the horn, and took not warning, The sword indeed, hath come, and taken him away,—His blood, upon his own head, shall remain:— The sound of the horn, he heard, but took not warning, His blood, upon himself, shall remain,—Whereas, had, he, taken warning, his own soul, he should have delivered. But, as for the watchman—When he seeth the sword coming, And hath not blown with the horn, And, the people, have not been warned, And the sword, hath come, and taken away from among them any person, He, for his iniquity, hath been taken away, But, his blood, at the hand of the watchman, will I require. Thou, therefore, Son of man, A watchman, have I appointed thee, to the house of Israel, So then thou shalt hear, at my mouth, a message, and shalt warn them, from me. When I say to the lawless man, O lawless man, thou shalt, surely die, And thou have not spoken to warn the lawless man from his way, He, the lawless man, for his iniquity shall die, But, his blood—at thy hand, will I demand. But, as for, thyself, When thou hast warned a lawless man from his way, to turn therefrom, And he hath not turned from his way, He, for his own iniquity, shall die, But, thou, hast delivered, thine own life. (Ez. 33:1-9)

# How and Why to Become a Christian

*(When quoting scriptures, from the Rotherham Emphasized Bible New Testament, I will substitute the Hebrew word Yahoshua for Jesus, Yahweh and Elohim for God and the LORD and Anointed for Christ.)*

You are not an accident of nature neither are you an advanced primate as is taught in schools. Your ancestors were not monkeys who evolved over time from nothingness! Benjamin Franklin stated “It would be judged an affront to your understanding that he would have to go about proving the first principal, the existence of a Deity, and that He is the Creator of the Universe, for that would suppose you to be ignorant of what all mankind is all ages have agreed to.”<sup>350</sup> John Locke said, the necessity of a belief in God is “the foundation of all morality, and that which influences the whole life and actions of men, without which (atheism) a man is to be considered no other than one of the most dangerous sorts of beasts.”<sup>351</sup> (Atheists have no fear of the Creator.) The Bible states, “Inasmuch as, what may be known of Yahweh, is manifest among them, for, Yahweh, unto them, hath made it manifest,— For, the unseen things of him, from a world’s creation, by the things made, being perceived, are clearly seen, even his eternal power and divinity,—to the end they should be without excuse” (Rm. 1:19-20). Those who reject the Creator choose rather to worship the creation, as did Darwin, by, “Saying, to a tree, My father, art, thou! And to a stone, Thou, didst give us birth...;” “And, exchanged the glory of the incorruptible Yahweh, for the likeness of an image of a corruptible man, and of birds and fourfooted beasts and reptiles” (Jer. 1:27, Rm. 1:23).

The so-called science of today has two stupendous assumptions, which must state that visible matter is eternal and that matter can produce life. We state that the visible universe is not eternal, and that it has not the power of originating life!<sup>352</sup> We live in a physical<sup>353</sup> world that was created by an unseen force. If we trace the beginnings of our physical world (the universe) we must all arrive at the same conclusion being that at some point in time there was a period when it did not exist, rather there was an emptiness, a vacuity,<sup>354</sup> a vacuum,<sup>355</sup> a void; neither matter nor physical life existed in any form. In the book of the physical world, vacuity, emptiness or void are always the first words on the first page. Physical matter and life cannot come into existence without a Creator. Isaac Newton said, “Gravity explains the motions of the planets, but it cannot explain who set the planets in motion. God [Yahweh] governs all things and knows all that is or can be done.”<sup>356</sup> Matter

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<sup>350</sup> Benjamin Franklin, “On the Providence of God in the Government of the World.”

<sup>351</sup> The Biblical Politics of John Locke by Kim Ian Parker pg. 16; “the most dangerous sorts of beasts” Rm. 1:21-32

<sup>352</sup> The Unseen Universe: or, Physical Speculations on a Future State by Balfour Stewart & Peter Guthrie Tait; written in 1875; article 235

<sup>353</sup> Of or pertaining to material nature, or to the phenomenal universe perceived by the senses; pertaining to or connected with matter; material; OED

<sup>354</sup> Absolute emptiness of space; complete absence of matter.

<sup>355</sup> Emptiness of space; space unoccupied by matter.

<sup>356</sup> Tiner, J.H. (1975). *Isaac Newton: Inventor, Scientist and Teacher*. Milford, Michigan, U.S.: Mott Media.

and life springing into existence from vacuity by a Creator is a spiritual (metaphysical)<sup>357</sup> event.

You are a creation. You have creators! In the physical world, you, as an individual did not exist before the egg of your mother and the sperm of your father united. If their egg and sperm did not unite, you, as an individual would not exist even though the matter that you are composed of does exist. A vacuum would still exist in relationship to your existence as an individual. Your parents and their parents and their parents and on and on and on we go, were all creations; all had creators. We would call you insane or deranged if you denied the existence of your creators but this is exactly what many in our society proclaim.

### **What the Creator wants from Us!**

The Creator has given us a decision to make. We must choose between one of two choices; choose life or death. We must choose either to obey and love Him by living a life of lovingkindness, justice and righteousness or obey and love the evils of the world. If you choose life you will be hated by unbelievers and deceived believers but with this choice you will have Communion with a loving Heavenly Father and receive the gift of spirit, which enables you to walk in the supernatural. You will eventually live with Him in His promised Garden called Paradise where there is neither death nor disease; neither is there pain nor tears. In the future Garden of Yahweh there will be only life, love, joy and peace. There will be a river of life, bright as crystal, issuing forth out of the throne of Yahweh and of the Lamb and, night, shall be, no more; and there will be no need of the light of a lamp or the light of a sun, because, Yahweh, will give us light,—and we shall reign unto the ages of ages. (Rev. 22:1, 5). If you choose death, the wicked and the deceived people of the earth will love you but you will forfeit any Communion with the Creator. You will dwell in darkness with all of its fruits<sup>358</sup> and eventually perish!

### **Who is the Creator?**

Yahweh is the name of the Creator; “Thus, saith GOD himself—Yahweh,—Creator of the heavens, that stretched them forth, Out—spreader of earth, and the products thereof,—Giver of breath to the people thereon, And of spirit to them who walk therein” (Is. 42:5). Yahweh is holy and requires holiness in our lives.<sup>359</sup> Yahweh delights in lovingkindness, justice and righteousness.<sup>360</sup> The blessing, and the glory, and the wisdom, and the thanksgiving, and the honor, and the power, and the might,—be unto our God, Yahweh (Rev. 7:12). Yahweh wants to become your Father, if you so choose.

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<sup>357</sup> Applied, esp. in explicit contrast to *physical*, to what is immaterial, incorporeal, and supersensible. OED

<sup>358</sup> Manifest, however, are the works of the flesh, which, indeed, are—fornication, impurity, wantonness, idolatry, enchantment, enmities, strife, jealousy, outbursts of wrath, factions, divisions, parties, envyings, drunkenness, revellings (Gal. 5:19-21).

<sup>359</sup> Exalt Yahweh our God, And bow down towards his holy mountain, For, holy, is Yahweh our Elohim (Ps. 99:5).

<sup>360</sup> But, in this, let the glorying one glory—In having intelligence, and in knowing, me, That, I, am Yahweh, Executing lovingkindness, justice, and righteousness in the earth,—That, in these things, I delight, Declareth Yahweh (Jer. 9:24).

## How does Yahweh Communicate to Us?

He had His holy prophets write His words of instructions, which men now call the Holy Bible.<sup>361</sup> Isaac Newton said, “I have a fundamental belief in the Bible as the Word of God, written by those who were inspired. I study the Bible daily.”<sup>362</sup> John Locke, a natural law philosopher from whom a great part of the Constitution of the United States was derived, said, “The Bible is one of the greatest blessings bestowed by God on the children of men.- It has God for its author; salvation for its end, and truth without any mixture for its matter.- It is all pure.”<sup>363</sup> John Adams, a founding father and the second president of the United States said, “I have examined all religions, and the result is that the Bible is the best book in the world.”<sup>364</sup> This Book, which we will call the Word of Yahweh<sup>365</sup> rather than the Bible, reveals Yahweh’s will for our lives. The Word of Yahweh is the Manual of Life. Yahweh also communicates with us individually by way of spirit. Spiritual communication gives us information needed in everyday life, such as is needed in our jobs, marriage and the rearing of children etc.

## Who is Yahoshua?

Yahoshua is Yahweh’s only begotten Son who lived a sinless life. (Jesus is the English name used today but the name Jesus, was a corruption of the Greek name to the English name. Yahoshua is his Hebrew name, which Yahweh named him. Yahoshua means ‘Yahweh is Salvation.’) He gave his life as a sacrifice for our sins thereby, redeeming us from everlasting death, if we so choose and gave us a life that is more than abundant (Jn. 10:10). His sacrifice for us made us holy, thereby allowing us to approach Yahweh through him. He died the death that should have been ours because of our wicked thoughts and deeds. He was our substitute. Yahoshua is the man of heaven that is presently sitting at the right hand of Yahweh running his Church, which is His Body, He being the Head. He is the Messiah, the Anointed One of Yahweh, who is called Christ. Yahoshua is our only introduction to the Father. There is no other way to the Father than through His Son, Yahoshua. If you reject Yahoshua, you reject the Father.<sup>366</sup>

## What is a Christian?

A Christian is someone that has made Yahoshua their Master and they also have believed in their heart that Yahweh raised him from among the dead. They are members of the

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<sup>361</sup> Jer. 36

<sup>362</sup> Tiner, J.H. (1975). *Isaac Newton: Inventor, Scientist and Teacher*. Milford, Michigan, U.S.: Mott Media.

<sup>363</sup> “The Holy Scripture is to me, and always will be, the constant guide of my assent; and I will always hearken to it, as containing the infallible truth relating to things of highest concernment. And I wish I could say there are no mysteries in it: I acknowledge there are to me, and I fear always will be. But where I want the evidence of things, there yet is ground enough for me to believe, because God has said it: and I will presently condemn and quit any opinion of mine, as soon as I am shown that it is contrary to any revelation in the Holy Scriptures. (*Works*, 4:96) The Biblical Politics of John Locke by Kim Parker, pg. 35

<sup>364</sup> John Adams, *Works*, Vol. X, p. 85, to Thomas Jefferson on December 25, 1813.

<sup>365</sup> The phrase, ‘Word of Yahweh,’ was used 229 times in this book. Ge 15:1 After these things, came the word of Yahweh unto Abram, in a vision, saying,—Do not fear, Abram, I, am a shield to thee, thine exceeding great reward. Isa 1:10 Hear the word of Yahweh, ye rulers of Sodom,—Give ear to the instruction of our God, ye people of Gomorrah: Mal 1:1 The oracle of the word of Yahweh, unto Israel,—by the hand of Malachi.

<sup>366</sup> 1Jo 2:23 Whosoever denieth the Son, neither hath he, the Father: He that confesseth the Son, hath, the Father also.

Body of the Christ; ones who have received the spirit of Yahweh and life age-abiding. They are referred to as being saved or being born again. They are members of a heavenly family, children of Yahweh and brothers and sisters of Yahoshua their Lord and Savior. They are asked, "...in behalf of all, died he [Christ],—in order that, they who live, no longer for themselves, should live, but for him [Christ] who, in their behalf, died and rose again" (2 Cor. 5:15).<sup>367</sup>

### **What is Salvation?**

The Word of Yahweh uses the word 'saved,' to refer to people who are kept safe and sound, rescued from danger or destruction. These individuals are safe from everlasting death because they have received the gift of life age-abiding. Every human being is born into sin and death and has subsequently sinned against Yahweh by breaking His laws. Ephesians 2:1-6 sums up who we were and who we presently are; "Unto you also—being dead by your offences and sins, In which at one time ye walked, according to the age of the world, according to the prince of the authority of the air, of the spirit that now energizes in the sons of disobedience, Among whom also, we all, had our behavior, at one time, in the covetings of our flesh, doing the things desired by the flesh and the mind, and were children, by nature, of anger—even as the rest,— But, Yahweh, being rich in mercy, by reason of the great love wherewith he loved us, Although we were dead by our offences, gave us life together with the Christ,—by favor, ye have been saved,— And raised us up together, and seated us together in the heavenlies, in Christ." Therefore, every person needs to be rescued (saved) from the penalty of that sin. Romans 6:23 says: "For, the wages of sin, is death; but, Yahweh's gift of favor, is life age-abiding, in Christ Yahoshua our Lord." Your sins have earned you death, but deliverance from the power of sin and death is available through the works of Christ.

### **How much will salvation cost me?**

You must change Lordships. The word lord means master, which means "he to whom a person or thing belongs, about which he has power of deciding." Sin is now the Lord and Master of your life. You must give up your master position and make Yahoshua your Lord and Master. This entails obeying his commandments, bowing your knees to Yahweh and Yahoshua and submitting to their will. We are born in sin, a slave to sin. Christ, who was sinless, died for all of us in order that we may live through his works. He paid the price to redeem us from our old master, sin. He now becomes our new Master, if we so choose and he asks us that we no longer live for ourselves but for him, who in our behalf died and rose again.<sup>368</sup> Salvation comes to you as a "gift." Romans 6:23 says, "the *gift* of Yahweh is life age-abiding." And Romans 6:23 is not the only verse to call salvation a gift. In Romans

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<sup>367</sup> So, then, my brethren, ye also, were made dead unto the law through the body of the Christ, to the end ye might become another's—his who from among the dead was raised, in order that we might bring forth fruit unto Yahweh. (Rm. 7:4) Or know ye not that, your body, is, a shrine of the holy spirit that is within you, which ye have from Yahweh? And ye are not your own; —For ye have been bought with a price! Therefore glorify Yahweh in your body. (1 Cor. 6:19-20) ...he that was called being, a freeman, is Christ's bond-servant:—With a price, have ye been bought,—do not become bond-servants of men. (1 Cor. 7:22-23) Who gave himself up in our behalf, that he might redeem us from all manner of lawlessness, and purify for himself a people as his own treasure—zealous of noble works. (Titus 2:14)

<sup>368</sup> Rom. 6; Eph. 2:1-3, 1 Cor. 6:20, 2 Cor. 5:15

5:15-17, the word “gift” is used five times! You don’t work for a gift—it is freely given. The gift of salvation and life age-abiding is being offered to you simply because Yahweh desires your fellowship. He wants you to live with Him, too, but that is up to you—it is your decision. You can have life age-abiding through Christ if you so desire or you can choose age-abiding death.

### **How do I receive the free gift of Yahweh’s salvation?**

#### **Romans 10:9**

That, if thou shalt confess the declaration with thy mouth—That Yahoshua is, Lord, and shalt believe with thy heart—That, Yahweh, raised him from among the dead, thou shalt be saved.”

Once you make Yahoshua your Master, Romans 10:9 goes on to say that you are to believe in your heart that Yahweh raised Yahoshua from among the dead. Once you have confessed with your mouth that Yahoshua is your Lord and Master and believed in your heart that Yahweh raised him from among the dead, you are saved. Salvation, although a free-gift, is conditional upon one believing and acting upon Romans 10:9. Yahweh wants all men to be saved (1 Tim. 2:4), and He is offering salvation and spirit as a free gift.

Many verses in the New Testament show that salvation is easy to get and that you get it by believing, or trusting, in Yahoshua. The Word of Yahweh often uses the phrase “having faith in Yahoshua.” “Faith” is a biblical word that means “trust.” Thus, having faith in Yahoshua simply means trusting in him, and thus trusting that his work is adequate for you to be saved. The following are just a few of the scriptures that clearly teach that salvation is by faith.

#### **Romans 3:26**

Yahweh “justifies those who have faith in Yahoshua” (“Justifies” is a legal word. We are “just” in the sight of Yahweh because Yahoshua has paid for our sin and there is no sin against us, so the Word of Yahweh calls us “justified.” A good way to remember the definition of “justified” is by thinking, it is “just if I had never sinned).

#### **Romans 3:28, 5:1, 9:30, 10:4**

“...man is justified by faith;” “...we have been justified by faith;” “...righteousness that is by faith;” “Christ is the end of the law so that there may be righteousness for everyone who believes.”

Yahweh makes it easy to be saved, to become a member of the Body of the Christ. Once, in his travels, the Apostle Paul was thrown in prison. A jailer asked Paul the most important question any human could ask: “What must I do to be saved” (Acts 16:30)? Paul’s answer was short and to the point: “Believe in the Lord Yahoshua and you will be

saved” (Acts 16:31). The same is as true for you and me as it was for that jailer nearly 2000 years ago. If you make Yahoshua your Master, you will be saved.

### **The Additional Benefits of becoming a Christian?**

Yahweh and Christ will abide in you by way of spirit; “Yahoshua answered and said to him, “If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him (Jn. 14:23, Eph. 2:22). Christians become members of the household of Yahweh (Eph. 2:19). They receive “power, after the holy spirit comes upon them, which enables them to do supernatural works (Acts 1:8). They also receive the “peace of Yahweh, which surpasses all understanding” (Phil. 4:7). Christians become members of a supernatural organism called the Body of the Christ. Christ becomes their Head, instructing them through out their lifetime in the ways of justice, righteousness and lovingkindness (1 Cor. 12:12). Christians receive the fruits of the spirit, which are love, joy, peace, long-suffering, graciousness, goodness, faithfulness, meekness, self-control (Gal. 5:23-24). A Christian can operate supernatural power by operating word of wisdom, word of knowledge, faith, gifts of healings, energies of mighty works, prophesying, discriminations of spirits, tongues, and translation of tongues (1 Cor. 12:7-11). A Christian can become the hands, feet and mouth of Christ if they submit and act upon his instructions, which are given in the Word of Yahweh and by revelation.

### **Don’t I have to do some kind of work to be saved—get baptized, confess my sin, etc?**

No. Christ paid for your salvation. It is offered as a gift. The Word of Yahweh says your salvation is a gift. It plainly states you get salvation by faith. It also specifically says that salvation is not earned by works:

### **Ephesians 2:8 and 9**

For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of Yahweh—**not by works**, so that no one can boast.

This verse is very clear. It says that you have been saved by Yahweh’s grace through your faith. That means that when you have faith in Christ, Yahweh saves you by His grace (“grace” is undeserved favor from Yahweh). The verse goes on to say that salvation is a gift and that it is not by works. Titus 3:3-7 is also very instructive concerning our former nature and our present gifts and deliverance; “For, even we, used, at one time, to be—thoughtless, unyielding, deceived, in servitude unto manifold covetings and pleasures, in malice and envy, leading on, detestable, hating one another. But, when, the graciousness and affection for man of our Savior Yahweh, shone forth, Not by works which we had done in righteousness, but, according to His mercy, He saved us—through means of the bathing of a new birth, and the molding anew of holy spirit.— Which he poured on us richly, through Yahoshua Christ our Savior, In order that, having been declared righteous by his favor, we should be made inheritors, according to hope, of life age-abiding.”



Many Christians do not realize that salvation is a gift of Yahweh's grace and that it is "not by works." They are taught that to be saved they must go to church or lead an almost perfect life with no drinking, dancing, *etc.* That is simply not what the Word of Yahweh says about salvation! No one can find a verse that says, "You must go to church to be saved," because there is no such verse. Nor are there any verses that say that you must lead an almost perfect life to be saved. Salvation is a gift—you do not earn it by *your works*, you receive it by faith in *Christ's work*.

There are many people doing good works who have never confessed that Yahoshua is their Lord and who do not believe in his resurrection. Often they are taught that if you are a good person, Yahweh will give you life age-abiding. The Word of Yahweh is very clear that good works do not save you, as we have just read in Ephesians 2:8 and 9. It is wonderful to do good works or be a "good person," but that does not get you saved. The Word of Yahweh says that the unsaved person is "dead in sin" (Eph. 2:1), and no one who is "dead" can do any good works. He must first receive life via the new birth, and then he can work for Yahweh. Don't guess about how to get life age-abiding. Yahweh gave you His Word to openly show you the way of salvation, and Yahoshua said, "I am the Way, the Truth and the Life." You come to the Father only through Yahoshua.

### **Do I lose my everlasting life if I sin after I have been saved?**

We presently live in an age in which Christ is now seated at the right hand of Yahweh, the age where there is neither male or female, Gentile or Jew but all are one in Christ. People who are living in this age cannot get saved by doing good works, and they cannot undo their salvation if they sin. Their salvation is a free-gift from Yahweh. Yahweh never takes back His gift of salvation. The Word of Yahweh is very clear about this; "Not by works which we had done in righteousness, but, according to his mercy, he saved us—through means of the bathing of a new birth, and the molding anew of holy spirit.—Which he poured on us richly, through Yahoshua Christ our Savior, In order that, having been declared righteous by his favour, we should be made inheritors, according to hope, of life age-abiding" (Titus 3:5-7).

Many people teach that if you sin, you lose your salvation and then you have to get saved all over again, but that is not true. Yahweh wants you to be absolutely sure that you **cannot lose your salvation**, so the Word of Yahweh emphasizes its permanence in many ways. As you have seen, salvation is called a "gift" over and over. A term for salvation is "born again" or "new birth" (1 Pet. 1:3 and 23). We all know that birth is permanent. Once I am born, I am a child of my mother and father forever. Even if I am a horrible kid and my parents really don't like me, the birth is permanent. Yahweh wants Christians to know that He loves us and that we are His children no matter how we behave, so He uses the term "birth" to describe what happens to us when we are saved. Birth is a one-time occurrence that cannot be undone.

When you are saved, Yahweh gives you spirit. Because it is spirit, you can't feel that it is within you, but it is Yahweh's permanent seal in you claiming you as His child. Ephesians is very clear about getting saved by believing and then being sealed with spirit:

### **Ephesians 1:13 and 14**

In whom, ye also—hearing the word of the truth, the glad-message of your salvation,—in whom also believing,—were sealed with the spirit of the promise, the holy. Which is an earnest of our inheritance...

Read those verses again. They are so rich. The Word of Yahweh says you are *sealed* with spirit, Yahweh's gift. Therefore, you are sealed! Yahweh's salvation does not "leak out" if you sin. You were sealed when you believed, and that seal is a "guarantee" of life age-abiding, your "inheritance."

Because your salvation is permanent and you cannot lose it, Yahweh says you are His child! "Behold, what manner of love, the Father hath bestowed upon us—that, children of Yahweh, we should be called,—and such we are!" (1 John 3:1). Surely it cannot be that one day you are a child of Yahweh and the next day you aren't. Yahweh chose to communicate to us in the words we use in our everyday speech, and we all know that children are a permanent addition to a family. No one has children in his family one day and then does not have them in the family the next day. The same is true for Yahweh's family as for our human families. Yahweh calls you His child to make the point that you are permanently in His family. That is also why unbelievers are never called "children" of Yahweh—they are not part of the family.

Children have their father's "seed" in them, and Christians are born of "incorruptible seed" (1 Pet. 1:23). The Word of Yahweh is very clear: If you are saved, you are born into Yahweh's family, you are permanently a son or a daughter, you are sealed with holy spirit and Yahweh calls you a child of Yahweh.

### **Why should I stop sinning if I cannot lose my salvation?**

First, anyone who lives a sinful life becomes a "slave to sin" (Rom. 6:16). Their fellowship with the Father is interrupted even though they are still His children. Yahweh is holy and he only communions with those who are holy.<sup>369</sup> Sin takes its toll on the people committing the sin and on those who are in contact with them. Sin is like a contagious disease. It directly affects the carrier as it also spreads its harm to the innocent. The wages of sin is death. Christians should want to escape the tyranny of sin and desire justice, righteousness and lovingkindness.

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<sup>369</sup> But, according as he that hath called you is holy, do, ye yourselves, also become, holy in all manner of behaviour,—Inasmuch as it is written—Holy shall ye be, because, I, am holy (1 Pe. 1:15-16). Le 19:2 Speak unto all the assembly of the sons of Israel, and thou shalt say unto them—Holy, shall ye be,—For, holy, am, I—Yahweh—your God.

Second, you are united to Christ, identified with him in the most intimate way possible. That is, you were crucified with him, you died with him, you were buried with him, raised with him from the dead, ascended with him and seated with him at the right hand of Yahweh (Rom. 6:1-10; Eph. 2:6). Being thus joined with Christ, why would you want to continue to be joined to sin in our day-to-day life; “for what partnership have righteousness and lawlessness? Or what fellowship hath light with darkness? And what concord hath Christ with Beliar? Or what part hath a believer with an unbeliever? And what agreement hath a shrine of Yahweh with idols? For, we, are *the* shrine of a God, that liveth:—even as Yahweh hath said—will dwell in them, and walk, and will be their God, and, they, shall be my people. Wherefore come ye forth out of their midst, and be separated,—saith Yahweh,—and, one impure, do not touch; and, I, will give you welcome, And will become your Father, and, ye, shall become my sons and daughters, saith Yahweh of Host” (2 Cor. 6:14-18).

Third, it is right and proper to thank the one who has given you a gift. Yahweh and His Son have given you the greatest gift of all—life age-abiding. The greatest gift you can give back is your life in service to them.

Fourth, how you live and serve in this life will determine how Yahweh will reward you in this life and in your future life. Christ is going to come back to earth and set up a kingdom (“The meek will inherit the earth”), and not every person in that kingdom will have the same rewards. Many verses attest to this truth:

### **1 Corinthians 3:12-15**

But, if anyone is building, upon the foundation—gold, silver, precious stones, wood, hay, straw, Each one’s work, shall be made, manifest; for, the day, will make it plain, because, by fire, is it to be revealed,—and, each one’s work, of what sort it is, the fire itself will prove:— If, anyone’s work, shall abide, which he built, a reward, shall he receive,— If, anyone’s work, shall be burnt up, he shall suffer loss, but shall, himself, be saved—though, thus, as through fire.

### **2 Corinthians 5:10**

For, we all, must needs be made manifest before the judgment seat of the Christ, that each one may get back the things done by means of the body, according to the things which he practised, whether good or corrupt.

There are many other verses like these that plainly say that Christians will be rewarded now and in the future kingdom of Christ for what they do for him. The Word of Yahweh exhorts you to work hard so that you will be richly rewarded now and in the future kingdom.

### **I've done so many terrible things in my life. Can I still be saved?**

The Word of Yahweh is clear that every person has sinned. Romans 3:23 says, "For all have sinned and come short of the glory of Yahweh." When it comes to sin, Yahweh's opinion of all people is the same: "There is no one righteous, not even one; there is no one who understands, no one who seeks Yahweh. All have turned away, they have together become worthless; there is no one who does good, not even one" (Rom. 3:10-12).

Yahweh is realistic about people—we are all sinners. The Word of Yahweh never makes a statement like "Christ died for everyone except murderers" or "Christ died for everyone except adulterers." The Word of Yahweh states very clearly that Yahweh gave His Son so that "whoever believes in him will not perish, but have life age-abiding" (John 3:16).

The Apostle Paul described himself as "chief of sinners," because he tortured Christians before becoming one himself. To him, he was as low as a human being can go morally. Paul is a wonderful example of the mercy and longsuffering of the Lord, for if a man like him can be saved, anyone can be.

When we confess our sins and ask for forgiveness then Yahweh is faithful and just to forgive us our sins and cleanse from all unrighteousness (1 Jn. 1:9). Communion is then restored with our Father and our Lord. King David committed adultery and murder but he repented of his deeds and was forgiven (2 Sam. 12). King Manasseh lived a wicked life for fifty years, which included acts such as, "innocent blood, did Manasseh shed in great abundance, till he had filled Jerusalem, from one end to the other" (2 Kgs. 21:16). At the end of his reign he repented and Yahweh forgave him (2 Chr. 33:12-13). If David and Manasseh can be forgiven, so can you. Forgiveness is available to those who desire it.

### **Become a child of Yahweh; Receive all of the Benefits:**

You will receive holy spirit, which is supernatural power.

You will become an heir of Yahweh and a joint heir with Christ (Rm. 8:17).

You will be justified before Yahweh.

You will be sanctified (that is, "made holy") in Yahweh's sight (1 Cor. 1:2).

You will be redeemed from the power of sin and death.

You will receive life age-abiding; Paradise is your future home!

These changes are very real and should powerfully influence how a Christian thinks and lives. But because these changes do not automatically affect a person's behavior, each Christian has a decision to make. Are you going to believe what you see and feel ("Gee, I don't feel righteous or holy, *etc.*") or are you going to believe what Yahweh says in His Word? As a Christian, you must learn to "live by faith and not by sight" (2 Cor. 5:7). It is essential for good Christians to learn to trust what Yahweh says. For example, Yahweh says He loves you, and Yahweh's love is real even if you don't *feel* loved. The same goes

for what Yahweh has made you to be in Christ and how He thinks about you. Yahweh made you righteous, holy, and justified even if you do not feel that way.

When you are saved, you are brought into Yahweh's family. You become a child of Yahweh, are born again and sealed with holy spirit. However, your behavior does not usually change right away. Occasionally you hear of someone who, at the time he was saved, had a wonderful change in his life that Yahweh accomplished. For example, an alcoholic may have immediately given up alcohol. That kind of thing sometimes happens, but it is the exception, not the rule.

Yahweh gives instructions to His children. The Word of Yahweh says not to fornicate, lie, cheat or steal. It commands you not to commit adultery. It says to put away bitterness and revenge and instead to be patient, kind and loving. It says to be giving and to pray. There are many things the Word of Yahweh tells you so that you can lead a pure life. It takes time, effort and discipline to learn to keep the commands of Yahweh and live like a Christian. Many verses attest to this, and we will quote two:

#### **Galatians 5:16-17**

I say, moreover—by spirit, be walking, and, fleshly coveting, ye will in nowise fulfill; For, the flesh, coveted against the spirit, but, the spirit, against the flesh,—for, these, unto one another, are opposed, lest, whatsoever things ye chance to desire, these, ye should be doing!

#### **Romans 12:2**

And be not configuring yourselves unto this age, but be transforming yourselves by the renewing of your mind, to the end ye may be proving what is the thing willed by Yahweh the good and acceptable and perfect.

You have to make up your mind to obey Yahweh and do what He says. If you don't, you will listen to the "desires of your sinful nature" and miss out on His blessings. It is not always easy to keep the commands of Yahweh. Even the great Apostle Paul occasionally wrestled with his sinful nature and had a hard time (Rom. 7:14-20). You will not always succeed at keeping Yahweh's commands, but He wants you to do your best. You will be rewarded at the Judgment for the things you do for Christ now. Changing the flesh is your job. Yahweh will help, but He can't do it without you. The reason that so many Christians are "carnal Christians" is that they have never *decided* to go to war with their flesh and bring their body into obedient submission to the Word of Yahweh. These carnal Christians are still saved, but they are living like unbelievers.

### **Does the Word of Yahweh say what the next life will be like?**

It certainly does. And it is unfortunate that, in many Christian Churches, tradition has for the most part hidden the truth about the future Yahweh reveals in His Word. Knowing

about the future is supposed to motivate people to want to be saved, and motivate the saved to want to obey Yahweh. Most Christians believe that the saved will spend forever in “heaven,” a place somewhere up in the air. This contradicts the clear teaching of Yahoshua and the Word of Yahweh. In one of the best known verses, Yahoshua taught that “The meek shall inherit the earth” (Matt. 5:5).

Yahweh made the earth for people to live on and enjoy as He did with the Garden of Eden. The Word of Yahweh says that in the future there will be a new earth that will replace this earth that has been corrupted. It would not make sense for Yahweh to create a “new earth” if all the saved people were going to live in heaven. Yahweh has to make a new earth in the future because the one we live on now will be destroyed. Some of the things that the Word of Yahweh says about life on the future earth are:

The Messiah will rule over an age-abiding kingdom (Dan. 2:44; 7:13 and 14; Rev. 11:17).

The Messiah will rule from Jerusalem, from David’s throne (Isa. 9:7).

The wicked will be destroyed, but the meek will inherit the earth (Ps. 37:9-11; Ezek. 37:11,12; Dan. 12:2 and 3; Zeph. 3:8-12, Mal. 4:1).

The saved will know Yahweh (Isa. 29:23 and 24; Jer. 31:33 and 34; Ezek. 11:18-20, 1 Cor. 13:12).

There will be justice on earth (Isa. 2:4; 9:6 and 7; 11:1-5; 32:1,2,5,16 and 17; Jer. 23:5 and 6; 33:15).

There will be no war (Isa. 2:4; 9:4-7; Micah 4:3 and 4; Zech. 9:9-11; Hosea 2:18).

People will be healed of sickness and disease (Isa. 29:18; 32:3 and 4; 33:24; 35:5 and 6; Jer. 33:6; Mal. 4:2).

The people will live safely (Isa. 11:6-9; 32:18; 54:14-17; 60:15-18; 65:17-25; Jer. 23:4-6; 33:6; Ezek. 28:26; 34:25-31; Micah. 5:4 and 5; Zeph. 3:13-17).

The land will be healed and the deserts will bloom (Isa. 32:15; 35:1,2 and 7; 44:3; 51:3).

There will be an abundance of food (Isa. 25:6; 30:23-26; 35:1,6 and 7; 41:18-20; 51:3; Jer. 31:5,11-14; Ezek. 47:1-12; Hosea 2:21 and 22; Joel 2:19-26; 3:18; Amos 9:13).

Yahweh is offering you everything you have always wanted in this life but just can’t seem to get, and all you have to do to get it is to accept His free gift of salvation through Yahoshua Christ.

### **What happens to me if I do not make Yahoshua my Lord and Master?**

The Word of Yahweh says that “the wages of sin is death” (Rom. 6:23). Christ will judge every person who has ever lived. Those who have made him their Master and Lord will receive everlasting life. They will be rewarded according to the good works that they have done (2 Cor. 5:10; Col. 3:23-25; 1 Thess. 4:6; 2 Tim. 2:12; 1 John 2:28). Those who have not accepted Christ because they have not heard of him or his work will be judged righteously according to his wisdom and their works. Those who will not bow to Yahoshua and make him their Lord will perish; be thrown into the lake of fire, which is

called the second death (Rev. 21:15). (They are dead and not alive being tortured in a place called hell.) So the choice you have is either to receive life or death; “I call to witness against you today, the heavens and the earth, that life and death, have I set before thee, the blessing and the curse,—therefore shouldest thou choose life, that thou mayest live, thou and thy seed” (Deu. 30:19).

It is a common teaching in Christianity that the unsaved will burn forever, but that cannot be true, for then everyone would have everlasting life (albeit of poor quality). The Word of Yahweh is clear that only the saved have life age-abiding. The wicked will receive the wages of their sin—death. There are many verses that say the wicked will be destroyed or perish, one of which is 2 Thessalonians 1:8-9; “...against them that refuse to know Yahweh, and them who decline to hearken unto the glad-message of our Lord Yahoshua, Who, indeed, a penalty, shall pay—age-abiding destruction from the face of the Lord and from the glory of his might.”

### **Conclusion written by Edward Irving in 1825<sup>370</sup>**

The Voice of our Creator speaks through the things which are made, and there is no doubt that the oracle of the works of Yahweh is loud in commendation of His power and providence. Now natural knowledge, when thus divorced from the knowledge of nature's God, satisfies not our inner cravings, which must join league with spirit in order to taste its proper delight. When the soul once finds a kindred soul, then begins her revelry of delight, unfeigned friendship, chaste love, domestic affection and pure devotion. Who compares the intensity and delight of these conjunctions with the stale and heartless sympathy there is between a naturalist and his museum, or a scholar and his books? How refreshing to such a spirit when the dark cloud Yahweh has retired within bursts, and in visible glory He displays Himself to His benighted<sup>371</sup> children, speaking to them in an intelligible voice and revealing the secrets of His nature. Then comes rest, and with rest refreshment and enlargement of soul. There is no cause beyond to long after. Than Yahweh the mind can ascend no higher, and should be satisfied with His likeness. Here there is perfection without a blemish, which we range the world for in vain, justice never perverted, which it has been the glory of man to live under, mercy, with all the tender affections which pacify and harmonize the life of man, holiness, holding a spotless reign over the happy fields of heaven.

Do ye love to meditate nobleness of nature? Here it is infinitely noble. Do ye love to contemplate stupendous power put forth in soft acts of goodness? Behold it here, pouring the full river of pleasure through the universe. Here is the Father of all families, from the highest in the heaven above to the lowest tribe upon the earth beneath, serving

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<sup>370</sup> “The Oracles of God” by the Rev. Edward Irving written in 1825. The full article is in Vol. 3 and under the heading, Yahweh's Word.

<sup>371</sup> Overtaken by the darkness of the night; affected by the night (*obs.*).

out justice and liberality to them all. What more would you fill your mind with than the idea of Yahweh, which, while it fills, elevates, enlarges, and refines.

Nay, the closer to bring you into fellowship, He has dispatched from His highest sphere the image of Himself to act the divine part among earthly scenes. He clothes Himself in the raiment of His Son; His Son puts on like passions and affections. He opens up the heart of Yahweh, and shows it wondrous tender to His fallen creatures. He opens up his own heart, and shows it devoted to death for their restoration. He stretches out his hand, and disease and death flee away. He opens his lips, and loving-kindness drops upon the most sinful of men. Whosoever comes he cherishes with food, fetched from the storehouse of his creating word. He brings hope from beyond the dark grave, where she lay shrouded in mortality. Peace he conjures from the troubles of the most guilty breast. The mourner he anoints with the oil of joy. He comforts all that mourn. And what more can we say? But that, if the knowledge of death averted from your heads be joy, and the knowledge of offences forgiven be contentment, and the knowledge of Yahweh reconciled be peace, and of Paradise offered be glory, and the fountain of wisdom streaming forth be light, and strength ministered be life to the soul, then, verily, this peace, contentment, honor, and life is yours, Christian believers, through the revelation of Yahoshua Christ, the Son of Yahweh.

But if you rather prefer the fortune of the brutes that perish, to look upon the light of the sun, and eat the provision of the day, to vegetate like a plant through the stages of life, and, like a plant, to drop where you grew, and perish from the memory of earth, having done nothing, desired nothing, and expected nothing beyond: If this you prefer to the other, then have you heard what you lose in the present; hear now what you lose in the future!

You lose Yahweh's presence, in which all creation rejoices. You lose Yahweh's capacity to bless you with His manifold blessings, which the cherubim and seraphim can speak of better than a fallen man. You lose the peace and perfect blessedness of the new earth, Paradise, which from this present earth we can hardly catch the vision of. Have you suffered spiritual oppression and drowning from fleshly appetites, freedom from this you lose. Have you groaned under the general bondage of the creation, and called for deliverance, this deliverance you lose. Have you conceived pictures of quiet and peaceful enjoyment amidst beautiful and refreshing scenes, the realities of these you lose. Have you felt the ravishment of divine communion, when the conscious soul breathes its raptures, but cannot utter them, the everlasting enjoyment of these you lose. What Adam and Eve enjoyed within the unblemished Garden of Eden, with the presence of Yahweh, you lose. What Peter, James and John felt upon the Mount of Transfiguration, where they would have built tabernacles and remained forever, you lose. Can you, brethren, think of this world's fare with contentment? If you are wicked, how do your sins find you out, or overhang you with



detection. If you are holy, how your desires outrun your performance, and your knowledge your power; how you fall, are faint, are back-sliding, are in darkness, are in doubt, are in dismay. You are not content with this world's fare, you long after something higher and better; hence the perpetual cheering of hope, and instigation of ambition, and thirst after novelty, and restlessness to better your condition. When man comes to wish, to expect to labor or care for nothing higher or better than his present condition, he is supremely miserable. Yahweh has left these witnesses within our breasts out of whose mouth will say, "You strove after something happier." It was the labor of your life to reach it. I let down heaven's glory to your eager eyes. You put it away; therefore be it put away from your habitation for ever. Oh, ye who labor by toil and trouble to exalt your condition, will ye not exalt it far above the level of thrones or principalities, or any name that is named upon the earth."

Yet if emblems can assist you, then do you join in your imagination the emblems and pictures of Paradise. What are the conditions of its people? "Then shall they build houses, and dwell, in them,—And plant vineyards, and eat the fruit of them."<sup>372</sup> What is their enjoyment? "And it shall come to pass—That, before they call, I, will answer, And, while yet they, are speaking, I, will hear." What their haunts? "The wolf and the lamb, shall feed, in unity, And, the lion, as an ox, shall eat straw." What their employment? "And they shall dwell—every man—under his own vine and under his own fig—tree, with none to make them afraid,—for, the mouth of Yahweh of hosts, hath spoken;"<sup>373</sup> living in the ecstasies of melody, making music to Yahweh of Hosts, and to the Lamb for ever and ever. For guidance, the Lamb that is in the midst of them, shall lead them by rivers of living waters, and wipe away all tears from their eyes. For knowledge, they shall be like unto Yahweh, for they shall know even as they are known. For vision and understanding, they shall see face to face, needing no intervention of language or of sign. For ordinances through which the soul makes imperfect way to her Maker, there is no temple in the city of their habitation, for Yahweh Elohim of Host and the Lamb are the temple thereof. There shall be no night there, and they need no candle, neither light of the sun, for Yahweh of Host gives them light, and they shall reign for ever and ever, nay, the very sense has its gratifications in the City of Yahweh. The building of the wall is of jasper, the city of pure gold like unto clear glass; the foundation of the wall garnished with all manner of precious stones. Every one of the twelve gates are pearl.

Then, brethren, let me persuade you to make much of the volume which contains the password to the City of Yahweh, and without which it is hid both from your knowledge and your search. And if in this volume there be one truth more prize worthy than another, it is this, that Christ has set open to you the gates of the City, and that he alone is the way by which it is to be reached. He has gone before to prepare its mansions for your reception, and he will come again to those who look for his appearing. For his

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<sup>372</sup> Is. 65:25

<sup>373</sup> Micah 4:3

sake be ye reconciled to Yahweh, that ye may have a right to the tree of life, and enter by the gate into the City.

**What you have written is hard for me to believe. What do I do now?**

Keep seeking. Yahweh promises that if you ask, He will answer. This is a small article, and so obviously it cannot cover everything. Get a literal Bible, such as the Emphasized Rotherham Bible and read it for yourself. We must accept the fact that we are unyielding, thoughtless and deceived before we can improve our present state. The Word of Yahweh is the truth and it will set you free!

Suggested first time readings in the Bible, which consist of only 70 pages. Read them in this order: Gospel of Luke, Acts, Romans, 1 Corinthians, Galatians, Ephesians, Philippians, Colossians and 1 Thessalonians.

# Open the Eyes of My Heart, Lord?

*(When quoting scriptures, from the Rotherham Emphasized Bible New Testament, I will substitute the Hebrew word Yahoshua for Jesus, Yahweh and Elohim for God and the LORD and Anointed for Christ.)*

In Christian services we sing songs, such as, ‘Open the Eyes of My Heart, Lord’ which is a supplication to Yahweh to enlighten us; to bring us closer to Him; to show us the truth and the Way. We must not sing these songs if we are not willing to forsake our present Church denomination, family members and Christian friends. The Church today sings, ‘Open the eyes of My Heart, Lord, but only if it doesn’t contradict my Churches teaching.’ Catholics, Lutherans, Baptists, Assemblies of God etc., all are singing the same song with no intention of leaving their Church if their eyes were opened to the fact that their Church teachings are contrary to Yahweh’s Word. By requesting one’s eyes to be opened when in fact they do not want them opened, is hypocritical. It would be better not to sing any such song and be honest with Yahweh and oneself. We must not deceive ourselves.

If I tell someone I love them and I have this world’s goods but I refuse to help them in their time of need, I make myself a hypocrite (1 Jn. 3:17). The word, ‘hypocrite,’ is derived from the Greek word, hupokrite,<sup>374</sup> which is defined as an actor, stage player. In the Greek age, hypocrite applied to any sort of public performance. Hypocrite was a technical term for a stage actor and was not considered an appropriate role for a public figure. Hupokrite is used 20 times in the New Testament.<sup>375</sup> We will list three of these twenty scriptures:

When, therefore, thou mayest be doing an alms, do not sound a trumpet before thee, just as, the hypocrites [hupokrites], do in the synagogues and in the streets—that they may be glorified by men,—Verily, I say unto you, they are getting back their reward. Mt 6:2

And, when ye may be praying, ye shall not be as the hypocrites [hupokrites], because they love, in the synagogues, and at the corners of the broad ways, to take their stand and pray, that they may shine before men; Verily, I say unto you, they are getting back their reward. Mt 6:5

Alas for you, Scribes and Pharisees, hypocrites [hupokrites]; because ye make yourselves like sepulchres whitewashed, which, outside, indeed, appear, beautiful, but, within, are full, of dead men’s bones and all uncleanness, Mt 23:27

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<sup>374</sup> 5273 upokrithv hupokrites *hoop-ok-ree-tace*’

<sup>375</sup> Matt 6:2, 5, 16; 7:5; 15:7; 22:18; 23:13ff, 23, 25, 27, 29; 24:51; Mark 7:6; Luke 6:42; 12:56; 13:15

When we meet our Lord, face to face, we do not want him to call us hypocrites. An event in the book of Jeremiah, which has been recorded for our learning, illustrates believers who were hypocritical to Yahweh. Let us learn by their mistake.

There were a group of believers, in Jeremiah's time, who asked Yahweh to 'Open the Eyes of Their Heart, Lord. They wanted to see Him;' These Hebrews, who were now subjects of the King of Babylon, lived in Judah after King Nebuchadrezzar had overthrown Jerusalem. The King had set Gedaliah in charge over the land. As Gedaliah ruled, some men murdered him and his men. The people who lived in this region, none of which were the murderers, feared that King Nebuchadrezzar would hold them responsible. Their solution was to flee to Egypt but before they fled they contacted Jeremiah to seek Yahweh's counsel on this matter (Jer. 39 to 41). "Then drew near, all the captains of the forces, and Johanan son of Kareah, and Jezaniah son of Hoshaiah,—and all the people, from the least even unto the greatest; and said unto Jeremiah the prophet—Let our supplication, we beseech thee, fall prostrate before thee, and pray thou in our behalf, unto Yahweh thy Elohim, in behalf of all this remnant,—for we are left, a few out of many, just as thine own eyes, do behold us: that Yahweh thy Elohim may tell, us, the way wherein we should walk,—and the thing that we should do. And Jeremiah the prophet said, unto them, I have heard; behold me! praying unto Yahweh your Elohim, according to your words,—and it shall come to pass, that, the whole thing that Yahweh shall answer you, I will tell you, I will keep back from you, nothing. They, therefore said unto Jeremiah, Yahweh be against us, as a witness, true and faithful,—if, according to all the word which Yahweh thy Elohim shall send, thee unto us, so, we do not perform: whether for good or for ill, unto the voice of Yahweh our Elohim for which we, are sending thee unto him, will we hearken,—to the end it may be well with us, because we will hearken, unto the voice of Yahweh our Elohim" (Jer. 42:1-6). All the people from the least to the greatest asked Yahweh to open their eyes and if He would they would fully perform His Words even if it contradicted what they currently believed.

"And it came to pass, at the end of ten days, that the word of Yahweh came, unto Jeremiah. Then called he for Johanan son of Kareah, and for all the princes of the forces, who were with him—and for all the people, from the least even unto the greatest; and said unto them, Thus, saith Yahweh, Elohim of Israel—unto whom ye sent me, to cause your supplication to fall prostrate before him:— If ye will, indeed abide, in this land, then will I build you up, and not pull *you* down, and plant you, and not uproot *you*, —for I have compassion, as touching the calamity, which I have caused you. Do not fear the face of the king of Babylon, of whose face ye, are afraid,—do not fear him, Urgeth Yahweh, for, with you, am I, to save you, and to deliver you out of his hand: that I may grant you compassions, and he may have compassion upon you,—and suffer you to return unto your own soil" (Jer. 42:7-12). Their eyes had now been opened by Yahweh, which was their request but it was not the answer they desired. Yahweh told them to remain in the land but they had already made up their minds to go to Egypt.

“And it came to pass, when Jeremiah had made an end, of speaking unto all the people all the words of Yahweh their Elohim, with which Yahweh their Elohim had sent, him unto them,—even all these words, then spake Azariah son of Hoshaiiah, and Johanan son of Kareah, and all the proud men,—saying unto Jeremiah—Falsely, art thou, speaking, Yahweh our Elohim, hath not sent thee, to say, Ye shall not enter Egypt, to sojourn there...So Johanan son of Kareah, and all the captains of the forces, and all the people, hearkened not, unto the voice of Yahweh,—by remaining in the land of Judah” (Jer. 43:1-2, 4). They moved into Egypt while Jeremiah pleaded with them saying, “Yahweh hath spoken concerning you, O ye remnant of Judah, Do not enter into Egypt: Know certainly, that I have taken you to witness today. For ye have deceived yourselves at the cost of your lives, for, ye yourselves, sent me unto Yahweh your Elohim, saying,—Pray thou in our behalf, unto Yahweh our Elohim,—and, according to all that Yahweh our Elohim shall say, so, tell us, and we will do it. Therefore have I told you today,—and yet ye have not hearkened unto the voice of Yahweh your God, even in any thing for which he hath sent me unto you. Now, therefore, know ye certainly, that, by sword, by famine, or by pestilence, shall ye die,—in the place whither ye have desired to go, to sojourn” (Jer. 42:19-22).

Let us not sing, ‘Open the Eyes of my heart, Lord,’ if we are not willing to forsake, Church, family and friends; all for the sake of Yahweh and Christ. Yahweh understands the social pressures of persecution and tribulation that come about by the world and Church societies. If we choose not to perform Yahweh’s complete will let us quit singing songs that say otherwise; “But let your word be, Yea, yea,—Nay, nay...” (Mt. 5:37). Let it not be said of us, “Hypocrites! well prophesied concerning you, Isaiah, saying— This people, with the lips, do, honor, me, while, their heart, far off, holdeth from me; But, in vain, do they pay devotions unto me, teaching, for teachings, the commandments of men” (Mt. 15:7-9).

### **Let us not sing, ‘Open the eyes of my heart, Lord’**

- 1.) ...and He replies, “I wish you all spoke with tongues, but even more that you prophesied,” but we refuse to speak in tongues and prophesy (1 Cor. 14:5, 39).
- 2.) ...and He replies, “But, now, I have written unto you not to be mixing yourselves up,—if anyone named a brother, be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner, with such a one as this, not so much, as to be eating together” but we refuse not to eat with a child, brother or friend who is cohabiting out of marriage or is a drunkard etc (1 Cor. 5:11).
- 3.) ...and Christ replies, “Verily, verily, I say unto you—He that believeth on me, the works which, I, am doing, he also, shall do; and, greater than these, shall he do, because, I, unto the Father, am going” but we tell the world that this is not possible and chose to walk in the natural instead of the supernatural (Jn. 14:12).

4.) ...and He replies, “to us, there is one Yahweh the Father, of whom are all things, and, we, for him; and one Lord Yahoshua Christ, through whom are all things, and, we, through him” but we say there are three persons in one God; God the Father, God the Son and God the Holy Spirit (Deu. 4:35, 6:4, 32:39, I Sam. 7:3-4, Is. 44:6, 1 Cor. 8:6, Eph. 4:5-4, 1 Tim. 2:5, Rev. 22:1,3).

If we choose to walk in Yahweh’s full revelation as it is revealed to us then we will be forsaking many habits, doctrines and people. We will be as Peter, who had a malleable heart, when the revelation concerning the Gentiles was revealed to him. He said, “...who was, I, that could withstand Yahweh” (Acts 11:17). Peter changed as we will change our habits, beliefs, friends, family and doctrines according to Yahweh’s Word. As our heart sings the song, ‘Open the Eyes of My Heart, Lord,’ doctrine, reproof and correction will be revealed to us by revelation, people (prophets) or His Word. Let us forsake all for Him!

# Marriage & Divorce

## *(Remedies with Righteousness and Justice)*

*(When quoting scriptures, from the Rotherham Emphasized Bible New Testament, I will substitute the Hebrew word Yahoshua for Jesus, Yahweh and Elohim for God and the LORD and Anointed for Christ.)*

Christian marriages and divorces in the United States, are deficient and suffering according to the Word of Yahweh. In most cases, they resemble the marriages and divorces of unbelievers. Christian marriages should not be performed by the unbeliever but by wise believers, who will adhere to our Father's Word. A marriage should require a detailed covenant, mutually agreed upon by both parties. Christian divorces should not be performed by the courts but by wise Christian men and women, who will be able to offer righteous and just counsel on these matters. A righteous and just divorce, performed by the Church, would bring healing to all parties that have been affected. This would remedy our present worldly wickedness performed by the courts today. As we will see, divorce is ordered by Yahweh to be performed by wise believers. The injustice performed on men by our courts in the case of divorce is causing men to cohabit with women rather than to enter the institution of marriage. Christian marriage and divorce can be greatly improved if we follow our guiding Light, the Word of Life.

## Marriage

Christian marriage should be a covenant. A covenant means making an alliance or pledge. "To this subject, as spoken of in scripture, there are two branches: 1. man's covenant with his fellow, or nation with nation, in which the terms are mutually considered and agreed to: it is then ratified by an oath, or by some token, before witnesses. Such a covenant is alluded to in #Ga 3:15: if a man's covenant be confirmed it cannot be disannulled or added to. When Abraham bought the field of Ephron in Machpelah, he paid the money "in the audience of the sons of Heth" as witnesses, and it was thus made sure unto him. #Ge 23:16. In the covenant Jacob made with Laban, they gathered a heap of stones to be witness between them, and "they did eat there upon the heap." #Ge 31:46. When the Gibeonites deceived Joshua and the heads of Israel, "the men took of their victuals, and asked not counsel at the mouth of the Lord, and...sware unto them." #Jos 9:14,15. So to this day, if a stranger in the East can get the head of a tribe to eat with him, he knows he is safe, the eating is regarded as a covenant. In #2Ch 13:5 we read of 'a covenant of salt;' and to eat salt together is also now regarded as a bond in the East."<sup>376</sup> A covenant, for a person who is a man of his word, is not entered into lightly. Yahoshua instructed his followers, concerning their words, "...let your word be, Yea, yea,—Nay, nay" (Mt. 5:37). Pastors or judges do not marry people. They only officiate and witness the vows present in the ceremony of marriage. They act as a notary. Actually, a man and a woman marry each

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<sup>376</sup> Concise Bible Dictionary

other! They being two bodies make a covenant, before witnesses, to become one body. Before making their covenant they were two individual rivers flowing side by side. Their covenant to each other makes their two rivers join by confluence into one river.<sup>377</sup> When one or both parties seek to be their own river again, the result is divorce.

Promises which are vague and imprecise make a terrible covenant between two parties. We thoroughly examine the warranties on our vehicles, houses and appliances, which are not vague or imprecise. If they were, we would not purchase the product. Today's Christian marriage vows are ambiguous. A common marriage vow is as follows: "I, (Bride/Groom), take you (Groom/Bride), to be my (wife/husband), to have and to hold from this day forward, for better or for worse, for richer, for poorer, in sickness and in health, to love and to cherish; from this day forward until death do us part." How can an outside party, who is there to counsel a couple, evaluate whether an individual is honoring their vows. The above vows represent feelings and emotions, rather than words of commitment to perform specific tasks, as a covenant should read.

Yahweh's covenant with Abram was very specific. Abram would be given the land from the river of Egypt to the river Euphrates. His seed would be multiplied exceedingly and he would become a father of a multitude of nations. This covenant would be passed on to his son Isaac.<sup>378</sup> Abram's covenant with Yahweh was also very specific. He was to follow the instruction of Yahweh. One of these instructions being to circumcise every male.<sup>379</sup>

A Christian couple entering into the covenant of marriage, needs to spell out, exactly what they are promising each other, in the presence of witnesses. The husbands covenant is going to be different than that of the wife because their roles are different in marriage. The witnesses are there to confirm the promises they hear, thereby, if necessary, confronting a party who is not fulfilling their covenant. For example, the husband, in his covenant to his wife, should promise to give his wife authority over his body to be used to please her, according to 1 Corinthians chapter seven.<sup>380</sup> He also should promise not to abstain from giving his body to her except with her consent.<sup>381</sup> These promises should be in the marriage covenant, and should be heard by witnesses and signed by both parties. If

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<sup>377</sup> For this cause, will a man leave his father, and his mother,—and cleave unto his wife, and they shall become one flesh (Gen. 2:24).

<sup>378</sup> Ge 15:18 In that day, did Yahweh solemnise with Abram a covenant, saying,—To thy seed, have I given this land, from the river of Egypt, as far as the great river—the river Euphrates:

Ge 17:2 That I may set my covenant betwixt me and thee, And may multiply thee, exceedingly.

Ge 17:4 As for me, lo! my covenant is with thee,—So shalt thou become—father of a multitude of nations;

Ge 17:21 But, my covenant, will I establish with Isaac,—whom Sarah shall bear, to thee, by this set time, in the next year.

<sup>379</sup> Ge 17:10 This, is my covenant, which ye shall keep, betwixt me and you, and thy seed after thee,—To circumcise to you, every male:

<sup>380</sup> Unto the wife, let the husband render what is her due, and, in like manner, the wife also, unto the husband,— The wife, over her own body, hath not authority, but the husband, and, in like manner, the husband also, over his own body, hath not authority, but the wife (1 Cor. 7:3-4).

<sup>381</sup> Be not depriving one another—unless perhaps by consent for a season, that ye may have leisure for prayer, and, again, may be together,—lest Satan be tempting you by reason of your want of self-control (1 Cor. 7:5).



individuals do not want to be held to these promises then they should not enter into a marriage covenant. (See the Appendix for an example of a Marriage Covenant.)

Christians should not promise each other in wedding vows, “until death do us part.” Why? It sounds so beautiful. Yahoshua gave permission to divorce in the case of one party committing adultery.<sup>382</sup> Another illustration is in the case of an unbeliever leaving the believer.<sup>383</sup> A person making a promise that can be broken by no fault of their own, is making his words empty. If a husband commits adultery, the wife has the right to divorce her husband according to the Word of Yahweh. She does not break her covenant as long as she did not say in her marriage vows, “until death do us part,” otherwise she did. A person who has vowed specific promises and has kept these promises, can divorce a spouse without resentment or guilt because they have kept their covenant, while their spouse did not. Vague vows lead to a lack of meaning, performance and accountability. As Christians we should not make promises that we may not be able to keep. Integrity in our words is essential in a marriage covenant. If both parties fulfill their promised covenant, then the couple will become one flesh as Yahweh desires.

King Josiah is an example of a man who solemnized a covenant to Yahweh and the people of Judah; “Then the king sent,—and gathered together all the elders of Judah and Jerusalem. And the king went up to the house of Yahweh—and all the men of Judah and the inhabitants of Jerusalem—and the priests and the Levites, and all the people, from the great even unto the small,—and he read in their ears, all the words of the book of the covenant, which had been found in the house of Yahweh. And the king stood in his place, and solemnized the covenant before Yahweh, to walk after Yahweh, and to keep his commandments and his testimonies and his statutes, with all his heart and with all his soul,—to perform the words of the covenant that are written in this book” (2 Ch. 34:29-31). King Josiah kept his covenant with Yahweh and Yahweh kept His covenant with Josiah. This resulted in blessings being poured out upon him and the believers in Judah.

If the covenant is specific regarding individual performance of promises, then a breaking of the covenant can be verified by witnesses or counselors. Pastors can read the covenants and ask each individual, if they are breaking the covenant. For example, if one party is withholding sexual intercourse then they are in sin according to the scriptures. If one party leaves the marriage, even though the other party has kept their covenant, then the former has broken the covenant and is in sin. These promises should be part of all marriage covenants. Here in the United States we live in a country that has no fault divorce. Neither party is accountable. This is absolutely wrong. A person who has fulfilled their covenant should not be slandered with the ‘No Fault’ concepts but they should be congratulated for keeping their covenant.

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<sup>382</sup> Mt 19:9 And I say unto you—Whosoever shall divorce his wife, saving for unfaithfulness, and shall marry another, committeth adultery.

<sup>383</sup> But, if, the unbelieving, departeth, let him depart: the brother or the sister hath not come into bondage, in such cases, but, in peace, hath Yahweh called us (1 Cor. 7:15).

## Divorce

Christian divorces, through the courts, can be exceedingly unjust and unrighteous resulting in wickedness occurring to a party. This is contrary to our Father's Word. The Apostle Paul wrote 1 Corinthians chapter six because believers were taking each other to the courts of the unbeliever. Yahweh has placed the saints or the holy ones to judge these matters because He delights in lovingkindness, justice and righteousness.<sup>384</sup> Judges from among the believers have always been Yahweh's remedy for justice and righteousness to His people. Samuel, a judge of Israel, a prophet, instituted justice for the Israelites. Israelites did not go to the Philistines for justice. In Yahoshua's time, the Hebrews had their own court apart from the Romans. In Christian times, Paul said, "Dare any of you, having, a matter against his brother, sue for judgment before the unrighteous, and not before the saints? Or know ye not that, the saints, shall judge the world? And, if, by you, the world, is to be judged, unworthy are ye of the smallest judgment—seats? Know ye not that we shall judge, messengers? and not, then, matters of this life? If, then, for matters of this, life ye have judgment—seats, them who are of no account in the assembly, these, are ye seating thereupon? With a view to shame you, am I speaking. So, is it possible that there is among you—not so much as one wise man, who shall be able to judge between his brethren,—But, brother with brother, sueth for judgment, and that before unbelievers?" (1 Cor. 6:1-6)? The Christian Church today has no system of judging between the brethren. They have no courts, counsels or wise men to institute righteous judgment between the saints. The present day Christian Church has totally dropped the ball in this area of life. The Church needs to publish a manual on how to judge Christian divorces, child support and out of wedlock pregnancies according to the Word of Yahweh. The flock should be taught these just principals in order to avoid making these mistakes. If a member of the Church does error, they will fully understand the consequences of their mistake. Let us return to the instructions of Yahweh, as given in His Holy Word.

We must acknowledge that unjust laws exist in our society. In the majority of cases, men are automatically discriminated against in our courts when dealing with divorce, child custody and support. Christians should not participate in unjust laws that enable individuals to confiscate the property of others, even though legal. (Confiscation is defined as, "To appropriate (private property) to the sovereign or the public treasury by way of penalty; To take away by exercise of authority *from* the individual (what belongs to him); To deprive (a person) of his property as forfeited to the State.) This is what happens when divorce is implemented in our courts. The wickedness of the world is incorporated in these courts. Slavery, prostitution, sodomy, murder (partial birth abortions) and confiscating the property of others, to name a few vices, were or are very legal in the United States. These unjust laws instituted by wicked law makers make it legal for Christians to do wickedness. For example, Hitler had laws made that allowed the

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<sup>384</sup> Jer 9:24 But, in this, let the glorying one glory—In having intelligence, and in knowing, me, That, I, am Yahweh, Executing lovingkindness, justice, and righteousness in the earth,—That, in these things, I delight, Declareth Yahweh

confiscation of the property of the Jews. This was all legal according to the courts! These unrighteous laws tempt Christians into the lusts of the flesh.

Under the guise of child support, the courts confiscate the father's property and give it to the mother. What determines the amount the courts confiscate is not what a child needs but rather, how much income the father has. The more income the father has the more they confiscate and give to the mother, under the guise of it being for the benefit of the child. This wickedness results in the mother breaking the tenth commandment legally; thou shall not covet.<sup>385</sup> Bitterness and resentment against the mother engulfs the father because of this injustice. This injustice will now occur for eighteen years. The mother may delight in this injustice coming against her ex-spouse, saying, "He deserves it." The child, who is being raised under these spiteful conditions, is all the while observing this strife, envy and jealousy between his parents. As the child ages he learns that if you are a male you will be punished by the courts in divorce and if you are a female, you will be rewarded. Injustice is used by our adversary to drive a wedge between two Christians who divorce. Anyone who has been treated unjustly has experienced this wedge of evil.

The laws of the United States and other nations are legal but not necessarily just. What is referred to as the Department of Justice is inaccurate. Rather it should be called the Legal Department. Justice means, "the quality of being (morally) just or righteous." Λεγαλ μεανς, ὅφ ορ περταινινγ το λαω.∇ The confiscation of property happens throughout society and is done so, under the guise of it being, 'legal.' For an example, a rich man who has worked hard for his money has it confiscated, by a government, and given to a vagrant who refuses to work, also known as welfare. This action is legal but unjust according to the Word of Yahweh.<sup>386</sup> Unequal taxation is the confiscation of property. Yahweh's Word is our guide to justice and righteousness, not the courts and laws of men. Yahweh required the poor as well as the rich, to give ten percent of their abundance. This should be our tax rule today. Yahweh was not adversarial towards the wealthy nor did He penalize them as our society does today. The tax percentage should not be higher for someone who is wealthier. In many cases, a male makes more money than a female. Yahweh does not require money to be taken from an ex-husband and given to an ex-wife under the guise of child support because he makes more money than she does! This is the philosophy of communism, which is contrary to Yahweh's Word and is wickedness. Yahweh did not require males to give money to females because they were females but rather Yahweh required the owner of crops not to glean the fields, thereby

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<sup>385</sup> Thou shalt not covet, thy neighbour's house,—thou shalt not covet, thy neighbour's wife, nor his servant, nor his handmaid, nor his ox, nor his ass, nor anything which belongeth unto thy neighbour (Ex. 20:17).

<sup>386</sup> 2Th 3:8 Nor, as a free-gift, did eat, bread, from anyone, but, with toil and hardship, night and day, working,—that we might not burden any of you; —

2Th 3:10 For, even when we were with you, this, were we giving in charge unto you,—that, if any will not work, neither let him eat!

allowing those who were less fortunate to come and collect what was left on the ground.<sup>387</sup> These individuals as well as all individuals were required to work for their food.

## **Justice in Divorce**

Assets, debts and investments acquired and not inherited during the marriage should be divided equally between the parties. If one spouse, without the consent of the other, incurs debts etc. then those should be absorbed by that party. If a spouse refused to work then the acquired property during the marriage should be divided proportionately according to the labor rendered. A person should not have to financially support a spouse after divorce. Each person should support themselves. One spouse may support a non employed spouse temporarily until they can support themselves. This support should not be necessary after six months. There should be no child support taken from either parent. Each parent should have equal custody, if they can financially support the child. Each parent should pay their share of maintaining their children when the child is living with them. Money should not be taken from an ex-husband, for example, for child support and given to the ex-wife, unless it is agreed upon by the ex-husband. In divorce, if one parent is not able to financially support the children by themselves, then the other parent should take full custody of the children until they are able. This should not be a problem. The courts should not be involved. The courts are not involved when a spouse dies leaving a spouse with children. Why? It is the job of the surviving spouse and their family members to financially support the children. Then why have the courts unjustly imposed a financial burden on the more financially successful spouse in a divorce? Lust of the flesh; “Because, all that is in the world—the coveting of the flesh, the coveting of the eyes, and the vain grandeur of life—is not of the Father, but is, of the world” (1 Jn. 2:16).

Throughout the history of man, men of the world, covet the property of others. Wars, taxation, divorce, law suits and robbery all have one thing in common; the confiscation of someone else’s property. Christians have been corrupted by this lust when it has been legalized, which somehow makes it just in their eyes and the eyes of their friends. Olive Beech, the founder of Beech Aircraft, had the Federal Government and the Kansas Government, confiscate \$72,000,000 worth of property from her. Why? Because she died. This is an example of the corrupt death tax also known as the estate and inheritance tax. Was it legal? Yes. Do I want any part of this money? Absolutely not! This is blood money. Let us now look at law suits. The tobacco industry had a warning on their cigarettes for many years; buyer beware. Did the tobacco industry break a law? NO! Did they harm someone? NO! (A snow skier who runs into a tree and dies cannot say the State of Colorado harmed him by allowing him to ski.) The buyer wanted tobacco and they were warned of the risk. The lawyers and the courts coveted the tobacco industries money, thereby corrupting the States to join them, by promising them, that they would receive part of the spoils. This is no different than when Vikings made alliances with other warring

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<sup>387</sup> De 24:20 When thou beatest thine olive-tree, thou shalt not glean after thee,—to the sojourner, to the fatherless, and to the widow, shall it belong.

tribes to attach and divide the plunder of a prosperous civilization. The States, by joining wicked lawyers, will now receive \$206 billion of plunder from the tobacco industry over the next twenty-five years.<sup>388</sup> This was the rape and pillaging of an industry. This also is blood money. Our next example will be a divorce. Heather Mills was married to Paul McCartney, one of the Beatles, for four years. A divorce should have meant that they both go their separate ways but this was not the case. The unjust courts and laws would confiscate, from Paul, \$48,000,000 and give it to her and her attorneys! This is a case of rape and pillaging an individual. Would you call this, Justice or Wickedness? Paul McCartney has learned a valuable lesson as have many men and that is, ‘to never marry.’

## **Avoiding Marriage to Avoid Divorce**

What are the results of these travesties of injustice? Christian men are now tempted into cohabiting with women, instead of marrying them because there is a 50% chance of them being financially raped,<sup>389</sup> if they marry and their marriage ends in divorce. This web spun by our adversary, has been wonderfully implemented by our legislators, courts and Christian Churches. The Christian Churches culpability in this travesty lies in the fact that they are not handling Christian divorces. They also are silent on the injustices committed by the courts for the benefit of divorced women. Christian women, who desire a child, are now getting pregnant outside of marriage, with the expectation that the courts will confiscate the property of the male who impregnated them for eighteen years. Would these same women get pregnant if they were going to be the sole supporter of the child? I believe not. These unjust laws are encouraging cohabitation and pregnancies outside of marriage.

## **Justice in Accidental Pregnancies**

Sexual intercourse outside of marriage is a sin unless the couple marries.<sup>390</sup> If the sin is confessed, “...faithful, is he and, righteous—that he should forgive us our sins, and cleanse us from all unrighteousness” (1 Jn. 1:9). (We will assume that the couple does not marry in this discussion.) In the case of an accidental pregnancy, justice for all three parties is our goal. Since the pregnancy was unwanted, the absolute best, first option would be for the child to be put up for adoption to a devoted Christian couple, who desires a child. No financial responsibilities are involved for the pregnant couple in this option, neither is a court required. This is by far the most unselfish option that should always be desired. The second option would be that one of the parents desires to keep the child but the other parent chooses not to. In this case, the parent who has chosen to rear the child would retain full financial responsibility for the child. The other parent should be completely absolved from all future financial responsibilities to the child. The third option

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<sup>388</sup> <http://academic.udayton.edu/health/syllabi/tobacco/summary.htm#Glance>

<sup>389</sup> The act of taking anything by force; violent seizure (of goods), robbery. OED

<sup>390</sup> When a man findeth a damsel that is a virgin who is not betrothed, and layeth hold of her, and lieth with her, and they are found, then shall the man who lay with her give unto the damsel’s father, fifty *shekels* of silver,—and she shall be, his, wife, because he hath humbled her, he may not put her away, all his days (De. 22:28-29).

would be for both parents who wanted the child but did not want to get married. Both parents would have equal custody and no child support would be involved.

## Who is to Judge between the Brethren?

Paul addressed this question in 1 Corinthians 1-5 by saying, "Dare any of you, having, a matter against his brother, sue for judgment before the unrighteous, and not before the saints? Or know ye not that, the saints, shall judge the world? And, if, by you, the world, is to be judged, unworthy are ye of the smallest judgment-seats? Know ye not that we shall judge, messengers? and not, then, matters of this life? If, then, for matters of this, life ye have judgment-seats, them who are of no account in the assembly, these, are ye seating thereupon? With a view to shame you, am I speaking. So, is it possible that there is among you—not so much as one wise man, who shall be able to judge between his brethren." Let us talk about the requirements for this wise man or woman who is to judge matters as Christ would judge them;<sup>391</sup> Lev. 19:15 states, "Ye shall not act perversely in giving judgment, Thou shalt neither respect the person of the poor, Nor prefer the person of the great,—In righteousness, shalt thou judge thy neighbour;" Deu. 1:16-17 states, "And I charged your judges, at that time, saying,—Ye are to hear, between your brethren, and shall judge righteously, between each man and his brother, and his sojourner. Ye shall not take note of faces, in judgment—so, the small, as, the great, shall ye hear, ye shall not shrink from the face of any man, for judgment, unto Elohim, belongeth...;" 2 Chron. 19:6-7 states, "and said unto the judges, See what, ye, are doing, inasmuch as, not for man, must ye judge, but for Yahweh,—who will be with you, in the word of justice. Now, therefore, let the dread of Yahweh be upon you,—observe and do, for there is, with Yahweh our God, neither perversity nor respect of persons nor the taking of bribes." We do not judge according to the world but only according to the Word of Yahweh. A wise judge does not pre-judge (prejudice) a matter between his brethren but hears the case and judges the matter as Christ would judge the matter, with equity, justice and righteousness for we know that Yahweh delights in Lovingkindness, Justice and Righteousness!<sup>392</sup>

## Conclusion

Christian marriages can again be founded on a firm foundation, which is the Word of Yahweh. We have been called saints, which means, holy ones, which means, we have removed ourselves from the world, even though we live in it. Specific covenants must be part of marriage. When a party repeatedly breaks their covenant, wise believers must approach the brother or sister in order that they may be restored.<sup>393</sup> The Christian Church

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<sup>391</sup> So will he find fragrance, in the reverence of Yahweh, And not, by the sight of his eyes, will he judge, Nor, by the hearing of his ears, will he decide; But he will judge, with righteousness, them who are poor, And decide, with equity! for the oppressed of the land,—And he will smite the land with the sceptre of his mouth, And, with the breath of his lips, will he slay the lawless one; And righteousness shall be the girdle of his loins,—And faithfulness the girdle of his reins; (Is. 11:3-5)

<sup>392</sup> But, in this, let the glorying one glory—In having intelligence, and in knowing, me, That, I, am Yahweh, Executing lovingkindness, justice, and righteousness in the earth,—That, in these things, I delight, Declareth Yahweh. (Jer. 9:24)

<sup>393</sup> But, if thy brother sin, withdraw, convince him, betwixt thee and him, alone,—If unto thee he hearken, thou hast gained thy brother; But, if he do not hearken, take with thee, yet one or two, that, at the mouth of two witnesses or three, every

must take back its position as the justice system for the believers by utilizing its authority given to it by Yahweh. Believers who are married in the Church should also agree by covenant that they will decide their differences before wise believers and not the unbeliever. Believers who refuse this system and choose the world system should be separated from the Church, as recorded in the scriptures.<sup>394</sup> Unjust divorce settlements, child support, child custody etc. are the results of coveting thy neighbors goods. Let us obey the tenth commandment; 'thou shalt not covet;' let us choose Yahweh over riches; "No one, unto two masters, can be in service; for either, the one, he will hate, and, the other, love, or, one, he will hold to, and, the other, despise: Ye cannot be in service, unto Yahweh, and, unto Riches" (Mt. 6:24).

## Appendix

### Marriage Covenant

#### (Husband)

*My Promise to You is that I will:*

Love (ahab) Yahweh my God,—with all my heart, and with all my soul, and with all my might. This means following His commandments, which are recorded in His Word.<sup>395</sup>

Be loving You, even as, the Christ also, loved the body, and delivered, himself, up in her behalf, That, her, he might sanctify, having purified *her* with the bath of water, in declaration, That, he, might present, unto himself, the body, all glorious, not having spot or wrinkle or any of such things, but that she should be holy and blameless; So, will I be loving You, as my own body,—he that loves his own wife, loves himself, No one, in fact, ever yet hated, his own flesh, but nourishes and cherishes it,—even as, the Christ, the body, Because, members, are we of his body; — For this cause, will I leave my father and my mother, and will cleave unto You, my body, and, we two, shall become, one flesh. This sacred secret, is, great,—I, however, am speaking as to Christ and the body; —I will love You, as myself.<sup>396</sup>

Give You authority over my body to be used to please you according to 1 Corinthians chapter 7.<sup>397</sup>

Submit myself to You in the reverence of Christ.<sup>398</sup>

Be nourishing our children in the discipline and admonition of the Lord.<sup>399</sup> They will honor you.

Not go to the unbeliever if we have problems but rather I will choose the counsel of wise believers who shall be able to judge our problems wisely according to our Father's Word and not according to the traditions of men.<sup>400</sup>

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declaration, maybe established; But, if he hear them amiss, tell it to the assembly,—And, if, even the assembly, he hear amiss, Let him be unto thee, just as the man of the nations and the tax-collector (Mt. 18:15-17). Brethren! if a man should even be overtaken in any fault, ye, the spiritual, be restoring such a one, in a spirit of meekness, looking to thyself, lest, even thou, be put to the test (Gal. 6:1).

<sup>394</sup> I wrote unto you in my letter—not to be mixing yourselves up with fornicators; — Not at all, *meaning* the fornicators of this world, or the covetous and extortioners, or idolaters,—else had ye been obliged, in that case, to go out of the world! But, now, I have written unto you not to be mixing yourselves up,—if anyone named a brother, be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner, with such a one as this, not so much, as to be eating together, For what have I to do to be judging them who are without? Do, ye, not judge, them who are within, Whereas, them who are without, God, judgeth? Remove ye the wicked man from among, yourselves (1 Cor. 5:9-13).

<sup>395</sup> Deut. 6:5, Jn. 14:15, 21, 23-24, 31

<sup>396</sup> Eph. 5:25-33, Gen. 2:24

<sup>397</sup> 1 Cor. 7:3-5

<sup>398</sup> Eph. 5:21

<sup>399</sup> Eph. 6:4

<sup>400</sup> 1 Cor. 6:1-8

Not leave You according to our Father's Word<sup>401</sup> but will nourish You and cherish You even as Christ does to his body.

Leave my father and mother and other family members. If it comes to choosing between you and my family, I will choose you.

Not place our child (children) above you. If it comes to choosing between you and our child (children), I will choose you.

I solemnize this covenant before Yahweh, to walk after Yahweh, and to keep his commandments and his testimonies and his statutes, with all of my heart and with all of my soul,—to perform the words of this covenant that are written in His book.<sup>402</sup>

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Name \_\_\_\_\_ Date \_\_\_\_\_

When, a man, shall vow a vow unto Yahweh, or swear an oath to bind a bond upon his soul, he shall not break his word,—according to all that proceeds out of his mouth, shall he do. Nu. 30:2

### (Wife)

*My Promise to You is that I will:*

Love (ahab) Yahweh my God,—with all my heart, and with all my soul, and with all my might. This means following His commandments, which are recorded in His Word.<sup>403</sup>

Be loving and reverencing You as unto Christ. In our union, as husband and wife, I am the body and you are the head. I will submit myself unto You as unto the Lord, as you will deliver yourself up on my behalf that you may present me, your body, as glorious, holy and blameless. As my head, I will submit myself unto you as unto Christ. I will leave my father and my mother and cleave unto You. We two shall become One.<sup>404</sup>

Give You authority over my body to be used to please you according to 1 Corinthians chapter 7.<sup>405</sup>

Be a lover of our children by rearing them according to our Father's Word.

Make our children be obedient unto you as to the Lord. They will honor you.<sup>406</sup>

Not go to the unbeliever if we have problems but rather I will choose the counsel of wise believers who shall be able to judge our problems wisely according to our Father's Word and not according to the traditions of men.<sup>407</sup>

Not leave You according to our Father's Word<sup>408</sup> but be loving You and reverencing You as Christ does to his body.

Leave my father and mother and other family members. If it comes to choosing between you and my family, I will choose you.

Not place our child (children) above you. If it comes to choosing between you and our child (children), I will choose you.

I solemnize this covenant before Yahweh, to walk after Yahweh, and to keep his commandments and his testimonies and his statutes, with all of my heart and with all of my soul,—to perform the words of this covenant that are written in His book.<sup>409</sup>

X

Name \_\_\_\_\_ Date \_\_\_\_\_

And, when, a woman, shall vow a vow unto Yahweh, and bind a bond, in the house of her father, in her youth; and her father shall hear her vow or her bond which she binds upon her soul, and her father shall hold his peace at her, then shall all her vows stand, and, every bond which she hath bound upon her soul, shall stand. Nu. 30:3-4

<sup>401</sup> 1 Cor. 7:11, Mt. 19:9

<sup>402</sup> 2 Chr. 34:31

<sup>403</sup> Deut. 6:5, Jn. 14:15, 21, 23-24, 31

<sup>404</sup> Gen. 2:24

<sup>405</sup> 1 Cor. 7:3-5

<sup>406</sup> Eph. 6:1-2

<sup>407</sup> 1 Cor. 6:1-8

<sup>408</sup> 1 Cor. 7:10, Mt. 19:9

<sup>409</sup> 2 Chr. 34:31



# The Miraculous Healing of Betty Baxter



*Betty Baxter was a young girl who was horribly bent and twisted and crippled for fifteen years. She endured enormous suffering because of her multiple infirmities. According to the doctors there was no hope for her deliverance. Her mother and she believed the scriptures that all things are possible to those that believe. Reading, as well as listening, to Betty Baxter's testimony is an extremely moving experience that has a miraculous ending.*

As far back as I can remember I wasn't normal like other boys and girls. My body was twisted and crippled and deformed. I guess I will never forget that awful feeling of no hope. I know how it feels to have the family doctor look in my face and say, "Betty, there is no hope." Also to be carried from one hospital to another and see the specialists shake their heads and say, "There is nothing medical science can do."

I was born with a curve in my spine. Every vertebra was out of place; the bones were twisted and matted together. As you know the nerves are centered on the spine. The x-rays showed that the bones were twisted and matted together; therefore, my nervous system was wrecked. One day as I lay in the University hospital in Minneapolis, Minnesota, I began to shake all over. It was sort of a trembling at first but soon I was shaking violently from head to toe. I shook out of my bed and fell on the floor. The doctor rushed in and put me back on the bed. He said, "This is what I have been expecting. She now has St. Vitus dance and there is nothing to do but send her home."

They took wide straps and strapped my body to the bed. It didn't keep me from shaking but it did keep me from falling out of bed; they kept me strapped to the bed day and night, only removing them long enough for my nurse to bathe me. When the straps were removed my body would be raw and blistered.

I know what it is to suffer. I lived in pain. The doctors kept me on dope so I could endure the pain. When I came into the world my heart was not normal and under the power of dope it grew worse. Eventually I came to have a heart attack about every week. At last my body became so accustomed to the dope that it couldn't take full effect. I would bite my lips to keep from screaming while the hypo took effect and then when the pain would not go I would scream for another injection. Only after two or three injections could I get any relief from the torturing racking pain.

I remember the day the doctor took me off dope. He said to my Mom, "Mrs. Baxter, it isn't doing her any good. Her body is accustomed to it." He removed everything from my bed and said, "Betty, I'm sorry but I can't keep giving you morphine injections. That's all I know to do." I was only nine years old at that time. Oh how long the nights were as I lay racked with pain. Many times I would twist in the bed struggling for a little relief and feel myself blacking out. Then for hours I would lay unconscious.

I was raised in a Christian home. My parents were not full gospel as I am today, they were Nazarenes, but they loved Jesus. Mom had taught me ever since I can remember the story of Jesus. My mother believed the Bible and told me that Jesus was the same Savior today as He was when He walked the sandy shores of Galilee and that He still heals today if people will only believe and have faith in Him.

Before I go further into my story I want to say that the greatest miracle that ever took place in my life was not when Jesus healed my crippled, twisted, deformed body but when He saved my soul from sin. As long as I had Jesus in my heart, I could go to heaven even though I was crippled and deformed in my body.

My conversion happened when I was only nine years old after hearing our Nazarene pastor, Brother Davis, tell what he said was the "Greatest Story in the World." It was the oldest story in the world; yet it is ever new: the story of Jesus. Beginning at Jesus' birth in the manger, Brother Davis told the beautiful story, finally ending with the cross and the Resurrection. He told how with His two precious hands He touched the blind eyes and they saw; how He touched the deaf ear and it was unstopped; how He cleansed the leper, how He fed the multitude with a little boy's lunch; how His feet carried Him over the hot blistering sands of Galilee while He preached the gospel to the people; how He walked on the water and did not sink.

He told how the people after all this took Jesus and pierced His two precious hands with nails, and thrust a spear in His side and when they pulled it out, blood and water gushed out of His side and flowed down His limbs, the Royal blood spilling on the ground. He said this blood had power to save from sin and heal our bodies from affliction today. It was the best story I had ever heard. He began singing in his beautiful tenor voice:

*Softly and tenderly Jesus is calling,  
Calling for you and for me;  
See at the portals He's waiting and watching,  
Watching for you and for me.  
Come home, come home,  
Ye who are weary, come home.  
Earnestly, tenderly Jesus is calling;  
Calling, O sinner, come home."*

Tears began trickling down my cheeks. I found myself kneeling and asking Jesus to save me. As I knelt, I saw a vision of my heart and Oh, it was black. I knew I couldn't get to heaven with a black heart, full of sin. Then I saw a vision on a hill far away an old rugged cross. I saw shaping up above the cross bright, sparkling letters, these words which I read: 'HE DIED FOR YOU'

I said "Jesus, now I know that you did and I want you to save me from my sins." I saw before me a big door in the shape of a heart, Jesus walked up to that door and listened in. There was no knob or latch on the outside. (You must open the door). Then Jesus knocked once and listened, then the second, and the third time He knocked the door flew open; Jesus walked in and I knew I was saved. I felt the great burden of sin roll off of me. Jesus is still in my heart today because if he had gone out I would have known it. I told Brother Davis I was going to be an evangelist. Then he gently put his hand on my head and prayed a blessing over me. Later he told my parents: "Don't ever let this girl get away from the call of God. I have never seen a child her age have such an experience with the Lord as she has."

But the hand of affliction began to cut my life short. The only relief I got was through my mother's prayers. My daddy did not have the faith in Jesus to heal my body as Mom did but he was a good dad to me and never hindered Mom from praying for me.

My mother loved Jesus with a great love. I believe she understood Jesus better than anyone I ever knew. She seemed to know how to make my faith in Him for Him to heal me someday. My darkest hour came while they were wheeling me down the hospital corridor on a stretcher. The doctor walked up, stopped the stretcher, looked down at me and said, "Betty, we have x-rayed your spine. Every vertebra is out of place; the bones are twisted and matted together. Also you need a new kidney; as long as the old kidney remains you will have pain."

Dad said, "No, I am going to do everything in my power to make my child well again but never shall a knife touch my child." I have never had an operation except the one when Jesus did the operating

and He doesn't leave any scars. How wonderful it is when Jesus does something for us; it is always perfect and never leaves any bad effects.

"Well, Mr. Baxter," the doctor said, "we can never hope to untangle that mass of bones in Betty's body. Take her home and let her be as happy as possible."

I was eleven years old at that time and had no idea that the doctor was sending me home to die. I looked at him, "Yes, Doctor, but someday God will heal my body. I will be well and strong then." I had faith then for Mom had read God's Word to me and talked to me about Jesus so that my faith was strong. One of Mom's favorite scriptures in those days was, "If thou canst believe all things are possible to him that believeth." Also, "Nothing is impossible with God."

They took me home where the doctor said I would soon die. I grew worse. The pain I had suffered before was nothing compared to what I began to feel after I returned home. I would go blind and for weeks could not see; I would become deaf and could not hear; dumb and could not speak. My tongue would swell, and then would be paralyzed.

Then the blindness would leave, also the deafness and paralysis of the tongue. It seemed I was caught; some awful power was trying to destroy me. But each day Mom would pray with me and tell me God was able to heal my body.

I can't count the many times that for day after day I saw no one but Dad, Mom and the doctor. As I lay there during those years of loneliness, isolated from the world, I found out one thing: doctors can isolate you from your loved ones, they can take friends from your bedside but they can't isolate you from Jesus because He promised, "I will never leave you nor forsake you."

So it was during those years of loneliness that I got acquainted with the King of Kings and Lord of Lords. Many people have said, "Betty, why didn't God heal you when you were a little child and had such great faith?" I don't know. God's ways are not my ways. God's ways are best. There is one thing I do know during those awful years of loneliness and pain I really got to know Jesus. He lives in the Valley, my friend. He is the Lily of the Valley and you will find Him there if you look for Him. Standing in the shadows you will see Jesus.

Mom would bathe me in the mornings, and then she would leave me. Sometimes I would hear a soft walk by my bedside and would wonder if Mom had come in the room while I was not listening. Then I would hear a soft voice that I learned to know. It was not Dad's voice. It was not Mom's voice. It was not my doctor's voice. It was Jesus speaking to me.

The first time this happened He called me by my first name three times, very softly:

*"Betty!"*

*"Betty!"*

*"Betty!"*

He knows your name and where you live.

He called me three times before I answered. I said, "Yes, Lord, stay and talk with me for a little while because I am so lonesome."

Would He stay and talk with me? Yes, He would. He said a lot of things but one thing I will never forget. I believe the reason He always told me this was because He knew it thrilled me most. This is what He always said: "Betty, I love you!" Jesus would look down upon me in my pitiful condition so crippled and deformed that when my daddy would stand me up I stood only as high as my little four year old brother. Large knots had grown on my spine, the first one at the base of my neck, then one right after the other to the base of my spine. My arms were paralyzed from my shoulders to my wrists. I could only move my fingers. My head was twisted and turned down on my chest. When I drank water I had to drink from a tube because I couldn't raise my head. Yet in this condition Jesus whispered that He loved me. I said, "Jesus help me to be patient because I can do anything as long as I know you love me!" Many times He whispered, "Remember child, I will never leave you nor forsake you."

Listen friend, I am confident that He loved me just as much when I was crippled, forgotten by all the world, as He does right now when I am well and strong and able to work for Him. I remember as Jesus stood by my bedside I would ask Him, "Jesus, do you know the doctors won't give me any morphine for my pain? I wonder if you know how sharp that pain is in my back where the knots are?" And Jesus would say, "Oh, yes, I know. Don't you remember? One day when I hung between heaven and earth I took the pain and sickness of the whole world upon me there."

As the years went by I gave up all hope of ever being made well by a doctor. Finally my dad came in and took my crippled body in his arms and sat on the edge of his bed. He looked at me with big tears splashing down his rugged face. He said, "Honey, you don't know, you don't have the least idea what money is but I have given up everything, I have spent all I have and more too in order to get you well. Betty, your daddy has gone as far as he can go. There isn't any hope anymore."

He took out his handkerchief and wiped his face dry. Then looking at me he said, "I don't believe Jesus will let you suffer much longer. He going to take you to that place called heaven and when you get inside and stand there and watch everyone that enters, someday you will see daddy coming through those gates. It won't be long. The doctors say it will be soon."

*I want to say right here that although I had given up hope as far as man's help is concerned, I still had faith in God.*

One day just before the sun went down I was struck with such unbearable pain that I lapsed into unconsciousness. Three hours later, my mother noticed my breathing was too slow and I scarcely had any pulse. She called the doctor. After an examination, he said, "This is the end. She will never regain consciousness." I lay unconscious for four days and nights. The family was called in and they took up the death-watch.

The fifth morning I remember opening my eyes. Mom leaned over the bed and put her cool hand on my burning forehead. I felt as if I was burning up inside. Knife-like pains were shooting through my spine. Mother said, "Betty, it's Mother, don't you know me?" I couldn't speak but smiled at her. She raised her hands toward heaven and began praising God for she felt God had answered her prayers and given me back to her.

As I lay there looking at her, I thought, "Which would I rather do - stay here with my mother and daddy or go to that place mother has read to me about, a place where there is no pain." I remember mom used to say, Betty, there are no cripples in heaven. Everybody can walk in heaven." She said that in heaven there was no sickness or death and that God took His big handkerchief and wiped away all tears from the eyes.

I prayed a prayer that day that I suppose many other people have prayed. "Jesus, I know that I am saved and am ready to go to heaven. Now Lord all these years I have prayed to be healed but I have been denied. Lord I have reached the end of the way and I'm not particular what you do. Please come and take me to that place called heaven." As I prayed a thick darkness settled over me. I felt coldness creeping through my body. In a moment's time, it seemed, I was cold all over and completely surrounded by darkness. As a child I had always been afraid of the dark so I began crying, "Where am I? What is this place? Where is my daddy? I want my daddy." But, my friend, there's a time when daddy can't go with you. There's a time when mother can't go with you. They can stand and see you draw your last breath but it takes Jesus to go the way of death with you.

As the darkness settled about me, I saw through the darkness a long, dark, narrow valley. I went inside this valley. I began to scream. "Where am I? What is this place?" and from a distance I recognized my mother's voice speaking slowly, "Yea though I walk through the valley of the shadow of death, I will fear no evil for thou art with me." I remember saying, "this must be the valley of death. I prayed to die and I guess to get to Jesus I will have to walk it," and I started through this dark place.

Friend, as sure as you live, every single one of you is going to die and when death comes upon you, you will have to walk through this valley. I am confident that if you don't have Jesus, you will walk in the darkness alone.

I had barely got inside when the place lit up with the light of day. I felt something strong and firm take hold of my hand. I didn't need to look. I knew it was the strong and nail-scarred hand of the Son of God who had saved my soul. He took my hand and held it tightly and I went on through the valley. I wasn't afraid anymore. I was happy for now I was going home. My mother had said in heaven I would have a new body, one that would be straight instead of bent and twisted and crippled.

At last we heard music in the distance, the most beautiful music I ever heard. We quickened our steps. We came to a wide river separating us from that beautiful land. I looked on the other side and saw green grass, flowers of every color, beautiful flowers that would never die. I saw the river of life winding its way through the city of God. Standing on its banks was a company of those who had been redeemed by the blood of the Lamb and they were singing, "Hosanna to the King." I looked at them, not a single one had knots on their spine or a face marred and marked with pain. I said, "In a few minutes I'm going to join that heavenly band and the moment I step on the other side I will straighten up and be well and strong."

I was anxious to get across. I knew I wouldn't have to cross it alone for Jesus would be with me. But at that very moment I heard the voice of Jesus and I stood at attention as I do when I hear the Master's voice. Very softly and with great kindness Jesus said, "No, Betty, it's not your time to cross yet. Go back and fulfill the call I gave you when you were nine years old. Go back for you are going to have healing in the fall."

As I stood and listened to the words of Jesus, I must confess I was disappointed. I remember I said, as tears rolled down my face, "When I'm so close to happiness and health why must Jesus deny me. I've never known a well day in my life, now when I'm so close to heaven, why can't I go on in?" Then I thought, "Oh, what am I saying?"

Turning to Jesus I said, "Lord, I'm sorry. Your way is better than my way. I'll go back." I slowly regained consciousness. Then the doctor said I would not last through the summer months. For weeks after that I could not speak. The knots grew larger. I would hear Mom say, "Dad, look, the knots are so hard and they are getting larger. She must be suffering."

I couldn't tell her just how I was suffering because the words would not come. Listen, I know what it is to be in such pain that I would bite my lips to keep from screaming with pain so that my mother could get some sleep.

Early summer came. Everyone in Martin County, Minnesota, knew the little Baxter girl was dying. Saints and sinners alike came to my bedside but most of the time I was unconscious. When I was conscious they would pat me on the shoulder, say a kind word, and pass on. But during my moments of consciousness, I never gave up hope. I couldn't speak out loud but in my heart I said, "Lord, as soon as fall comes I'll have healing, won't I Jesus?" I never doubted because Jesus never breaks a promise. Jesus is a man of His word. I kept believing He was going to heal me in the fall.

That summer on the 14th day of August my speech returned. I hadn't spoken for weeks and I said, "Mom, what day is today?" She said, "The 14th day of August." My daddy came in at noon. I said, "Daddy, where's the big chair? Please put the pillows in it and set me in the big chair." The only way I could sit in the chair was with my head resting on my knees and my arms hanging down at my sides. I said, "Daddy, when you go out close the door. Tell Mom not to come in for awhile, I want to be alone." I heard my daddy sob as he left the room and he didn't ask any questions. He knew why I wanted to be alone. I had an appointment with the King.

*My friend, I want to tell you that you can have an appointment with Jesus at any time you want to talk with Him. Any hour of the day or night, He is ready to talk to you.*

I heard Dad click the door. I began to cry and sob. I didn't know how to pray. All I knew to do was merely talk to Jesus but it got the job done. I said, "Lord, you remember months ago I almost got to

heaven and you wouldn't let me in. Jesus, you promised if I would go back that you would have healing for me in the fall. I asked Mom this morning what day it was and she said the 14th day of August. Jesus, I guess you don't count this fall yet because it's still awful hot but Lord I wonder if just for this one year you could call this fall and come and heal me? The pain is so bad, Jesus, I have gone as far as I can go. I can't stand the pain any longer. I wonder Lord if you will call this fall and come and heal me?"

I listened. Heaven was quiet. But I didn't give up. I pray differently than some people, I guess. If I don't hear from heaven, I pray until Jesus answers. I listened a while longer. When there was no answer, I began to cry again. I said, "Lord, I'll tell you what I'll do. I'll make a bargain. Now Jesus listen to me, I'm going to bargain with you. Jesus if you will only heal me and make me well inside and outside I'll go out and preach every night until I'm ninety years old if you want me to."

Listen, God knew I was sincere. I prayed again, "Lord, I'll do more than that. If you will heal me so I can walk and use my arms and be strong and normal I'll give you my whole life. It will no longer belong to Betty Baxter - it will be yours and yours alone." I listened after I made these vows. This time I was rewarded. I heard the voice of Jesus speaking audibly to me. He spoke these words:

*"I am going to heal you completely August 24th, Sunday afternoon at 3:00 o'clock."*

A thrill of hope and expectancy swept through my entire body and soul. God told me the day and the hour. He knows everything, doesn't He? The first thought that came to me was "Won't Mom be glad when I tell her. Just think how happy she will be when I tell her. Just think how happy she will be when I tell her I know the day and the hour." Then Jesus spoke again and said to me, "Now, don't tell this until my time comes." I thought, "I've never kept anything from my mother. How will I keep this from her?" Before I got healed I walked softly before the Lord for fear I would do something that would displease Him. I was afraid to tell my mother I knew the day and the hour.

After Jesus told me this I felt like a new person. I didn't mind the sharp pains any more or the violent throbbing of my enlarged heart. The 24th day of August would soon come and I would have relief. I heard the door open and Mom walked in. She knelt down on the rug and looked up in my face. I wanted to tell her what Jesus had told me. The hardest thing I ever did was to keep from telling her. I looked at Mom. I thought, "Something has happened to Mom, She looks so pretty and young today." Then I thought the reason she looked so different was that I knew the secret about my healing next Sunday. I looked at her again and I was convinced more than ever that something had happened to her. Her eyes had never shone like that before. Then all at once she leaned over me, pushed the hair back from my forehead and said, "Honey do you know when the Lord is going to heal you?" Oh, I knew but I wasn't supposed to tell. I couldn't say "No," for I would not be telling the truth. So I said, "When?"

*Mom smiled and said, "August 24th, Sunday afternoon at 3:00 o'clock."*

I said, "Mom, how did you know? Did I let it slip and tell you?" She said, "No, the same God that talks to you talks to me." When my mother said that I was doubly sure God would heal my body the 24th day of August and make me well. I said, "Mom, am I getting straighter? Are the knots going away?" She looked at me and said, "No, Betty, you are getting more bent every day and the knots are growing larger." I said, "Mom, do you still believe God will heal me the 24th day of August?" She said, "Sure I do. All things are possible if we only believe."

Many people have asked how my mother knew the day I would be healed. While the Lord was talking to me, the rest of the family was in the dining room eating. My mother had taken a fork full of food and as she was about to put it into her mouth it dropped back on the plate with a clatter. Then she heard the inner voice of God speak and say, "I have heard your prayers and I am going to reward you for your faithfulness. I am going to heal Betty, August 24th Sunday afternoon at 3 o'clock, and she knows the same thing, as I have already told her." So when Mom came in the room she already knew that the Lord had told me the day and hour that I would be healed.

## A NEW DRESS

I said, "Mom, listen to me. I haven't had a dress on or shoes on my feet since I was a little girl. I have worn these night clothes all these years. Mom, when Jesus heals me Sunday afternoon I'm going to church Sunday night. The stores are closed on Sunday. Mom, if you really believe Jesus is going to heal me, will you go to Fairmont this afternoon and get me some new clothes? Will you, Mom?" My mother showed her faith by her works. "Sure, I will go into town today and get you some clothes so you can wear them Sunday night," she said.

As she was driving away Daddy stopped her. "Where are you going?" "I'm going to town," she said. "What for?" he asked. "Well, I am going to get a new dress and shoes for Betty," she said. "Now, Mother, you know we won't have to buy her a new dress until we lay her away and let's not think about it until we have to," Dad said. "Oh, no, she has had word from Jesus that He is going to heal her Sunday afternoon, the 24th and I've had word too. I'm going to Fairmont to get some new clothes for her

My mother brought them home and showed them to me. I thought the dress was the most beautiful I had ever seen. The shoes were patent leather and they were pretty. Packed among my treasures, in the bottom of an old chest, in my mother's home up in Iowa there lies that old blue dress right now. After my healing I wore it until I got a hole in it where I had rubbed against the pulpit when I preached. I said, "Mom, don't you think I'll look pretty when I get straight and can put on this dress and these shoes?"

When people came to see me I would say, "Mom, get my dress and shoes out and let my friends see them." They looked at me, then at the dress and shoes, then at my mother. I knew they thought strange of me but I knew exactly what was going to happen the 24th day of August.

Yes, there are lots of people who stand by and say, "If I could only see a miracle I would believe." But if you don't believe it before you see you will find some excuse after it happens. I told a neighbor of ours, who was not a Christian, that if he wanted to see me tall and straight, to be at our house Sunday afternoon at 3:00 o'clock because Jesus is going to come and heal me. He looked at me and said, "Listen, I want to tell you if the day comes when I see you straight I'll not only become a Christian but I'll be Pentecostal." Today he is still unsaved.

Saturday the 23rd of August came. My mother always slept in a bed in my room so as to be near me. That night when she got me all settled I fell asleep. Sometime in the night I awakened. The moon was shining through the window across the foot of my bed. I heard somebody mumbling and I wondered if Daddy was in my room talking to my mother. Then I saw a form on bended knees with arms raised in the moonlight. It was Mom and tears were streaming down her face. She was praying "Lord Jesus, I've tried to be a good mother to Betty. I've tried hard to teach her about You. Now Jesus, I've never been away from her but when You heal her I'm going to let her go anywhere You want her to go, even across the stormy sea, because You are going to do for her tomorrow what no one else could ever do. She's Yours, Jesus. Tomorrow is the day. You will set her free, won't You Jesus?" I dropped off to sleep again. I couldn't stay up to pray but Mom took my place. It is because of her faith that I believe in God today, that I have healing for my body.

Sunday morning came. Daddy took my brothers and sisters to Sunday school. They said he requested prayer for me with a broken heart, telling the people that I was much worse and was going to die if God didn't undertake. I asked my pastor to be present that day at 3:00 o'clock but he said that he had an appointment to try out for a church in Chicago and that was the only time he could go but for us to wire him if I got my healing. My mother invited a few friends in, saying, "Be sure and get here about 2:30 because 3:00 o'clock is the hour. They came at 2:00 o'clock. They said, "Mrs. Baxter, we are early but we know something is going to happen and we don't want to miss it." That is the atmosphere they had around me when I was healed.

At 15 minutes of three my mother came to my bedside. I said, "Mom, what time is it?" She said, "Just 15 minutes before Jesus is coming to heal you." I said, "Mom, take me in and place me in the big chair." She carried me in and set my twisted body in the chair and propped me up with pillows. I saw the people as they knelt on the floor around my chair. I saw my baby brother, four years old, and I realized I

was so bent that I stood only as high as he did. He knelt down by me, looked up and said, "Sis, it's not very long now until you will be taller than me."

At 10 minutes of three my mother asked me what I wanted them to do. I said, "Mom, start praying, I want to be praying when Jesus comes." I heard her sobbing and praying for Jesus to keep His promise and come and heal my body.

## HOW JESUS CAME

I didn't lose consciousness but I became lost in the spirit of God. I saw before me two rows of trees, standing tall and straight. As I watched, I saw one of them in the center begin to bend until the tip of it touched the ground. I wondered why this one tree was all bent over. Then down the road I saw Jesus. He came walking through the trees and my heart thrilled as it always does when I see Jesus. He came and stood by the bent tree. He stood and looked at it a moment and I wondered what He would do. Then looking at me he smiled and placed His hand on the bent tree. With a loud crack and pop it straightened up like the others. I said, "That's me all right. He will touch my body and the bones will crack and pop and I will stand up straight and be well."

Suddenly I heard a great noise as if a storm was coming up. I heard the wind as it roared. I tried to speak above the noise. "He's coming. Don't you hear Him? He has come at last." Then all at once the noise subsided. All was calm and quiet and I knew in this quietness Jesus would come. I sat in the big chair, a hopeless cripple. I was so hungry to see Him. All at once I saw a great white fleecy cloud form. It wasn't the cloud I was waiting for. Then out of the cloud stepped Jesus. It wasn't a vision, it wasn't a dream. I saw Jesus. As He came walking slowly toward me I looked on His face. The most striking thing about Jesus is His eyes. He was tall and broad and was dressed in robes glistening white. His hair was brown and parted in the middle. It fell over His shoulders in soft waves. I will never forget His eyes. Many times when my body is worn and I'm asked to do something for Jesus I would like to say no. When I remember his eyes they compel me to go out into the harvest fields to win more souls.

Jesus came slowly toward me with His arms outstretched toward me. I noticed the ugly prints of the nails in His hands. The closer He got to me the better I felt. When He came real close I began to feel very small and unworthy. I wasn't anything but a little forgotten girl who was deformed and crippled. Then all at once He smiled at me and I wasn't afraid anymore. He was my Jesus. His eyes held mine and if I ever looked into eyes filled with beauty and compassion, they were the eyes of Jesus. There aren't many people I've seen who have eyes like Jesus. When I see one who has that love and compassion in their eyes I wish I could just stay close to them. That is the way I feel about Jesus; I want to live as close to Him as I can.

Jesus came and stood at the side of my chair. One part of His garment was loose and it fell inside my chair and if my arms had not been paralyzed I could have touched His garment. I had thought when He came to heal me I would start talking to Him and ask Him to heal me but I couldn't say a word. I just looked at Him and kept my eyes on His dear face trying to tell Him how much I needed Him. He leaned down and looked up in my face and spoke softly. I can hear every word right now because it is written in my heart. He said very softly, "Betty, you have been patient, kind and loving." As He spoke these words I thought I could suffer 15 more years if I could see Jesus and hear Him speak to me again. He said, "I am going to promise you health, joy and happiness." I saw Him reach out His hand and I waited. Then I felt his hand go over the knots on my spine. People say, "Don't you ever get tired of telling of your healing?" No, because every time I tell it I can feel His hand again.

He placed His hand on the very center of my spine on one of the large knots. All at once a hot feeling as hot as fire surged through my body. Two hot hands took my heart and squeezed it and when those hot hands let my heart go, I could breathe normal for the first time in my life. Two hot hands rubbed over the organs of my stomach and I knew my organic trouble was healed, I would not need a new kidney and I would be able to digest my food because He had healed me. The hot feeling ran on through my body. Then I looked at Jesus to see if He would leave me just healed inside. Jesus smiled and I felt the



pressure of His hands on the knots and as His hands pressed in the middle of my spine there was a tingling sensation like I had touched a live wire. I felt this sensation like an electrical current and stood on my feet just as straight as I am on this platform speaking to you tonight. I was healed inside and outside. In 10 seconds Jesus had healed me and made me every whit whole. He did for me in a few moments what the doctors on this earth could not do. The Great Physician did it and He did it perfectly.

You say, "Betty, how did you feel when you jumped out of the chair?" You'll never know unless you once were a hopeless cripple. You'll never know unless you sat in a chair with no hope. I ran to my mother and said, "Mom, feel, are the knots gone?" She felt up and down my spine and said, "Yes, they are gone!" I heard the bones crack and pop. Betty, you're healed! You're healed! Praise Him for it!"

I turned around and looked back at the chair that was empty and tears rolled down my cheeks. My body felt light all over because I didn't have any pain and I had always had pain. I felt tall because I had been bent almost double with my head on my chest, the knots were gone and my spine was straight. I raised my arms and pinched one of them. My arms had feeling. They weren't paralyzed anymore.

Then I looked and saw my baby brother standing in front of the chair. Big tears were rolling down his little cheeks. Looking up at me I heard him say, "I saw Sis jump out of the big chair. I saw Jesus heal Sis." He was really thrilled. I picked up the chair, raised it above my head and said,

*"See what the God I serve can do!"*

Standing right behind my baby brother Jesus still stood. He looked at me from the soles of my feet to the top of my head. I was straight and normal. Holding my eyes with His, He began to speak slowly and I'm going to tell you what He said. "Betty, I am giving you the desire of your heart to be healed. You are normal and well. You have health now. You are completely well because I healed you." Pausing a moment He gave me a searching look and with authority in His lovely voice He said, "Now remember, every day look at the clouds and watch. The next time you see me coming in a cloud, I will not leave you here but I will take you to be with me forever." Friend, He is coming back again.

*The healing of Betty Baxter took place on the 24th of August 1941*



# How to Enter, Abide and Increase in Communion with Christ

*(When quoting scriptures, from the Rotherham Emphasized Bible New Testament, I will substitute the Hebrew word Yahoshua for Jesus, Yahweh and Elohim for God and the LORD and Anointed for Christ.)*

*Below is a speech that was given by J. Rufus Moseley in 1952, which was original called, "How to Enter, Abide and Increase in Union with Jesus Christ. We have reworked his article to be more accurate to the Word of Yahweh. The state we are seeking to acquire is presented in the Greek word, 'koinonia.'<sup>410</sup> Koinonia, which has been translated fellowship, communion and sharing together is most common in Paul's writings, for whom it has a directly religious content. Paul uses koinonia for the religious fellowship (participation) of the believer in Christ and Christian blessings, and for the mutual fellowship of believers. According to 1 Corinthians 1:9 Christians are called to fellowship (participation) with the Son. They are lifted up to be His fellows. They enter into a spiritual communion with the risen Lord.*

I have been requested to speak in answer to the question, "Are there any special techniques by which you can enter into Communion with Christ?"

To receive and to give the highest love of all—the love of the Christ,<sup>411</sup> is highest of all arts, and yet as Stephen Phillips puts it, there is "no art in loving but to love." Paul's supplication to the Father for the believers was that we, "...get to know, also, the knowledge-surpassing, love of the Christ,—in order that ye may be filled unto all the fullness of Yahweh" (Eph. 3:19).

There are many approaches by which you can enter into spiritual union with Christ, but since Yahweh is lovingkindness, justice and righteousness, perhaps the easiest approach of all is to live a life of lovingkindness, justice and righteousness. As John, under high inspiration puts it, "...Yahweh, is, love; and, he that abideth in love, in Yahweh, abideth, and, Yahweh, in him" (1 Jn. 4:16). It is through Yahweh loving us and our receiving that love, that there is a supernatural urge to give and to live this life of love.

Christ, the Perfect Lover as well as perfect love, is longing and knocking to come within and to fill us to overflowing with this love, righteousness and justice. So as we receive the Lover and His love and give His love to all, we become loving; and through love, righteousness and justice we are in oneness with Him. Entering into communion with Christ calls for love, and every increase in our love is an increase in communion with them (Father & Son), and every increase in communion makes it easier to love.

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<sup>410</sup> 2842 koinwnia koinonia *koy-nohn-ee'-ah* Acts 2:42; Rom 15:26; 1 Cor 1:9; 10:16; 2 Cor 6:14; 8:4; 9:13; 13:14; Gal 2:9; Phil 1:5; 2:1; 3:10; Phlm 1:6; Heb 13:16; 1 John 1:3, 6f

<sup>411</sup> Ro 8:35 Who shall separate us from the love of the Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 2Co 5:14-15 For, the love of the Christ, constraineth us; — Having judged this,—that, one, in behalf of all, died, hence, they all, died;

Eph 3:19 To get to know, also, the knowledge-surpassing, love of the Christ,—in order that ye may be filled unto all the fullness of Yahweh:

"Yahweh is Lovingkindness, Righteousness and Justice,"<sup>412</sup> and if you decide that you are going to repent of and let go of everything that is unloving, unrighteous and unjust and welcome the Lover and everything that is righteous, you then enter into justice easily and happily. To receive the Lover and to receive and give His great love, is really the simplest and easiest way to enter into an abiding and increasing communion with our Father and our Lord. How do we receive the Lover and give of His great love? By reading His Word, which unveils the will of the Father and the Son. By doing His commandments in love, we enter into spiritual intercourse with Yahweh and Christ; "I, in them and, thou, in me; That they may have been perfected [teleioo]<sup>413</sup> into, one..." (Jn. 17:23).

You do not have to start the loving. He loves you into loving; "Not that we loved Him, but that He first loved us."<sup>414</sup> Remember that He is the Great Lover and if you want to love, stop resisting the Lover and let Him love you. As He loves you into lovingkindness, righteousness and justice, He loves you into oneness with Him; "In that day, shall ye get to know, That, I, am in my Father, and, ye, in me, and, I, in you [Communion]. He that hath my commandments and keepeth them, he, it is that loves me; and, he that loves me, shall be loved by my Father, and, I, will love him, and will manifest, myself, unto him" (Jn. 14:20-21). Isn't that simple! If there are attitudes in you that are unloving and disobedient and you choose to repent of them and become loving, you have increased in love and increase in spiritual oneness with our Father and our Lord; "That the Christ may dwell, through means of your faith, in your hearts, in love, having become rooted and founded..." (Eph. 2:17). We have been built together in order that we may be a habitation for our Father by way of spirit.<sup>415</sup> Yahweh abiding in Christ and Christ abiding in us is a glorious communion or a spiritual intercourse!

When you do decent things you feel decent—when you do clean things you feel clean—when you do dirty things you feel dirty. When you do loving things you feel the approval of Him who is love. We must remain holy in word and deed; "...Holy, shall ye be,—For, holy, am, I—Yahweh—your Elohim" (Lev. 19:2, 1 Pe. 1:16). So everybody is being educated all the time regarding how to be in communion with the Father. Obedience to His commandments, in love, increases our communion with Them. Our spiritual union increases joy, peace and hope and all else that really satisfies. Disobedience dissolves our communion, which leads to dryness and dullness and deadness and to a sense of guilt. Yahweh is really educating us all of the time, into the great wisdom and blessedness of communing with Him, and out of the folly and tragedy of broken communion.

This is the beautiful law by which we really live and are being educated. Whatever we choose to receive and give, we not only receive back but we become what we give. We are operating as the Body of the Christ by receiving Christ as our loving Head and by giving him to others. We break our communion with the Father when we fail to do His commandments in love. We restore the broken fellowship when we confess our sins and He cleanses us from all unrighteousness (1 Jn. 1:9).

If we desire to choose to love, we will be in the realm of love. If we are in the realm of love, we will also be in communion with "Him who is love." We must decide then that we are going to stop yielding to the temptations of the flesh but rather to give ourselves to Christ and to lovingkindness,

<sup>412</sup> Jer 9:24 But, in this, let the glorying one glory—In having intelligence, and in knowing, me, That, I, am Yahweh, Executing lovingkindness, justice, and righteousness in the earth,—That, in these things, I delight, Declareth Yahweh. Ps 33:5 Who loveth righteousness and justice, With the lovingkindness of Yahweh, the earth is full. Ps 89:14 Righteousness and justice, are the establishing of thy throne, Lovingkindness and faithfulness, go before thy face. Isa 16:5 So shall be established, in lovingkindness, a throne, And one shall sit thereon, in truth, in the home of David,—Judging—and seeking justice, and speeding righteousness.

<sup>413</sup> 5048 teleiow teleioo *tel-i-o'-o* 1) to make perfect, complete 1a) to carry through completely, to accomplish, finish, bring to an end

<sup>414</sup> 1Jo 4:19

<sup>415</sup> Eph. 2:19-22 Hence, then—no longer, are ye strangers and sojourners, but ye are fellow—citizens of the saints, and members of the household of Yahweh,— Having been built up on the foundation of the apostles and prophets, there being, for chief corner stone, Yahoshua Christ himself,— In whom, an entire building, in process of being fitly joined together, is growing into a holy shrine [naos] in the Lord; In whom, ye also, are being builded together, into a habitation of Yahweh in spirit. Naos is used of the temple at Jerusalem consisting of the Holy place and the Holy of Holies.

righteousness and justice. How do we know what is loving, righteous and just but by his Word. As we practice His Word, we will find ourselves abiding in love, righteousness, and justice. This is how we Commune with the Father and His Son! This spiritual fellowship is what we are seeking!

I will list a good technique for acquiring our goal: If we have been saying and doing unloving things, we must repent. If we can't say and do something good, best then that we do not say or do anything. We can at least pray! Let's go to work and discipline ourselves into lovingkindness, and refuse to pass along anything that would be unrighteous or unjust.

It is not what comes to us but, the way we react, that determines whether or not we will be put into deeper communion with Christ or whether we will be put out of the sweet peace and joy of communion. No matter what comes to us, if we meet it in His love and wisdom, it will put us in deeper spiritual union with Him and will put us deeper into His realm, or Kingdom.

When we conform to the Divine Will and the Divine Purpose, (both are lovingkindness, righteousness and justice) we are increasing in our communion with our Father. If you will read First Corinthians, chapter 13 over and over until you have literally absorbed it and it has absorbed you, and decide that "Love, is patient, is gracious," you will be patient and gracious too. By doing so, you will increase in communion with Christ. For example, when you read, "Love, is patient, is gracious" ask yourself the question, how long am I patient and gracious? Have I been flying off the handle and getting out of communion even before I exercise patience and graciousness? Let us measure ourselves by all the characteristics and attributes of love, righteousness and justice and then we shall find ourselves increasing in humility—and in love—and entering into deeper communion with Him who is love.

Another good approach to having communion with Christ is that we ask for this communion and ask to know that holy love; that knowledge surpassing love of the Christ which is the key to being filled unto all the fullness of Yahweh.<sup>416</sup> Remember if we ask anything according to His will, He hears us and is glad to give it to us. We must perform what is asked of us in our Father's Word. When we do so, then we give legs to our supplications and we will swing right into communion with our Father and our Lord.

"Love beareth all things." Let us examine ourselves—let us look to see how long we can forbear and return love for things and actions that seem to be unloving. Christ bore everything so let us think of this and repent of all of our complaining as well as resentments. Say this, (and mean it) "Lord Yahoshua, I would like to be like you, and I am not like you. Forgive me Lord and take out of me all of this complaining and put a song of praise and thanksgiving in my heart and upon my lips." Here we have a technique that absolutely cannot fail. Christ assures us time and time again that there's no failure in this kind of supplication. He promises an immediate answer every time.

Love always believes the best. So choose to believe the best and to be very charitable, and to believe that lovingkindness, righteousness and justice are the only things that really succeed. You will find yourself increasing in love and increasing in communion with Christ. This is a most splendid approach to communion with Christ. Everything we do to become more like Christ, is putting us deeper and deeper into oneness with Christ. Every time we conform to what Yahweh is, we are increasing our communion with Him. Yahweh is truth itself. If we meditate upon this and choose to be like Him, we begin to repent of all of our white sins and black sins. Obeying Yahweh increases our communion with Him; "And whatever we ask we receive from Him, because we keep His commandments and do those things that are pleasing in His sight" (1 Jn. 3:22). Everything we do that we disapprove of, not to mention that which we know Yahweh doesn't approve of, separates us from the life and joy of communion with Him.

So, you see that we are in Yahweh's school and that He is seeking to bring us into oneness with Himself. There is no short cut to spiritual intercourse with our Father and our Lord. This spiritual union would not be of such high value if we could receive it with little effort.

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<sup>416</sup> Eph 3:19 To get to know, also, the knowledge-surpassing, love of the Christ,—in order that ye may be filled unto all the fullness of Yahweh:

A man, called Charlie, who worked on my brother's farm was exceedingly good to the mules. Most of the other people on the farm were disposed to be unkind and rough. I asked Charlie one day why it was that he was so different from the rest of the others. He replied, "Well, I used to be the other way. I worked for a man who was good to his stock and to me while I was rough on his stock. One day when I got to thinking about how much better that man's ways were than mine, I decided to give up my ways and take on his." Charlie simply turned to the way of love and doing what is right. So, we can just say to Christ, "Lord Yahoshua, I want to imitate your lovingkindness, righteousness and justice. I would like to drop my ways and take on your ways." This is true repentance. Yahweh hears the humble prayer.

At a retreat at Mars Hill, North Carolina, a rare young Baptist minister by the name of Joe Parsons told how he saw that Christ was right and that he was wrong when he said to himself, (and of course Christ heard it) "Jesus, I guess you are right and I am wrong. I hate my enemies and have a gun in my pocket that I thought I might use on one of them." He, seeing that Christ was right and he was wrong, went to the man he had hated most and had murder in his heart, and asked his forgiveness. He received it and in so doing entered into a heavenly love relationship with him. And by entering into love with his enemy he of course entered into deeper communion with Him who is love. Every time you enter into a communion of holy love with anyone, you are entering into a deeper communion with Christ.

The thirteenth chapter of First Corinthians is a wonderful description of Christ. Christ bore all things. He bore the worst that man could inflict upon him and responded to this wickedness with love, righteousness and justice. Christ endured all things! Christ never failed! What a wonderful description of Christ! When we imitate Christ we will have communion with him and our Father. We must choose to give up our ways and put on his ways. He is the Way that we must follow.

We can be just as loving as we want to be. Indeed we have to resist love and the calls of love in order to harden ourselves against being loving and being in communion. If our brother hath need, and if we yield to love and help him, we will increase in love and in communion. If we close up our bowels of compassion and refuse to help him, we have just simply put ourselves out—at least in a measure—of communion. Some of us are afraid to get too loving, feeling that we might lose something or be beat out of something. We feel that we might have to give up some of our luxuries so that others might be fed and comforted. The adversary would like for us to believe that giving would just about break us, but Yahweh's word is this:

*"Is not, this, the fast that I must ever choose—To unbind the tight cords of lawlessness, To unloose the bands of the yoke,—and, To let the crushed go free, and, That, every yoke, ye tear off? Is it not to break, unto the hungry, thy bread, And, the thrust-out oppressed, that thou bring into a home,—When thou seest one naked, that thou cover him, And, from thine own flesh, shalt not hide thyself? Then, shall break forth, as the dawn, thy light, And, thy new flesh, shall, speedily, grow,—Then shall go, before thee, thy righteousness, The glory of Yahweh, shall bring up thy rear: Then, shalt thou, Call, and, Yahweh, will answer, Cry out, and he will say, Behold me! If thou remove, out of thy midst, The yoke, The pointing of the finger, and, The speaking of iniquity; And shalt let thine own soul, go out to the hungry, And, the soul of the oppressed, thou shalt satisfy, Then shall break forth, in darkness, thy light, And, thy thick darkness, become as the splendour of noon; Then will Yahweh guide, thee continually, And will satisfy, even in scorched regions, thine own soul, Yea, thy very bones, will he invigorate,—So shall thou become, like a garden well—watered, And like a spring of water, whose waters do not deceive; And they who come of thee, shall build the wastes of age—past times, And, as for the foundations of generation after generation, thou shalt rear them up,—So shalt thou be called—A Repairer of broken walls, A Restorer of paths leading home...Then, shalt thou rest thine own exquisite delight upon Yahweh, ...And I will cause thee to ride over the high places of the land,—And will feed thee with the inheritance of Jacob thy father, For, the mouth of Yahweh, hath spoken" (Is. 58:6-12, 14).*

I heard J. C. Penney say that when he decided to put the Golden Rule to work in his business, he did it with the feeling that it would be a great financial loss to him, but very soon he found out that it really made his business an amazing success. Operating the love of Christ will make an amazing success of anyone. We can have all the love that we are willing to receive and give. As you know, we cannot be in heavenly love without being in communion with our Father. This whole matter of increasing in love and increasing in communion is so deep; it is so right; it is so wonderful; it is so glorious that to know it we must experience it by walking in love, which places us in communion with Christ.

The Son of Yahweh came to give us life. If we accept that life, we are given a birth of Love, a birth from Above, a birth of the divine Nature, and a birth that gives us the power to become like Him. Christ poured out upon us the gift of spirit. He longs and knocks to enter into us. He invites us to enter into Him and abide in him, as he abides in the Father. Through the spirit, He floods us with His love; "...the love of Yahweh has been poured out in our hearts by the holy spirit who was given to us" (Rm. 5:5). As He is invited, He comes within, and abides, and gives us the ability to love and overcome all that is not love, and to abide in Him and to grow up in Him and to become like Him. So it is not difficult to get into personal communion with Christ because He is ever longing for us and waiting for us. If we will not let Him in when we have health and prosperity, maybe we will let Him in when the need for Him becomes extreme. He never says to us, "this is your last chance—I have done My part, and if you just insist on perishing, I will not interfere." If there is any way under the sun to keep us from going, He is just going to wait for the opportunity to come along. Well, with anyone like that, you are not going to have any difficulty in getting Him to come in unto you. He is doing all He can to break down our resistance and to make us happily willing for Him to come in. With His help, communion with him is not only possible, but inevitable.

If entering spiritual union with Christ had to be on our own initiative, we might never enter into it, but since it is Christ who is seeking it, it is not difficult. It is easier to yield to him and let him come in than to resist him and keep him out. If we make Yahoshua our Lord, we receive the gift of spirit. Christ puts his love within us— and when His love comes in, we feel His love for everybody; we begin to feel an extra amount of love for those we hated or failed to love. They will be the first ones to come into our minds. There is also a strong inclination to go out to them and say we are sorry. When we see a person doing this, we know that he has "the old time religion," or rather that "the old time religion" has him. In this love we have the Lord and the Lord has us. He is in us and we in him.

In my old home neighborhood, the most progressive man in the neighborhood was a Pennsylvania Dutchman who had two very good looking girls. A homely man in the same neighborhood was very much in love with one of them. It was difficult to get rid of him, so one day he told him to leave, and that if they ever wanted him they would send for him. Some years later, he had a wonderful conversion that caused him to love everybody, and of course he went to the homely young man and said he was sorry for hurting him. This did not mean that he wanted him for his son-in-law, but anyone who enters into communion with Christ—to enjoy and increase in that communion, must become loving, righteous and just in all his ways.

If we have to confront someone with a truth that will hurt them, the Lord will enable us to communicate it in kindness and wisdom. If we have to let anyone down, we can do it gently and lovingly, and if he insists on a hard fall, we will want to put all the padding under him we can. This is the "Love way" and the only way.

Every yielding to Yahweh's will is a yielding to truth; to kindness; to goodness; to love. By yielding to what Yahweh is, we are swinging into communion with Him. So, it is a tremendous education that we would not miss for anything. Every time we violate the way of love, righteousness and justice the quicker we recognize it and ask Yahweh for forgiveness.

This morning, Easter morning of 1952, I spoke a little beyond what I should about the "bottles" of religion. You understand the old "bottles or skins" of religion? I know there is a strong tendency to hold on to the "bottles," so that when you hear them cracking, you may be more concerned for the "bottles" than you are for the new wine. I felt that I needed to ask the forgiveness of the one that

seemed a little hurt and failed to do it on the spot. I missed something. Now that I have done it I feel a special cleansing. This does not mean that we are to have old bottles for new wine, but it does mean that everything is to be done in love, wisdom and grace according to Yahweh's will. Paul's love for mankind was illustrated by him saying, "...to all men, have I become all things, that, by all means, some, I might save" (1 Cor. 9:22). The love of the Christ abiding in him would present itself by making this statement, "if food is an occasion of stumbling unto my brother, in nowise will I eat flesh unto the age that abideth,—that, I may not occasion, my brother, to stumble. (1 Cor. 8:13).

When we have missed the way of love, righteousness and justice, it is great wisdom to repent quickly, as King David did after the prophet Nathan confronted him; "And David said unto Nathan, I have sinned against Yahweh. Then said Nathan unto David,—Yahweh also, hath put away thy sin, thou shalt not die" (2 Sam. 12:13)! If we are to attain to permanent communion, we must repent quickly. Don't let the sun go down before you repent. If you want a good night's sleep, after you have sinned, ask the Lord's forgiveness and tell everybody else who has been sinned against that you are sorry as soon as possible, and the rest will be easy and blessed.

Years ago I had this interesting experience. We were having a wonderfully good meeting. I talked for a few minutes about the wonder of the resurrected Christ and how He walked with two of His disciples who were not aware that they were conversing with the risen Yahoshua. During my teaching, someone got up to boast about his finances and why it was important to tithe, which was completely unrelated to the topic at hand. It just didn't seem to fit in and I voiced my feelings about it in a way that was not entirely loving and gracious. Instead of asking forgiveness at once, I held out until about two o'clock that night. I was right in what I said, but I was wrong in how I said it, which made it very difficult to repent. After rolling for two or three hours (not as a Holy Roller, but as a miserable roller) I told the Lord that I had allowed an unloving and ungracious attitude to enter into what I said and that tomorrow morning I would call on the people that I had hurt and tell them that I was sorry; it would have been unloving to awaken them in the middle of the night. As soon as I decided to repent the good Lord let up on me and gave me a good night's sleep. Just as soon as we make up our minds to do Yahweh's will, He begins to deal with us as though we have already done it.

When I repented to the folks who had been hurt, they were made very happy, as also was I by doing Yahweh's will. When we have erred, somehow, He uses this erring to our good and to the good of others. Neither the enemy nor our old man nature stands any chance when we make up our minds to repent quickly and therefore do Yahweh's will concerning our former faults, failures and sins. For example, if one should be tempted to fall in love with his neighbor's wife and will say to the tempter, "we will go and tell the husband about it," the tempter ceases to tempt. The tempter cannot do business except in the dark. He cannot go with us to an honest confession.

I make many references to Sadhu Sundar Singh,<sup>417</sup> because he seems to have been the most Christ-like and victorious Christian who has lived among us during our time. When he was a boy, he was unusually kind and tender-hearted and one day when his wealthy father gave him money to spend on himself, on the way to spending it, he found a poor woman in extreme need and gave her everything he

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<sup>417</sup> The life of Sadhu Sundar Singh was most remarkable in it's Christ-likeness. He was born amidst the depths of Indian culture and religion, and into a Sikh family. During the early part of his life, Sundar's mother would take him week by week to sit at the feet of a sadhu, an ascetic holy man, who lived some distance away in the rainforest. But with the death of his beloved mother when he was only fourteen years old, the young Sundar grew increasingly despairing and aggressive. His hatred of the local missionaries and Christians culminated in the public burning of a bible, which he tore apart page by page and threw, into the flames...He turned to Christ. He traveled India and Tibet, as well as the rest of the world, with the message that the modern interpretation of Jesus was sadly watered down. He visited the West twice, traveling to Britain, the United States, and Australia in 1920, and Europe again in 1922. With the large number of "spiritual paths" and "techniques", facing the world of today it is of special value to consider the life and insights of one who truly embraced the simplicity, love and freedom offered through devotion to Christ. "I am not worthy to follow in the steps of my Lord," he said, "but like Him, I want no home, no possessions. Like Him I will belong to the road, sharing the suffering of my people, eating with those who will give me shelter, and telling all people of the love of God."



had started to spend on himself. His heart was so deeply touched that he asked and plead with his father to give him enough money to buy the poor woman a warm blanket. "I have helped her in the past, let somebody else do it," the father replied. The boy's deep concern for the needy woman caused him to go to his father's purse and get the money and buy her a blanket. Of course he entered into a kind of hell on earth until he decided to tell his father what he had done. Then he entered into a great peace, and when he told his father, his father approved of what his good-hearted boy had done and told him that he always believed in him and that he believed in him now more than ever. Here is another striking example that one may enter into the peace of Yahweh the very moment he decides to do the Highest.

*IT IS NOT WHAT WE HAVE DONE,  
BUT THE WAY WE FEEL AND REACT TOWARDS WHAT WE HAVE DONE  
THAT MOST COUNTS WITH YAHWEH.*

I don't believe I have ever told this good story about the boy who by throwing a ball rather carelessly, broke a large glass in a drug store. He yielded to the temptation to run away but he realized that some innocent person might be accused of breaking the glass, so he went to the druggist and told him what he had done and asked for the privilege of working it out, saying that he was unwilling for his father to have to pay for it. Well, the druggist was looking for a boy who could help him in the store and he realized that this was likely the right one, so he made inquiry as to whether or not the boy's father was willing for him to work at the drug store. The boy rose so rapidly in the favor of the druggist that he was taken in first as a partner, and eventually owned the store. Another boy asked him years later, "How was it that you rose so fast and that you now own this store?" He replied, "By breaking a window." He did not add that it was by doing Yahweh's will about it after breaking the window that success came to him. It is reported that later the other boy deliberately broke a glass on a drug store window and got in jail. It is all in having the right reaction and having the right spirit. We cannot get what we are looking for by "blind imitation."

Well, Christ longs to come into us, does He not? If we invite him in, Christ becomes our Head, our instructor, our counselor, our adviser and his love comes with him also. Our whole reaction to life will have to change if we really want Christ to enter, abide and increase inside each one of us. John wrote, "That which we have seen and heard, are we announcing, even unto you, in order that, ye too, may have communion [koinonia] with us, and, our own communion [koinonia] also, may be with the Father, and with his Son Yahoshua Christ" (1 Jn. 1:3). If we are disposed to get angry, we put ourselves outside of Christ and His realm of peace and wonder; "If we say—We have, communion [koinonia], with him! and, in darkness, are walking, we are dealing falsely, and not doing the truth" (1 Jn. 1:6). We have to repent before we get back into the spiritual union with our Father and our Lord; "If we are confessing our sins, faithful, is he and, righteous—that he should forgive us our sins, and cleanse us from all unrighteousness" (1 Jn. 1:9). Once we confess our sins we reenter the spiritual fellowship with our Father.

Some of you have heard me tell about the Free Methodist preacher who, soon after his conversion was plowing old Betsy, and plowing in great victory and considerable glory. Plowing didn't put him out of communion with Christ and of course he didn't get tired in this glory and happiness but his old mare wanted to bite off the tender limbs of a little peach tree that they passed each time they made a circuit of the field. The young man was very determined that she shouldn't, and watched her very closely each time they neared the tree, but the mare finally beat him to it when the young man relaxed his vigilance a moment. The preacher got so angry at the old mare that he jerked the reins so violently that the mare's mouth bled and he beat her unmercifully. In his state of rage against the mare he of course disconnected himself from the Lord; also from his joy and peace. He found that he couldn't be angry even with an old mare and be happy in the Lord at the same time. We have to take a vacation from Heaven to do anything like that but when we want to come back,

we have to come back the humble way. By reversing the process we get right back into oneness with Yahweh. This young man tried to get back by repenting to Yahweh alone. He threw himself in the furrow and rolled in the plowed ground. He didn't get any where with Yahweh until he finally threw his arms around the old mare and said he was sorry. Then he was back in more glory than he was before he went out.

We may even have to say we are sorry to the cats and dogs we have handled unrighteously. The carpenter, if he gets angry with the hammer that mashes his finger might have to repent to the hammer. The hammer didn't do it, the hammer was not responsible for it. Anyway, we have to repent to cats and dogs and the old mare. We have to repent to our children when we have sinned, and if we repent to our children when we need to, our children will know that we have the real thing. Even if our children don't know the Bible, they know when we are practicing it and when we are violating it.

Paul Moody, the youngest son of Dwight L. Moody, some years ago told this interesting story about his great father in an article in the Atlantic Monthly. He said that the sweetest memory of his father was when his father asked for his forgiveness for having been a little unloving to him and a playmate. Young Paul had gone to bed hurt, and later he realized there was a great form over him, and it was his father asking his forgiveness.

Oh, we can get into communion with Yahweh quickly by humbling ourselves and by confessing our sins quickly. It doesn't require any particular amount of suffering to get back into communion if we are willing and will repent quickly. The Pennsylvania Dutch have a saying—"If you have to swallow a toad, the less time you take looking at it, the easier it is to swallow." Sooner or later we have to repent for all of our sins. Why not do it at once? There is no particular amount of suffering required. Great joy is then resumed.

In order for us to enter, abide and increase in spiritual oneness with our Father and our Lord, we must strip off—as regarding our former behavior—the old man, who corrupts himself according to his deceitful covetings. We are to be getting young again in the spirit of our minds. We are to put on the man of new mould, who, after Yahweh, has been created in His truthful righteousness and loving kindness. We are to be stripping off what is false but rather be speaking truth each one with his neighbor, because we are members one of another. We are to be angry but not committing sin. We are not to let the sun be going down upon your angry mood, which would be giving place unto the adversary; Let, the stealer, no more, steal, but rather let him be toiling,—working with his hands the thing that is good, that he may have wherewith to be giving away to him that hath need; Let, no putrid discourse, out of our mouths, be going forth, but if anything is good—suited to the needful upbuilding,—that it may give benefit unto them that hear. We are not to be grieving the holy spirit of Yahweh, wherewith we have been sealed unto a day of redemption. We must remove from our lives all bitterness, and wrath, and anger, and outcry, and profane speaking with all baseness. We must be gracious one to another, tenderly affectionate, in favor forgiving one another—even as, Yahweh also, in Christ, hath in favor forgiven us. We must become, therefore, imitators of Yahweh, as children beloved, And walk in love—even as, the Christ also, loved you, and delivered himself up in your behalf, an offering and sacrifice unto Yahweh, for a fragrance of sweet smell (Eph. 4:22-5:2). When we fall short in obeying the above instructions we immediately confess our error thereby being restored into fellowship with our Father and our Lord.

Communion with Christ is the only way of life. Getting, staying and increasing into spiritual union with Christ is not only yielding to Christ as a person, but it is also yielding to the whole spirit and attitude of Yahoshua. It is a new way of life. It is the love way of life. I repeat—it is the love way of life; it is the kind and not the unkind way; it is the humble and not the proud way; it is the merciful and not the unmerciful way; it is the WAY of the over comer. The over comer gets into and stays in communion with Christ. We must remember we do not overcome; indeed we cannot overcome even the smallest obstacle without his help. Call on Him even as you make your first step to walk even as he walked; in righteousness, justice, lovingkindness, power and forgiveness.

Before you are fully mature (teleios)<sup>418</sup> in Christ, you can have seasons of communion and the seasons will be so good that they will just about ruin you for anything else. As the African convert said, "Christ has condemned me to become a saint." He doesn't force us to do it. He just makes it so happy for us when we do it. The enemy makes it so miserable for us when we don't do it, that through these opposites we learn to choose that which means communion with our Father and our Lord against that which means broken spiritual intercourse with them. They do not force us into oneness with them but life brings us to that wisdom, where we delight in doing their will. It is much easier to yield to the Lord than it is to resist Him. It is much easier to go to Paradise than to perish in the Lake of Fire. If we fight Yahweh's ways, we are running into one red light after another. The whole universe looks like it is trying to prevent our downward plunge, but when we choose Paradise, we seem to strike the green lights; the way of the universe. The bridges that we thought would have to be repaired, we find out have already been repaired; we find the books that we should read as was illustrated with King Josiah;<sup>419</sup> we find the very people that we should know, as has been illustrated in our Father's Word, by the story of the Ethiopian eunuch and Phillip.<sup>420</sup>

Just recently I went to the city of Tyler, Texas, and expected to be met at the station. I found that because of a series of blunders I was not even expected. When I phoned a friend to ask him what I should do, I was informed that I was to go to Room 310 of the New Veterans Hospital and that an old friend, Parr Armstrong, was there and would take me out to Mineola where I was wanted for a prayer meeting the following morning. When I went to the hospital I found that friend Parr had been telling the Pastor of the Disciple's Church at Mineola where he was holding a meeting, that he hoped he could bring me by from Camp Undy near Athens, Texas, to see the wife of the Mineola pastor, who was then in Room 310 awaiting a major operation which was to begin in about an hour after I arrived at the hospital. Parr indicated that he would rather see me than anyone else he knew of on earth. The pastor's wife as well as the pastor seemed very grateful. Through all of us looking to the Lord together, something very good came to the pastor's wife. Everything after that seemed to click, and through what seemed a series of blunders, the Lord accomplished beyond anything that we had planned. If we are willing to go where we are needed, we will find that we need to be where we are. Everything in Yahweh's will fits exactly and perfectly.

Yahweh has started out in His great work to make us like Christ, and to make us the Body of the Christ in making all things like Him. He will not fail nor be discouraged. To become like Him and become a partner in making all things like Him, we simply have to get in tune with Christ. We have to get in tune with lovingkindness, justice and righteousness, which has been presented to us in the Word of Yahweh. We have to put off all that is not love and all that works against our communion with Christ; all the hates and all the fears and all the doubts and all that is not of Him and all that keeps us out of communion with Him has to be repented of. They all must be let go.

As we are in communion with Him we are being resurrected into the new age and into the new life. There is no particular formula by which this can be accomplished, no capsule that we can take. We just don't get it that way. We receive this new life by obeying Yahweh's Word and by obeying the inner communication given to us by way of spirit. We have Yahweh and Christ abiding within us by way of spirit. Our violation of Yahweh's written Word is against our communion with Him. Our obedience to Yahweh's written Word and spiritual communication adds to our communion with Him.

We must yield to the spirit of Yahweh. Spirit means, air in motion, which is invisible and powerful. In the Old Testament, the Hebrew word, 'ruah,' has been translated breath, wind and spirit. Christ compares spirit to wind in the Gospel of John chapter three. As we look out of the window, we see the leaves and the small branches of the trees yielding to the wind, but when we see that building over

<sup>418</sup> 5046 teleiov teleios *tel'-i-os* 1) brought to its end, finished 2) wanting nothing necessary to completeness; Matt 5:48; 19:21; Rom 12:2; 1 Cor 2:6; 13:10; 14:20; Eph 4:13; Phil 3:15; Col 1:28; 4:12; Heb 5:14; 9:11; Jas 1:4, 17, 25; 3:2; 1 John 4:18

<sup>419</sup> 2 Kg. 22:8-13

<sup>420</sup> Acts 8:26-39

there, we don't see any yielding. The same wind is blowing upon the building as is blowing upon the trees. The leaves and the branches of the trees are responding to the wind—it doesn't matter how gently it blows— but it would take an earthquake or a cyclone to move the building. When we are ready to yield to the spirit of Yahweh, it will be as easy as the leaves of the tree which yield to the wind. We need to humble ourselves and be as malleable as the leaves rather than being rigid as a house by our heart being hard.

If we are sick and tired of being hard hearted and unkind then there is nothing that can keep us from being transformed into a new man. We will receive all the help that is needed from an all loving Father. No one has to remain rigid if he repents and chooses to be malleable. We can be just as generous as we want to be and choose to be. One of the most helpful signs of today is that many rich people in North America go to work to see what great benefits they can render through their wealth. It is more and more considered disgraceful to have great wealth and power and not use it in the interest of all. The best wealthy men of all time are looking for somebody intelligent enough to spend their wealth intelligently and wisely. The highest talent is being drawn in not to make money, but to use money to the highest benefit of mankind.

Christ will do wonders with us even if we are prejudiced against certain truths, if we are willing to yield at other points. He uses those who yield to Him while He waits for those unyielding to yield as was illustrate with the Pharisee named Saul. He doesn't cut us off because we do not yield at every point.

As we have seen, there is a union with the Creator for the heathens as well as for the Christians, to the degree that they walk according to Yahweh's lovingkindness, righteousness and justice. This union with Yahweh occurs whether these individuals realize it or not. King Nebuchadnezzar, the Pharaoh during Joseph's life, King Ahasuerus (Xerxes) and King Cyrus verify this point. There is a spiritual union with Yahweh through having His nature, through having His spirit, through having some of His immeasurable love.

With Christians, there is a oneness with Christ by becoming his Body. Christ showed his love for his Body by delivering himself up for our benefit. He made us holy by purifying us, enabling us to receive a spirit that is holy. There is one spirit infused into one body, Christ being the Head; a spiritual oneness if we obey His commandments in love; "He that hath my commandments and keepeth them, he, it is that loveth me; and, he that loveth me, shall be loved by my Father, and, I, will love him, and will manifest, myself, unto him" (Jn. 14:21). There is a communion of actual bodily likeness as demonstrated by the disciple Stephen; "And, looking steadfastly at him, all they who were sitting in the high-council, saw his face, as if the face of a messenger" (Acts 6:15). This, of course, comes through putting on Christ which is available for everyone who seeks spiritual intercourse with Him. The final consummation of our communion with him comes about during the Parousia of Yahoshua in the air.<sup>421</sup> Then there is to be the communion of perfect partnership, in making all things like Him; "Beloved! now, are we, children of Yahweh; and, not yet, hath it been made manifest, what we shall be,—We know that, if it should be made manifest, like unto him, shall we be, because we shall see him, just as he is" (1 Jn. 3:2). In the communion of actual bodily likeness there will be no more death, no more pain, no more old age, no more fears, no more lacks for any good, no more fears. In this blessed realm where we are to be masters in love and wisdom, we will have part with Christ in making his Kingdom a Kingdom of lovingkindness, righteousness and justice.

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<sup>421</sup> But we do not wish you to be ignorant, brethren, concerning them who are falling asleep,—lest ye be sorrowing, even as the rest also, who are without hope; For, if we believe that, Yahoshua, died, and rose again, so, also will, Yahweh, bring forth with him, them who have fallen asleep through Yahoshua; For, this, unto you, do we say, by a word of the Lord,—that, we, the living who are left unto the Presence [Parousia] of the Lord, shall in nowise get before them who have fallen asleep; Because, the Lord himself, with a word of command, with a chief-messenger's voice, and with a trumpet of Yahweh, shall descend from heaven,—and, the dead in Christ, shall rise, first, After that, we, the living who are left, together with them, shall be caught away, in clouds, to meet the Lord in the air:—and, thus, evermore, with the Lord, shall we be! (1 Thes. 4:13-16)

## Appendage

One additional communion with Christ that Rufus Mosley did not discuss was the communion with Christ in his suffering as presented in Philippians 3:8-10; “Yea, doubtless! and I account all things to be, loss, because of the excellency of the knowledge of Christ Yahoshua my Lord, for the sake of whom, the loss, of all things, have I suffered, and do account them refuse, in order that, Christ, I may win, And be found in him—not having a righteousness of my own, that which is by law, but that which is through faith in Christ, the righteousness which is, of Yahweh, upon my faith,— To get to know him, and the power of his resurrection and communion [koinonia] of his sufferings [pathema],<sup>422</sup> becoming conformed unto his death.” First Peter 4:13 also states, “...taking communion [koinonia] in the Christ’s sufferings [pathema], rejoice! in order that, in the revealing of his glory also, ye may rejoice with exultation.”

The Greek word, ‘pathema,’ is derived from the Greek word, ‘pathos,’ which means to experience something whether good or bad, sad or joyous. Pathema first denotes that which befalls a man and has to be accepted by him.<sup>423</sup> Our English word, ‘suffer,’ is defined as to undergo, endure; to go or pass through, be subjected to, experience.<sup>424</sup> The suffering of Christ has nothing to do with sickness or disease because “...by his stripes we were healed” (1 Pe. 2:24); neither does it have any association with trauma coming from the natural world such as hurricanes; nor is it dying for Yahoshua because we have been instructed to flee instead (Mt. 10:23). Two of the usages or pathema are in Romans 7:5 and Galatians 5:24, where it is associated with sinful flesh. Through much of our lifetime we suffer or experience or go through the covetings of the flesh. To understand our Father’s instructions we must disassociate our current usage and understanding of the word suffer, which is associated with physical pain, and apply our Father’s meaning, which has been explained above.

In marriage there is a communion between the husband and wife. They rejoice together and they weep or suffer together. If you only experienced the joy of a union but withdrew yourself during the suffering, you have deceived yourself into believing that you were one body. This also is true with our spiritual union with Christ. We experience heavenly joy with Christ, as well as worldly persecution. We have been warned by Yahoshua that as they hated him they also will hate us (Jn. 15:18).

We live in a world that crucified the Son of Yahweh! The world hates Christ and if we act in unison with Christ, it will hate us; “If, the world, is hating, you, ye are getting to know that, me, before you, it hath hated. If, of the world, ye had been, the world, of its own, had been fond; but, because, of the world, ye are not, on the contrary, I, chose you out of the world, therefore, the world, doth hate you” (Jn. 15:18-19). The world he was talking about included many members of his religious community. The Jews said, “...Crucify him! Pilate saith unto them—Your king, shall I crucify? The High-priests answered—We have no king but Caesar” (Jn. 19:15)! Nicodemus, although a disciple of Yahoshua, did not stand in communion with Yahoshua at this time but chose rather to remain silent in order to avoid the suffering of Christ. We must ask ourselves, “Do we remain silent, as Nicodemus did, when our Churches teach man-made doctrines or when they remain silent on political issues that are contrary to the Word of Yahweh?” Why we remain silent is to avoid the communion of the suffering of Christ. If we speak up against the Church we could be asked to leave our Church or be excommunicated as is what happened to the man who was born blind? The man born blind, who was a beggar, chose to have communion with Yahoshua by partaking in his suffering while Nicodemus, a ruler of the Jews, chose not to.

The record of the man who was born blind is an excellent example of an individual choosing to have communion with the suffering of the Christ. The Jews had agreed together that if anyone should confess Yahoshua to be the Messiah they would be excommunicated from the synagogue. Nicodemus and the parents of him who was born blind knew this (Jn. 9:22); nevertheless, however, even from among the rulers, many believed on him; but, because of the Pharisees, they were not confessing him, lest,

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<sup>422</sup> 3804 payema pathema *path'-ay-mah*

<sup>423</sup> Theological Dictionary of the New Testament

<sup>424</sup> OED

excommunicants from the synagogue, they should be made; for they loved the glory of men, more than the glory of Yahweh (Jn. 12:42-43). We will begin the record when the healed man was brought before the Pharisees; “Now it was Sabbath, on the day when Yahoshua made, the clay, and opened his eyes. Again, therefore, the Pharisees also questioned him, as to how he received sight. And, he, said unto them—Clay, laid he upon mine eyes, and I washed,—and do see. Certain from among the Pharisees, therefore, were saying—This man is not, from God, because, the Sabbath, he keepeth not. Others, were saying—How can a sinful man, such signs as these, be doing? And there was, a division, among them. So they were saying unto the blind man, again, What dost, thou, say concerning him, in that he opened thine eyes? And, he, said—A prophet, is he. The Jews, therefore, did not believe, concerning him, that he was blind, and received sight,—until they called the parents of him that had received sight, and questioned them, saying—Is, this, your son, of whom, ye, say, that blind, he was, born? How, then, seeth he, even now? His parents, therefore, answered, and said—We know that, this, is our son, and that, blind, he was born; But, how he now seeth, we know not, or, who opened his eyes, we, know not,—Question, him, he is, of age, he, concerning himself, shall speak. These things, said his parents, because they were in fear of the Jews,—for, already, had the Jews agreed together, that, if anyone should confess, him, to be Christ, an excommunicant from the synagogue, should he be made. For this cause, his parents said—He is, of age,—question him.

So they called the man a second time—*him* who had been blind, and said unto him—Give glory unto God! We know that, this man, is, a sinner. He, therefore, answered—Whether he is a sinner, I know not: One thing, I know,—That, whereas I was, blind, now, I see! They said, therefore, unto him—What did he unto thee? How opened he thine eyes? He answered them—I told you just now, and ye did not hear: Why, again, do ye wish to hear? Are, ye also, wishing to become, his disciples? And they reviled him, and said—Thou, art, the disciple, of that man; but, we, are, Moses’, disciples:— We, know, that, unto Moses, hath God spoken; but, as for this man, we know not whence he is. The man answered, and said unto them—Why! Herein, is, the marvel: That, ye, know not whence he is, and yet he opened mine eyes. We know that, God, unto sinners, doth not hearken: but, if one be, a worshipper of God, and be doing, his will, unto this one, he hearkeneth. Out of age—past time, hath it never been heard, that anyone opened the eyes of one who, blind, had been born. If this man were not from God, he could have done nothing. They answered and said unto him—In sins, wast, thou, born, altogether; and art, thou, teaching, us? And they cast him out.

Yahoshua heard that they had cast him out: and, finding him, said—Dost, thou, believe on the son of Man? He answered —And, who, is he, Sir, that I may believe on him? Yahoshua said unto him—Thou hast both seen him and, he that is speaking with thee, is, he. And, he, said—I believe, Sir! and worshipped him. And Yahoshua said—For judgment, I, unto this world, came: that, they who were not seeing, might see, and, they who were seeing, might become, blind” (Jn. 9:14-39). The man who was born blind, who had been excommunicated for Yahoshua’s sake, through his suffering had a spiritual union with Yahoshua, who also had been excommunicated for Yahweh’s sake. Yahoshua, through his suffering has a spiritual union with Yahweh because Yahweh had also been excommunicated from the synagogue! The man born blind was one with Yahoshua, who was one with Yahweh.

Yahoshua was rejected by his brothers and sister as we can be (Jn. 7:1-7). Why was he rejected? He answered this question saying, “The world cannot hate you; but, me, it hates, because, I, bear witness concerning it, that, the works thereof, are, wicked” (Jn. 7:7). Are we willing to be hated by the world by proclaiming that its ways are wicked? If we are, then we will have communion in the sufferings of Christ. He was abandoned by his friends (disciples) during his time of need, as can happen to us. He was spit upon by Pilate’s soldiers as can we. The Apostle Paul had communion with Christ in his suffering; “...in toils, superabundantly, in prisons, superabundantly, in stripes, to excess, in deaths, oft,— From Jews, five times, forty—save—one, have I received, Thrice, have I been beaten with rods, once, have I been stoned, thrice, have I been shipwrecked, a day and night, in the deep, have I spent; In journeyings oft, in perils of rivers, in perils of robbers, in perils from my own race, in perils from Gentiles, in perils in the city, in

perils in the desert, in perils by the sea, in perils among false brethren, in toil and hardship, in watchings, oft, in hunger and thirst, in fasting, oft, in cold and nakedness” (2 Cor. 11:23-27)!

Christ did not seek suffering as we certainly do not seek suffering! But being so that the world is evil, we will have our communion with the sufferings of the Christ, some more than others. As a band of brothers, who incur the horrors of war together, are drawn into a lifelong bond of oneness, so shall we be one with Christ in the fields of combat. As the healed blind man communed with Yahoshua because he partook of his suffering, so also will Christ commune with, console and reward those who have communion in his sufferings (2 Cor. 1:7).





# The Creation of the Trinity & Other Doctrines

*(When quoting scriptures, from the Rotherham Emphasized Bible New Testament, I will substitute the Hebrew word Yahoshua for Jesus, Yahweh and Elohim for God and the LORD and Anointed for Christ.)*

The belief in the Trinity, the bedrock of the Church, is usually the second statement listed in each Churches 'Statement of Beliefs.' It is essential that we ask ourselves, "Is this doctrine founded upon the rock of Yahweh's Word or upon the sands of the doctrines of men?" As we are all aware, the word, 'Trinity' and the statements, 'God the Son' and 'God the Holy Spirit' do not appear anywhere in our Father's Word but rather are statements of men. Moses warned us, "Ye shall not add unto the word which, I, am commanding you, neither shall ye take away therefrom,—that ye may keep the commandments of Yahweh your Elohim, which, I, am commanding you" (De. 4:2). The Apostle Paul has also warned us twice that, "But, even if, we, or, a messenger out of heaven, announce a glad-message aside from that which we announced unto you, accursed [anathema], let him be! As we have said before, even now, again, I say: If anyone is announcing unto you a glad-message aside from that which ye accepted, accursed [anathema], let him be" (Gal. 1:8-9)! The doctrine of the Trinity, as we will see, is not Yahweh's doctrine but rather a creation of men through their seven ecumenical councils. We have been warned by Yahweh, that those who teach the doctrines of men, such as the Trinity, will be anathema (accursed).

I would estimate that 99% of Christians believe in the doctrine of the Trinity. That there are masses believing or practicing error does not make it right with Yahweh. Neither is it unusual that the masses are wrong. This is illustrated in the period of the Kings. The followers of Yahweh, which included their spiritual leaders such as King Solomon, even though they loved Yahweh, were sacrificing to Him in the high places, which was forbidden;<sup>425</sup> "Solomon loved Yahweh, by walking in the statutes of David his father,—save only, that, in the high places, he himself, was sacrificing and offering incense" (1 Kg. 3:3). This error of sacrificing in high places existed through many righteous generations even though it was against Yahweh's will.<sup>426</sup> Another example would be that the nation of

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<sup>425</sup> Le 17:3,4 De 12:13,14

<sup>426</sup> 1Ki 14:23 And, they also, built for themselves high places and pillars, and Sacred Stems,—upon every high hill, and under every green tree.

1Ki 15:14 But, the high places, removed he not,—nevertheless, the heart of Asa, was blameless with Yahweh, all his days.

1Ki 22:43 And he walked in all the way of Asa his father, he turned not aside therefrom,—doing that which was right in the eyes of Yahweh: nevertheless, the high places, were not taken away,—still were the people offering sacrifices and burning incense in the high places.

2Ki 12:3 save only, that, the high places, took they not away,—still were the people sacrificing and burning incense in the high places.

Israel was so ignorant of the scriptures that they missed all the foretold signs of their own Messiah.<sup>427</sup> I would venture to say that 99% of the nation of Israel erred in the scriptures concerning their Messiah. Christian Churches used to endorse slavery. Jonathan Edwards, the famous minister,<sup>428</sup> was a slave owner for all of his life. The majority of Americans today believe that the United States is a democracy, which it is not but rather it is a republic. The consensus of the masses does not determine truth. The Word of Yahweh is the foundation of truth and not doctrines which have been popularized by men.

The purpose of this article is to state the obvious and not to examine every scripture that opposes or is used in support of the doctrine of the Trinity. The majority of Christian Churches have as part of their beliefs, the theology and philosophy of men. This can be illustrated by their vocabulary. The Creator, Yahweh, who created man and language, has unveiled Himself to us by His vocabulary through His prophets. His vocabulary, as recorded by His Word, is all that is needed to communicate His thoughts. If we believe this statement is not true, that men can add to, take away or change His Word for the better, we exalt ourselves above His Throne. Words and phrases of men such as 'Mary, the mother of God,' 'God the Son,' 'God the Holy Spirit,' 'Trinity' and 'Incarnation' are not representative of any Hebrew or Greek words used in the Word of Yahweh. But you might say, "Neither are the words Bible and Rapture, which we use today." These words are also words of men and not the Words of Yahweh. Yahweh referred to His writings as, the Book of the Covenant, the Book of the Law and the Word of Yahweh.<sup>429</sup> Yahweh never called His book, 'the Holy Bible,' neither did He call His Son, 'God the Son,' nor did He call Mary, 'the mother of God' and neither should we. Deviating from Yahweh's words may seem innocent but it is deadly, just ask Eve and Adam. Adding to, deleting from and changing the Words of Yahweh is the prime method of our adversary in his masterful art of deception.

The serpent beguiled Eve by adding to, deleting from and changing our Father's Word. This is his method of operation as illustrated in his first encounter in scripture; "Now, the serpent, was more crafty than any living thing of the field which Yahweh Elohim had

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2Ki 14:4 only, the high places, took they not away,—still were the people sacrificing and burning incense in the high places.

2Ki 15:4 Only, the high places, took they not away,—still were the people sacrificing and burning incense in the high places.

2Ki 15:35 Only, the high places, took they not away, still were the people offering sacrifice and burning incense in the high places,—he, built the upper gate of the house of Yahweh.

2Ki 16:4 and he offered sacrifice and burned incense in the high places, and on the hills,—and under every green tree.

2Ki 21:3 He again built the high places, which Hezekiah his father had destroyed,—and reared altars to Baal, and made a Sacred Stem, as did Ahab, king of Israel, and bowed down to all the army of the heavens, and served them.

<sup>427</sup> And, beginning from Moses, and from all the prophets, he [Yahoshua] thoroughly explained to them, in all the Scriptures, the things concerning himself. (Lk. 24:27)

<sup>428</sup> Jonathan Edwards (Oct. 5, 1703 to March 22, 1758) was a colonial American Congregational preacher, theologian, and missionary to American Indians. Edwards "is widely acknowledged to be America's most important and original philosophical theologian."

<sup>429</sup> Ex 24:7 then took he the book of the covenant, and read in the ears of the people. And they said, All that Yahweh hath spoken, will we do, and will hearken. 2Ki 22:11 And it came to pass, when the king heard the words of the book of the law, that he rent his clothes. Ge 15:1 After these things, came the word of Yahweh unto Abram, in a vision, saying,—Do not fear, Abram, I, am a shield to thee, thine exceeding great reward.

made,—so he said unto the woman, Can it really be, that Elohim [deleted the word Yahweh] hath said, Ye shall not eat of every tree of the garden [changed and deleted, “Of every tree of the garden, thou mayest, eat; but, of the tree of the knowledge of good and evil”]? And the woman said unto the serpent,—Of the fruit of the trees of the garden, we may eat; but, of the fruit of the tree which is in the midst [changed from ‘but, of the tree of the knowledge of good and evil’] of the garden, Elohim hath said, Ye shall not eat of it, neither shall ye touch [added] it,—lest [changed from, “thou shalt, die] ye die. And the serpent said unto the woman,—Ye shall not, die. For Elohim [deleted the word Yahweh] doth know, that, in the day ye eat thereof, then shall your eyes be opened,—and ye shall become like God, knowing good and evil” (Ge. 3:1-5). In order to learn from Eve’s mistake we must always utilize the exact Words of Yahweh as spoken in His Word. Yahweh’s doctrine is what He had recorded in His Word. What men conjured up by their vain imaginations is not worth noting. Yahoshua spoke the exact Words of Yahweh as is illustrated in Matthew 4:4 when he said; “It is written...” Can we say, “It is written, God the Son” or “It is written, Trinity” or “It is written, the incarnation of Yahoshua” or “It is written, Mary the Mother of God?” Absolutely not but what we can emphatically say about the above doctrines is that, “They were not written!” That should end the matter. These doctrines were not spoken by Yahweh, but by men as we will document.

Many will say, “Can so many great men, who have confirmed these doctrines over the centuries be wrong?” Yes they can! This is illustrated in the Old Covenant with the Kings and some prophets, as well as with the Apostles. The Apostles Peter, James and Baranbas were deceived into pleasing men rather than Yahweh, how much more have our Church leaders been deceived. Paul said, “But, when Cephas came unto Antioch, to the face, *even*, him, I resisted, because he stood condemned; For, before that certain came from James, with them of the nations, used he to eat; whereas, when they came, he used to withdraw, and keep himself separate, fearing them of the circumcision; And the rest of the Jews used hypocrisy with him, so that, even Barnabas, was carried away by their hypocrisy” (Gal. 2:11-13). The epistles of Paul had not even cooled off the presses when the Church members were being deceived from the truths that were written there in.<sup>430</sup> Man-made doctrines were changing the revelation that Christ had given Paul for the Body of the Christ. How much more so after he had gone to sleep. Timothy was forewarned of this inevitable departure from the truth; “For there will be a season—when, the healthful teaching, they will not endure, but, according to their own covetings, will, unto themselves, heap up teachers, because they have an itching ear, And, from the truth, indeed, their ear, will they turn away, while, unto stories, they will turn themselves aside” (2 Ti. 4:3-4). Hundred of years had passed before the man-made doctrines of the incarnation, God the Son, God the Holy Spirit, the Mother of God etc. were agreed upon

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<sup>430</sup> I marvel that, thus quickly, ye are moving away from him that called you in the favour of Christ, unto a different glad-message,— Which is not, another, only there are, some, that are troubling you, and wishing to change the glad-message of the Christ. But, even if, we, or, a messenger out of heaven, announce a glad-message [[unto you]] aside from that which we announced unto you, accursed, let him be! As we have said before, even now, again, I say: If anyone is announcing unto you a glad-message aside from that which ye accepted, accursed, let him be! (Gal. 1:6-9)

and formulated by men in their seven ecumenical councils, the first being the Council of Nicaea (325 CE).

The purpose of the seven ecumenical councils was to add to, change or delete from the Words of Yahweh. There is no other reason. The Word of Yahweh had been fully written and taught by the Apostles and Prophets. All that is needed to understand our instructions is recorded in this Book. The only council that was needed was during a time when the full revelation from Yahweh had not yet been given. In Acts chapter fifteen, the question of circumcision was asked. A council arrived at the conclusion that circumcision was not necessary but “To be abstaining from idol sacrifices, and from blood, and from what is strangled, and from fornication,—From which, if ye keep yourselves, ye shall prosper. Fare ye well” (Act 15:29). The revelation concerning circumcision was fully given to Paul later on as revealed in the Epistles of Romans and Galatians. The revelation we seek is the revelation that was given to Paul; “For neither, from man, did I accept it, nor was taught *it*, —but through a revealing of Yahoshua Christ” (Gal. 1:12). The Revelation that came out of the seven ecumenical councils were from men!

## **The Seven Ecumenical Councils**

Observing these councils would be like observing a homicide scene. Dismembered parts (our Father’s Words) are attempting to be reconnected with man-made parts (words) under the supervision of the World’s great Philosophers, one of whom was the Great Athanasius. Bishops who did not give their consent to the new doctrine would be condemned and exiled. This is really no different than what is done today. The majority of the bishops, as well as the ruling authority, determined the new doctrine. This is similar to what occurred during Mose’s service; “And, when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him—Up, make for us gods, who shall go before us, for, as for this Moses—the man who brought us up out of the land of Egypt, we know not what hath befallen him” (Ex. 32:1). Aaron accepted the offer and made them a god and said, “...A festival to Yahweh, tomorrow” (Ex. 32:5). This case illustrates that Yahweh’s prophets, such as Aaron who was second in command, can also be guided into wickedness by the masses.

Yahweh had the prophet Ahijah anoint a man named Jeroboam to be King over the ten tribes of Israel. Yahweh promised him success if he would do what is right. He declined to do what is right by leading the ten tribes of Israel into wickedness. Why do we not understand that the church Fathers, who formulated the man-made doctrines we are about to discuss, followed in the same footsteps of Aaron, Solomon<sup>431</sup> and King Jeroboam. These three men were at the top of their fields, as were the Church Fathers but all were at one time or another deceived or they were the deceivers. They all were fully aware that they were not to add to, delete or change the Word of Yahweh but they all did!

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<sup>431</sup> Thus Solomon did the thing that was wicked in the eyes of Yahweh,—and went not fully after Yahweh, as did David his father. (1 Kg, 11:6)

## The Council of Nicaea (325 AD (CE))<sup>432</sup> (*God the Son*)

What is ironic about the Nicene Creed (See the Appendix) is that it ends with an anathema (accursed) to anyone who disagrees with the doctrine they have formulated. The Apostle Paul, on the other hand, accursed them because they changed the glad-message of the Christ by their creed (Gal. 1:7). The creed has statements such as that Yahoshua was “God of God, Light of Light, true God of true God.” Where, may we ask, are these phrases in the scriptures? They do not exist but rather they are the concoctions of men. Man-made words arrive on the scene such as, homoousios (of the same substance). This word, although never used in the scriptures, was created and attached to the new creature the Church Fathers were creating. Athanasius helped to create a man-made creature such as Dr. Frankenstein had done. Athanasius creation is known as ‘God the Son.’ Life was breathed into this man-made creature by the majority of the attending bishops and so began the beginning of part of the three headed creature which we today call, the Trinity. The doctrine of God the Holy Spirit was as of yet not formulated which left the creature with two heads rather than three.

## The Council of Constantinople (381 AD (CE)) (*God the Holy Spirit*)

A new creator attended the Council of Constantinople, whose name was Basil of Caesarea. Basil’s creation, with the help of the bishops, was formulating another god called, ‘God the Holy Spirit.’ This he did. The Nicene Creed said of the Holy Spirit, “And [we believe] in the Holy Ghost. That was all they wrote. Basil wrote, fifty-six years later in the Creed of Constantinople, “And [we believe] in the Holy Ghost, the Lord and Giver-of-Life, who proceedeth from the Father, who with the Father and the Son together is worshipped and glorified, who spake by the prophets.” Where are the scriptures that state that the Holy Spirit is the Lord and Giver of Life or that it or he is to be worshipped and glorified? Obviously the bishops, who fifty-six years earlier, who wrote the Nicene Creed, were not aware of these scriptures either.

## The Council of Ephesus (431 AD (CE)) (*Holy Mary, Mother of God*)

The Council of Ephesus established Mary as ‘Theotokos.’ Theotokos is another Greek word along with homoousios (of the same substance) and ensarkosis (incarnation), which also does not exist in the Word of Yahweh. These words were introduced to Christianity for the benefit of the bishops and the doctrines they were creating. Theotokos’s meaning is best translated as ‘God-bearer,’ even though it is often translated as ‘Mother of God.’ “They believed that if Mary was not the ‘bearer of God’ in giving birth to Christ, then Christ was not divine.”<sup>433</sup> “The cult of Mary was developed rapidly and by the time of the

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<sup>432</sup> Common Era

<sup>433</sup> Truly Divine & Truly Human by Stephen W. Need; pg. 81

council it was unthinkable to imply that Mary did not have the status that Christian's theology, prayer and worship had begun to give to her. As Theotokos, she was now affirmed as the one through whom the eternal word or Son had been made incarnate in Jesus Christ."<sup>434</sup> Basil the Great wrote;<sup>435</sup>

*All of creation rejoices in you, O Full of Grace,  
The assembly of Angels and the race of men.  
O Sanctified Temple and Rational Paradise! O Glory of Virgins!  
From you, God was incarnate and became a child, our God before the ages.  
He made your body into a throne,  
and your womb He made more spacious than the heavens.  
All of creation rejoices in you, O Full of Grace! Glory to you!*

We now have a paradox. Protestants praise the Church Fathers, the Seven Ecumenical Councils and the discovery of God the Holy Spirit by Basil but they reject Theotokos; Mary, the bearer of God. They would be called Nestorianist. "Nestorius spoke out against the use of a particular title for the Virgin Mary, Theotokos...Nestorius suggested that the expressions Anthropotokos (man-bearer), Christokos (Christ-bearer) and Theodochos (God-receiver) should be used in order to keep the balance and to mark the belief in Christ's full humanity."<sup>436</sup> Nestorius was condemned and anyone having anything to do with the Nestorian side of the controversy was deposed. The Protestants today would be called Nestorians. They would have been anathemized (accursed) by the Church Fathers at the Council of Ephesus.

Another problem exists with the Protestant Church. They will not call Mary, the Mother of God but they will agree with the Nicene Creed and say Yahoshua was 'God of God, Light of Light, very God of very God.' Now, they agree that Mary was Yahoshua's mother and they agree that Yahoshua was God, then they must agree that Mary, the mother of Yahoshua, is also, Mary the mother of God since her son, Yahoshua is God! One additional factor we must realize is that if Yahoshua is God of God, then his brothers and sisters<sup>437</sup> now become the brothers and sisters of God as do we because Yahoshua said, "...whosoever shall do the will of my Father who is in the heavens, he, is my, brother, and sister, and mother" (Mt. 12:48-50). The next ecumenical council also proclaims Mary as Theotokos (the God-bearer).<sup>438</sup> If the Protestant Church does not agreed with their findings then the following words are addressed to them from the Council members of Chalcedon; "These things, therefore, having been expressed by us with the greatest accuracy and

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<sup>434</sup> Truly Divine & Truly Human by Stephen W. Need; pg. 92

<sup>435</sup> THE DIVINE LITURGY OF OUR FATHER AMONG THE SAINTS BASIL THE GREAT

<sup>436</sup> Truly Divine & Truly Human by Stephen W. Need; pg. 81, 83

<sup>437</sup> Is not, this one, the carpenter's, son? Is not, his mother, called Mary, and are not his brethren—James and Joseph, and Simon, and Judas? and, his sisters, are they not all with us? Whence, then hath, this one, all these things? (Mt. 13:55-56)

<sup>438</sup> but in these last days for us men and for our salvation born [into the world] of the Virgin Mary, the Mother of God [Theotokos] according to his manhood.

attention, the holy Ecumenical Synod defines that no one shall be suffered to bring forward a different faith (eteran pistin), nor to write, nor to put together, nor to excogitate, nor to teach it to others. But such as dare either to put together another faith, or to bring forward or to teach or to deliver a different Creed (eteron sumbolon) to as wish to be converted to the knowledge of the truth, from the Gentiles, or Jews or any heresy whatever, if they be Bishops or clerics let them be deposed, the Bishops from the Episcopate, and the clerics from the clergy; but if they be monks or laics: let them be anathematized.”<sup>439</sup>

## The Council of Chalcedon (451 AD (CE)) (*Truly Divine & Truly Human*)

“The Council of Chalcedon established the Formula of Union, which affirms the two natures of Christ (perfect God and perfect man) for of two natures a union has been made in addition to using Theotokos of Mary. Pope Leo I approached the matter by way of the Trinity, emphasizing that the Son is co-eternal with the Father and that in the incarnation God ‘stooped down’ to humanity without ceasing to be God. Leo wrote of ‘two natures’ and ‘one person’ in the incarnation, stressing that the two natures retain their distinctiveness but act together in one person ‘in communion.’ Christ performed actions relative to his two natures: the divine nature did divine things while the human nature did human things. The fact that there was ‘one person’ meant that each nature could be spoken of in terms of the other in a sharing of qualities, interchange of properties or ‘communion of idioms’ (*communicatio idiomatum*). Christ is also ‘of one substance’ (homooousios) both with the Father and with humankind. Thus emerged the ‘two-natures Christology’ of Chalcedon. It affirmed one prosopon (appearance) and one hypostasis (that which stands under the surface) in two natures. It was this council that finally proclaimed Jesus Christ as ‘truly divine and truly human.’”<sup>440</sup> This new revelation came 126 years after the Council of Nicaea. I believe it would be proper to ask the bishops, “Where had this revelation been for all of these years?” The Apostle Paul was not aware of this revelation, neither was Athanasius nor Basil.

The last three councils were of little significance except they would all have their fair share of anathemas to all who would not get in line with their doctrines. What is significant is that these Church Fathers all anathematized (cursed) all who would not agreed with their doctrines. Balak son of Zippor, who was king unto Moab was like the Church Fathers in that he told Balaam “...Now, therefore, do come, I pray thee, curse me this people [Israelities]” (Nu. 22:6). Balaam did not curse the people because Yahweh said, “Thou shalt not curse the people, For, blessed, he is” (Nu. 22:12). Yahweh has blessed the people who obey His voice and curses the people who knowingly disobey His voice, as was illustrated with Adam, Eve and the serpent. Yahweh wrote through Paul, “I marvel that,

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<sup>439</sup> The Council of Chalcedon, 451: The Definition of Faith of Chalcedon

<sup>440</sup> Truly Divine & Truly Human by Stephen W. Need; pg. 93-108

thus quickly, ye are moving away from him that called you in the favor of Christ, unto a different glad-message,— Which is not, another, only there are, some, that are troubling you, and wishing to change the glad-message of the Christ. But, even if, we, or, a messenger out of heaven, announce a glad-message aside from that which we announced unto you, accursed [anathema], let him be! As we have said before, even now, again, I say: If anyone is announcing unto you a glad-message aside from that which ye accepted, accursed [anathema], let him be” (Gal. 1:6-9)! How much clearer can this commandment be, which was recorded twice for our benefit. The Church Fathers fell under this anathema (accursed) because they disobeyed the commandment of Yahweh by adding to, deleting from and changing His words. Church leaders today who teach doctrines that are not in our Father’s Word are, according to the scriptures, accursed!

The words and phrases such as Incarnation, God the Son, Trinity, God the Holy Spirit, the mother of God, God-man, etc. are without any doubt not in Yahweh’s Word. This is beyond debate. For most Churches, their second statement of belief, “there is one God, eternally existent in three persons,”<sup>441</sup> also is nonexistence in the Word of Yahweh. We become adulterers when we are not faithful to Yahweh’s voice unveiled in His Word but rather choose the voice, words and doctrines of men. Our Father’s Word is complete as it is. A consensus of opinions is not necessary on what is written. If a Church doctrine is not written in the scriptures, it cannot be a doctrine of Yahweh! Even though many Churches say but do not practice, ‘Sola scriptura’ Latin for ‘by scripture alone,’ this again must be our clarion call! Life comes not from the mouth of men but from “...every declaration coming forth through the mouth of Yahweh.”<sup>442</sup> Amen!

The books listed below will give you more information on the Trinity and its History:  
One God & One Lord by Graeser, Lynn, Schoenheit  
Truly Divine & Truly Human by Stephen W Need

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<sup>441</sup> “We Believe there is one God, eternally existent in three persons: Father, Son, and Holy Spirit,”

<sup>442</sup> But, he, answering, said, It is written,—Not on bread alone, shall man live, but on every declaration coming forth through the mouth of Yahweh. (Mt. 4:4)



## Appendix

### **Nicene Creed (325 A.D.)**

The Synod at Nice set forth this Creed.

The Ecthesis of the Synod at Nice.

We believe in one God, the Father Almighty, maker of all things visible and invisible; and in one Lord Jesus Christ, the Son of God, the only-begotten (of his Father, of the substance of the Father)<sup>443</sup> God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father. By whom all things were made, both which be in heaven and in earth. Who for us men and for our salvation came down [from heaven] and was incarnate and was made man. He suffered and the third day he rose again, and ascended into heaven. And he shall come again to judge both the quick and the dead.

And [we believe] in the Holy Ghost. And whosoever shall say that there was a time when the Son of God was not, or that before he was begotten he was not, or that he was made of things that were not, or that he is of a different substance or essence [from the Father] or that he is a creature, or subject to change or conversion--all that so say, the Catholic and Apostolic Church anathematizes them.

From *The Seven Ecumenical Councils*, ed. H. Percival, in the *Library of Nicene and Post Nicene Fathers*, 2nd series (New York: Charles Scribners, 1990), Vol XIV, 3

### **CYRIL, OF JERUSALEM** **Jerusalem Creed** **ABOUT A.D. 350**

We believe one God the Father Almighty, maker of heaven and earth, and all things visible and invisible; and in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all ages, very God, by whom all things were made; who appeared in the flesh, and became man was crucified and was buried; rose on the third day; and ascended into heaven, and sitteth on the right hand of the Father; and will come again in glory, to judge the quick and the dead; of whose kingdom there shall be no end.

And in the Holy Spirit, the Advocate, who spake in the prophets. And in one baptism of repentance for the remission of sin and in one holy Catholic Church; and in the resurrection of the flesh, and in life everlasting.<sup>444</sup>

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<sup>443</sup> Two Dissertations in Scripture and Tradition on the Constantinopolitan Creed and other Eastern Creeds of the Fourth Century, by Fenton John Anthony Hort; On *monogenes theos* (only-begotten god) in John 1:18.

<sup>444</sup> CYRIL was elected Bishop of Jerusalem in 350; was expelled by the Arians in 360; reinstated in 361; attended the second œcumenical Council in 381 as an advocate of the Nicene orthodoxy (although for some time he had sided with the semi-Arians); he died in 386. He wrote in 348, while he was presbyter of the Church in Jerusalem, twenty-three Catechetical Lectures (Κατηχήσεις) or Sermons on the baptismal Creed used in Jerusalem, which he asserts to be the faith of the universal Church (*Cat.* XVII. § 3), also 'the holy and apostolic faith' (*Cat.* XVIII. § 32), although Cyril knows nothing of a literal composition by the Apostles. The Lectures were delivered to those who hoped to be baptized on the ensuing Easter eve. The Creed thus explained is not given at length in the manuscripts, since it was not to be written on paper, but to be engraved on the memory, and to serve to the baptized Christian as a viaticum for his journey through life, by which he might test the doctrine of Cyril or any other teacher. He claims for it antiquity and agreement with the Scripture from which it was drawn (*Cat.* V. § 12).

# **THE SECOND ECUMENICAL COUNCIL THE FIRST COUNCIL OF CONSTANTINOPLE**

**A.D. 381**

**THE HOLY CREED WHICH THE 150 HOLY FATHERS SET FORTH, WHICH IS  
CONSONANT WITH THE HOLY AND GREAT SYNOD OF NICE.(1)**

(Found in all the Collections in the Acts of the Council of Chalcedon.)

We believe in one God, the Father Almighty, maker of heaven and earth and of all things visible and invisible. And in one Lord Jesus Christ, the only begotten Son of God, begotten of his Father before all worlds, Light of Light, very God of very God, begotten not made, being of one substance with the Father, by whom all things were made. Who for us men and for our salvation came down from heaven and was incarnate by the Holy Ghost and the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate. He suffered and was buried, and the third day he rose again according to the Scriptures, and ascended into heaven, and sitteth at the Right Hand of the Father. And he shall come again with glory to judge both the quick and the dead. Whose kingdom shall have no end. (I)

And [we believe] in the Holy Ghost, the Lord and Giver-of-Life, who proceedeth from the Father, who with the Father and the Son together is worshipped and glorified, who spake by the prophets. And [we believe] in one, holy, (II) Catholic and Apostolic Church. We acknowledge one Baptism for the remission of sins, [and] we look for the resurrection of the dead and the life of the world to come. Amen.

## **The Council of Chalcedon, 451A.D.**

### *The Definition of Faith of Chalcedon*

The holy, great, and ecumenical synod, assembled by the grace of God and the command of our most religious and Christian Emperors, Marcian and Valentinian, Augusti, at Chalcedon, the metropolis of the Bithynian Province, in the martyrdom of the holy and victorious martyr Euphemia, has decreed as follows:

Our Lord and Saviour Jesus Christ, when strengthening the knowledge of the Faith in his disciples, to the end that no one might disagree with his neighbour concerning the doctrines of religion, and that the proclamation of the truth might be set forth equally to all men, said, "My peace I leave with you, my peace I give unto you." But, since the evil one does not desist from sowing tares among the seeds of godliness, but ever invents some new device against the truth; therefore the Lord, providing, as he ever does, for the human race, has raised up this pious, faithful, and zealous Sovereign, and has called together unto him from all parts the chief rulers of the priesthood; so that, the grace of Christ our common Lord inspiring us, we may cast off every plague of falsehood from the sheep of Christ, and feed them with the tender leaves of truth. And this have we done with one unanimous consent, driving away erroneous doctrines and renewing the unerring faith of the Fathers, publishing to all men the Creed of the Three Hundred and Eighteen, and to their number adding, as their peers, the Fathers who have received the same

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From these Lectures and ancient headings A. Aug. Touttée, the Benedictine editor of the Works of Cyril (Venet. 1763), has compiled the following creed. It closely resembles the Nicene Creed of 325, but, like that of Eusebius, it avoids the ὁμοούσιον. At the same time, it contains most of the additional clauses of the Constantinopolitan Creed of 381.

Comp. the critical edition of Cyril's Lectures by Reischl and Rupp, Munich, 1848-1850; my *Church History*, Vol. III. pp. 924 sqq.; Swainson, l.c. pp. 16 sqq.; Hort, l.c. pp. 84 sqq. The fourth Catechetical Lecture of Cyril, in which he goes over the creed in a summary way, is printed in Heurtley's *De Fide et Symbolo*, pp. 42-60.

summary of religion. Such are the One Hundred and Fifty holy Fathers who afterwards assembled in the great Constantinople and ratified the same faith. Moreover, observing the order and every form relating to the faith, which was observed by the holy synod formerly held in Ephesus, of which Celestine of Rome and Cyril of Alexandria, of holy memory, were the leaders, we do declare that the exposition of the right and blameless faith made by the Three Hundred and Eighteen holy and blessed Fathers, assembled at Nice in the reign of Constantine of pious memory, shall be pre-eminent: and that those things shall be of force also, which were decreed by the One Hundred and Fifty holy Fathers at Constantinople, for the uprooting of the heresies which had then sprung up, and for the confirmation of the same Catholic and Apostolic Faith of ours.

The Creed of the three hundred and eighteen Fathers at Nice. We believe in one God, etc.

Item, the Creed of the one hundred and fifty holy Fathers who were assembled at Constantinople We believe in one God, etc.

This wise and salutary formula of divine grace sufficed for the perfect knowledge and confirmation of religion; for it teaches the perfect [doctrine] concerning Father, Son, and Holy Ghost, and sets forth the Incarnation of the Lord to them that faithfully receive it. But, forasmuch as persons undertaking to make void the preaching of the truth have through their individual heresies given rise to empty babblings; some of them daring to corrupt the mystery of the Lord's incarnation for us and refusing [to use] the name Mother of God (Theotokos) in reference to the Virgin, while others, bringing in a confusion and mixture, and idly conceiving that the nature of the flesh and of the Godhead is all one, maintaining that the divine Nature of the Only Begotten is, by mixture, capable of suffering; therefore this present holy, great, and ecumenical synod, desiring to exclude every device against the Truth, and teaching that which is unchanged from the beginning, has at the very outset decreed that the faith of the Three Hundred and Eighteen Fathers shall be preserved inviolate. And on account of them that contend against the Holy Ghost, it confirms the doctrine afterwards delivered concerning the substance of the Spirit by the One Hundred and Fifty holy Fathers who assembled in the imperial City; which doctrine they declared unto all men, not as though they were introducing anything that had been lacking in their predecessors, but in order to explain through written documents their faith concerning the Holy Ghost against those who were seeking to destroy his sovereignty. And, on account of those who have taken in hand to corrupt the mystery of the dispensation [i.e. the Incarnation] and who shamelessly pretend that he who was born of the holy Virgin Mary was a mere man, it receives the synodical letters of the Blessed Cyril, Pastor of the Church of Alexandria, addressed to Nestorius and the Easterns, judging them suitable, for the refutation of the frenzied folly of Nestorius, and for the instruction of those who long with holy ardour for a knowledge of the saving symbol. And, for the confirmation of the orthodox doctrines, it has rightly added to these the letter of the President of the great and old Rome, the most blessed and holy Archbishop Leo, which was addressed to Archbishop Flavian of blessed memory, for the removal of the false doctrines of Eutyches, judging them to be agreeable to the confession of the great Peter, and as it were a common pillar against misbelievers. For it opposes those who would rend the mystery of the dispensation into a Duad of Sons; it repels from the sacred assembly those who dare to say that the Godhead of the Only Begotten is capable of suffering; it resists those who imagine a mixture or confusion of the two natures of Christ; it drives away those who fancy his form of a servant is of an heavenly or some substance other than that which was taken of us, and it anathematizes those who foolishly talk of two natures of our Lord before the union, conceiving that after the union there was only one.

Following the holy Fathers we teach with one voice that the Son [of God] and our Lord Jesus Christ is to be confessed as one and the same [Person], that he is perfect in Godhead and perfect in manhood, very God and very man, of a reasonable soul and [human] body consisting, consubstantial with the Father as touching his Godhead, and consubstantial with us as touching his manhood; made in all things like unto

us, sin only excepted; begotten of his Father before the worlds according to his Godhead; but in these last days for us men and for our salvation born [into the world] of the Virgin Mary, the Mother of God according to his manhood. This one and the same Jesus Christ, the only-begotten Son [of God] must be confessed to be in two natures, (1) unconfusedly, immutably, indivisibly, inseparably [united], and that without the distinction of natures being taken away by such union, but rather the peculiar property of each nature being preserved and being united in one Person and subsistence, not separated or divided into two persons, but one and the same Son and only-begotten, God the Word, our Lord Jesus Christ, as the Prophets of old time have spoken concerning him, and as the Lord Jesus Christ hath taught us, and as the Creed of the Fathers hath delivered to us.

These things, therefore, having been expressed by us with the greatest accuracy and attention, the holy Ecumenical Synod defines that no one shall be suffered to bring forward a different faith (eteran pistin), nor to write, nor to put together, nor to excogitate, nor to teach it to others. But such as dare either to put together another faith, or to bring forward or to teach or to deliver a different Creed (eteron sumbolon) to as wish to be converted to the knowledge of the truth, from the Gentiles, or Jews or any heresy whatever, if they be Bishops or clerics let them be deposed, the Bishops from the Episcopate, and the clerics from the clergy; but if they be monks or laics: let them be anathematized.

After the reading of the definition, all the most religious Bishops cried out: This is the faith of the fathers: let the metropolitans forthwith subscribe it: let them forthwith, in the presence of the judges, subscribe it: let that which has been well defined have no delay: this is the faith of the Apostles: by this we all stand: thus we all believe.

# The Sanctuary Of Yahweh

*(When quoting scriptures, from the Rotherham Emphasized Bible New Testament,  
I will substitute the Hebrew word Yahoshua for Jesus, Yahweh and Elohim for God and Anointed for Christ.)*

The Hebrews call the abiding presence of Yahweh, ‘the Skekinah Glory.’ The word, ‘Skekinah’ is not in Yahweh’s Word but is taken from the Hebrew word, Nkv shakan *shaw-kan*, which means, ‘to dwell.’ Yahweh said, “So shall they make for me a sanctuary,—and I will make my habitation [shakan] in their midst” (Ex. 25:8). The dwelling place of Yahweh is also from where He speaks.<sup>445</sup> Yahweh has dwelt in the heavens, mountaintops, tabernacle and now in the Body of the Christ. As children of Yahweh we have been given the free gift of holy spirit whereby we can manifest our Father to the world through the nine manifestations and fruits of the spirit. We, as holy ones (saints), have been sanctified (set apart) by Christ’s accomplishments and have been made members of his Body, which is the dwelling place of Yahweh. In Christ dwells all of the fullness of Yahweh and we are in him, filled full (Col. 2:9-10).

The terms holiness, glory, cloud, fire and spirit are all associated with the dwelling place of Yahweh. Holiness is a requirement to enter the presence of Yahweh. In 1 Peter 1:15,16 Father says, “He which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy.” To be holy [hagios] is to obey our Father’s commandments, which separate us from the unclean world. Father tells us not to love the world, “because all that is in the world—the coveting of the flesh, the coveting of the eyes, and the vain grandeur of life—is not of the Father, but is, of the world” (I Jn. 2:16). We have been made holy, sanctified and justified by Christ’s accomplishments, which have enabled us to abide in Yahweh’s presence (I Cor. 6:9-11, Col. 1:21,22). Christ’s sacrificial life and death has purified us, enabling us to receive the free-gift of spirit, which is pure; holy spirit. As we will see, holiness is always associated with Yahweh and His Sanctuary.

First, let us express the boundlessness of our Creator. The earth is spinning on its axis at a speed of 1,000 m.p.h. (24 hours) and the earth is traveling in its orbit at a velocity of 18.5 miles per second (365 days), which is 66,600 m.p.h. The number 6 stands for mankind

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<sup>445</sup> And, when Moses entered into the tent of meeting, that He might speak with him, then heard he the Voice speaking unto him, from off the propitiatory that was upon the ark of the testimony, from between the two cherubim,—so He spake unto him. (Nu. 7:89)

because mankind was created on the 6<sup>th</sup> day. This one act gives us a tiny glimpse of our invisible Creator and His handiwork. Our Father fills the universe but at the same time He will abide with us. “Thus, said Yahweh, The, heavens, are my throne, and the earth, is my footstool: Where then is the house which ye can build me? Or where is my place of rest” (Is. 66:1)? Let us bow down before His greatness. Let us not forget that we are, a vapor—for a little, appearing, then, just disappearing (James 4:14)! As a vapor, we have been transformed into being called children of Yahweh.<sup>446</sup>

Yahweh’s first dwelling with mankind was with Adam and Eve in His Garden where He walked to and fro (Gn. 3:8). Adam and Eve could commune with Yahweh face to face. The New Jerusalem presented in Revelation 21 and 22 will be a restoration of His Garden; “And I heard a loud voice out of the throne, saying—Lo! the tent of Yahweh, is with men, and he will tabernacle with them, and, they, shall be, his peoples, and, he, shall be, Elohim with them” (Rev. 21:3); “And, sanctuary, saw I none therein; for, Yahweh Elohim of Host<sup>447</sup>, is the sanctuary thereof, and the Lamb” (Rev. 21:22). Adam and Eve rejected Yahweh’s presence and Garden by disobeying His commandment. Yahweh’s dwelling moved from the holy Garden to the holy mountain; Mount Horeb (Sinai).

Yahweh spoke from the burning bush to Moses from Mount Horeb. This ground was called holy ground (Ex. 3:1-5). Words from Yahweh are always associated with His dwelling place. Yahweh spoke the Ten Commandments to Israel from a top of His holy dwelling, Mount Sinai. His requirement for Israel to enter His presence was that they purify themselves; “And Yahweh said unto Moses—Go unto the people, and thou shall hallow [qadash = to be holy] them to-day” (Ex. 19:10); “And it came to pass on the third day, when the morning had come, that there were thunderings and lightnings, and a heavy cloud upon the mount, and the sound of a horn, loud exceedingly,—and all the people who were in the camp trembled. And Moses brought forth the people, to meet Elohim out of the camp,—and they stationed themselves in the lower part of the mount, And Mount Sinai, smoked, all over, because Yahweh had come down thereon in fire,—and the smoke thereof went up as the smoke of a furnace, and all the mountain trembled exceedingly...And Elohim spoke all these words saying:— I, am Yahweh thy Elohim...Thou shall not have other elohims besides me...And, all the people, were witnessing the voices and the torches, and the sound of the horn, and the mountain smoking,—so then the people were struck with awe and shrank back, and stood afar off. And they said unto Moses, Speak, thou, with us, and we will hear,—but let not Elohim speak with us lest we die” (Ex. 19:16-20:19). Holy was the ground of Mount Sinai and all that entered had to be holy or they were put to death. Yahweh’s next dwelling place was to be the Tabernacle (Ex. 40:17-38).

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<sup>446</sup> “Behold, what manner of love, the Father hath bestowed upon us—that, children of Yahweh, we should be called,—and such we are” (1 Jn. 3:1)!

<sup>447</sup> Yahweh Elohim of Host = Lord God Almighty: see Septuagint; Ho. 12:5, Amos 3:13, 4:13, 5:14,15,16, 9:5,15, Na. 3:5, Zech. 10:3

Yahweh chose to dwell and commune with the nation of Israel.<sup>448</sup> He designed His new sanctuary, which was a portable tent; “So shall they make for me a sanctuary,—and I will make my habitation in their midst...And I will meet with thee there, and will speak with thee from off the propitiatory [the mercy seat], from between the two cherubim, which are upon the ark of the testimony,—whatsoever I may give thee in charge, for the sons of Israel” (Ex. 25:8-22). The two compartments in the sanctuary were called ‘the holy’ and ‘the most holy’ (Ex. 26:33). (See attached for a picture of the Ark of the Covenant.) Yahweh spoke in the midst of the two cherubim from which He dwelled. Yahweh is an invisible Elohim but manifested Himself by a cloud, fire and many other ways. The only person who could enter ‘the most holy,’ Yahweh’s dwelling place, was the High Priest on the Day of Atonement, once a year. The High Priest had to be a descendant from the order of Aaron or of the order of Melchizedek. The High Priest had to sanctify himself before entering ‘the most holy’ or he would be put to death (Ex. 30:10). He also had to enter ‘the most holy’ with blood. The High Priest was to use holy garments, a holy crown and oil for holy anointing. The Hebrew word ‘qodesh’<sup>449</sup> translated ‘holy’ is used thirty-four times between Exodus chapters 25 to 31. Aaron, as Yahweh’s High Priest, mediated between Yahweh and Israel. Yahoshua the Messiah, who is of the order of Melchizedek, is also a High Priest in the book of Hebrews (Heb. 5:4-6). Yahweh’s tent of meeting was to become a permanent structure, being envisioned and built by King David and his son Solomon (2 Sam. 7).

During the consecration of the Temple built by David and Solomon, “the house, was filled with the cloud of the glory of Yahweh; and the priests could not stand to minister, by reason of the cloud, for, the glory of Yahweh, filled, the house of Elohim. Then, said Solomon,—Yahweh, said, that he would make his habitation in thick gloom; But, I, have built a house as a home for thee,—A settled place for thee to abide in, for ages” (2 Chron. 5:13-6:2); “Now, when Solomon had made an end of praying, Fire, came down out of the heavens, and consumed the ascending-offering and the sacrifices,—and, the glory of Yahweh, filled the house; so that the priests could not enter into the house of Yahweh,—because the glory of Yahweh filled the house of Yahweh; and, all the sons of Israel, seeing the descending of the fire and the glory of Yahweh upon the house, then knelt they down with their faces toward the ground, upon the pavement, and bowed themselves in prostration, and gave thanks unto Yahweh” (2 Chron 7:1-3).

When Moses left Egypt, Yahweh’s presence was revealed as the cloudy pillar, which led them by day and by fire, which led them by night (Ex. 13:21). Fire and smoke were on Mount Sinai for the Israelites to behold. The cloud remained above the Ark of the Covenant by day and fire by night. On the dedication of the Temple, fire came down to consume the offering and the cloud filled the house. The cloud appeared over another

<sup>448</sup> Ps 135:4 For, Jacob, hath Yah chosen for himself, Israel, for his own treasure. Isa 41:8 But, thou, Israel, my Servant, Jacob whom I have chosen,—The seed of Abraham, my loving one; Isa 44:1 Now, then—hear, O Jacob my Servant,—and, Israel, whom I have chosen:

<sup>449</sup> 06944 vdq qodesh ko’- desh

dwelling place of Yahweh, which was His Son; “A brightly shining cloud, overshadowed them, and lo! a voice, out of the cloud, saying—This, is, my Son, the Beloved, in whom I delight,—Be hearkening to him” (Mt. 17:5). Fire also represented Yahweh’s presence on the Day of Pentecost; “And there appeared unto them—parting asunder—tongues like as of fire, and it sat upon each one of them; And they were all filled with holy spirit, and began to be speaking with other kinds of tongues” (Acts 2:3,4). This was the fulfillment of the prophecy given by John when he said, “he [Yahoshua], will immerse you, in holy spirit and fire” (Mt. 3:11). Yahweh’s presence is revealed by spirit, which is holy and by fire.

Yahoshua became the Sanctuary (naos)<sup>450</sup> of Yahweh when His Father, at the river Jordan, anointed him with the spirit of Yahweh also known as holy spirit (Is. 61:1, Lk 3:22). On the day Yahoshua was anointed with spirit, he became the Messiah (Messiah means Anointed), the Christ (Christ means Anointed). At that moment, I believe, Yahweh left the sanctuary in Jerusalem, if He abode there at all, because of the wickedness of Israel, to take up His new dwelling place, which would be in the Body of His Only Begotten Son; “Yahoshua answered, and said unto them—Take down this shrine [naos], and, in three days, will I raise it...But, he, was speaking concerning the shrine [naos] of his body” (Jn. 2:19-21); “Yahweh, was in Christ, reconciling, a world, unto himself” (II Cor. 5:19); “They shall call his name Emmanuel; which is, being translated, El with us” (Mt. 1:23). From then on Yahweh’s dwelling place would be in His Son. As the glory of Yahweh filled ‘the most holy,’ so the glory of the Father filled His Son. As the sanctuary was in the wilderness for forty years, so also was Yahoshua, the sanctuary of Yahweh, in the wilderness for forty days (Mt. 4:1). Our Father no longer spoke from between the cherubim but through His Beloved Son; “I speak that which I have seen with my Father” (Jn. 8:38). On the cross, Yahoshua was the Sanctuary, the High Priest and the Sacrifice for all mankind. As the Anointed One (Messiah) Yahoshua was the King, the High Priest and the Prophet. When he gave his life on the cross and with his last breath said, “it is Finished,” the veil (his flesh) of the Sanctuary (his body), which separated ‘the holy’ from ‘the most holy,’ was rent from top to the bottom so that nothing would separate us from the glory of our Father (Heb. 10:20). Christ is now the sanctuary of our Yahweh. The ‘sacred secret’ would be unveiled, after our Lord’s Ascension. The sacred secret, which had been hid from ages and generations is a pinnacle of Christianity (Rm. 16:25)!

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<sup>450</sup> 3485 naov naos *nah-os*’ from a primary naio (to dwell); Shrine is the Greek word, ‘naos,’ which means the sanctuary (the holy and the most holy) where our Father dwells. The Greek word, ‘hieron,’ means Temple and should not be confused with ‘naos.’ Hieron, the Temple area, could include places where Yahweh did not dwell. The Temple covered an area the size of thirty-five football fields. Yahoshua entered the Temple area (hieron) but not the Sanctuary (naos) because he was not a priest after the order of Aaron. Zacharias, the father of John the Immerser, was in the ‘naos’ (the holy) when the messenger of Yahweh appeared on the right hand of the altar of incense (Lk. 1:11). Usages of naos: Matt 23:16f, 21, 35; 26:61; 27:5, 40, 51; Mark 14:58; 15:29, 38; Luke 1:9, 21f; 23:45; John 2:19ff; Acts 17:24; 19:24; 1 Cor 3:16f; 6:19; 2 Cor 6:16; Eph 2:21; 2 Thess 2:4; Rev 3:12; 7:15; 11:1f, 19; 14:15, 17; 15:5f, 8; 16:1, 17; 21:22. Usages of hieron: Matt 4:5; 12:5f; 21:12, 14f, 23; 24:1; 26:55; Mark 11:11, 15f, 27; 12:35; 13:1, 3; 14:49; Luke 2:27, 37, 46; 4:9; 18:10; 19:45, 47; 20:1; 21:5, 37f; 22:52f; 24:53; John 2:14f; 5:14; 7:14, 28; 8:2, 20, 59; 10:23; 11:56; 18:20; Acts 2:46; 3:1ff, 8, 10; 4:1; 5:20f, 24f, 42; 19:27; 21:26ff; 22:17; 24:6, 12, 18; 25:8; 26:21; 1 Cor 9:13; 2 Tim 3:15



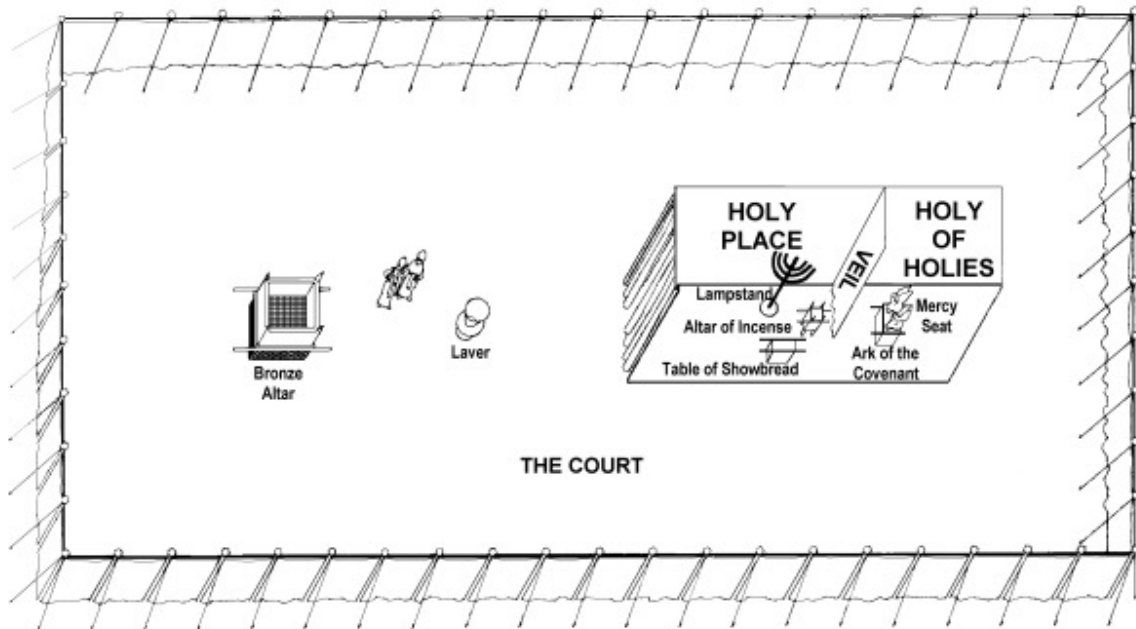
The sacred secret is that we are the Body of the Anointed One, which is the Sanctuary (naos) of Yahweh. It is “Christ [the Anointed One] in you, the hope of the glory” (Col. 1:27)! Yahweh dwells in us and speaks through us as He did in days of old. Yahweh does not dwell on Mount Sinai nor between the cherubim on the Ark but in the living Body of the Anointed One, Yahoshua, who is our Head and we are his Body (1 Cor. 12:27); “Know ye not that ye are a shrine [naos] of Yahweh, and that the spirit of Yahweh within you doth dwell” (1 Cor. 3:16); “Or know ye not that, your body, is, a shrine [naos] of the holy spirit that is within you, which ye have from Yahweh? And ye are not your own” (1 Cor. 6:19); “Be not getting diversely yoked with unbelievers; for what partnership have righteousness and lawlessness...And what agreement hath a shrine [naos] of Yahweh with idols? For, we, are the shrine [naos] of a Elohim, that lives:—even as Yahweh hath said—will dwell in them, and walk, and will be their Elohim, and, they, shall be my people” (2 Cor. 6:14-18); “In whom, an entire building, in process of being fitly joined together, is growing into a holy shrine [naos] in the Lord; In whom, ye also, are being built together, into a habitation of Yahweh in spirit” (Eph. 2:20,21). What makes us the Sanctuary of Yahweh is spirit, which is holy or holy spirit. There is one body and one spirit (Eph. 4:4). We receive the gift of holy spirit when we make Yahoshua our Lord or Head. As the Sanctuary of Yahweh we prophesy as the Spirit (Yahweh) gives the utterance in order that the assembly may be built up (Acts 2:4, 1 Cor. 14); “...be prophesying...he is convicted by all, he is searched by all, the secrets of his heart, become manifest, And, so, falling down upon his face, he will do homage unto Yahweh, reporting that, in reality, Yahweh is, among you” (1 Cor. 14:24,25); “So, then, my brethren,—be zealous to prophesy, and do not forbid, to be speaking with tongues” (1 Cor. 14:39). This is the voice of Yahweh as it was when He spoke to Moses between ‘the cherubims.’<sup>451</sup>

The final Sanctuary of Yahweh will be in Paradise; “The holy city, Jerusalem, coming down out of heaven from Yahweh; having the glory of Yahweh,—her luster, like unto a stone most precious, as a jasper stone, shining as crystal... And, sanctuary [naos], saw I none therein; for, Yahweh Elohim of Host,<sup>452</sup> is the sanctuary [naos] thereof, and the Lamb. And, the city, hath no need of the sun, nor of the moon, that they should shine therein; for, the glory of Yahweh, illumined it, and, the lamp thereof, was the Lamb” (Rev. 21:10-23). Until that day let us praise our Lord and Savior and give thanks for bringing us into the glory and presence of our Father, Yahweh. Our Lord was the Lamb who was sacrificed for our sins. He is the Head and we are his Body. As one in him, we are the Sanctuary of Yahweh, fellow-workers together with Him. Christ has sanctified us by the cleansing of his blood so that we can stand in the presence of Yahweh and behold His glory. We must minister to the world, while being separate (holy) from its ways. We must manifest the spirit by prophesying in love, which will manifest the presence and voice of Yahweh thereby bringing words of deliverance to mankind. We live in the ministration of

<sup>451</sup> “And I will meet with thee there, and will speak with thee from off the propitiatory, from between the two cherubim, which are upon the ark of the testimony,—whatsoever I may give thee in charge, for the sons of Israel” (Ex. 25:22).

<sup>452</sup> Yahweh Elohim of Host = Lord God Almighty: see Septuagint; Ho. 12:5, Amos 3:13, 4:13, 5:14,15,16, 9:5,15, Na. 3:5, Zech. 10:3

the spirit as stated in 2 Corinthians chapter three. Let us turn to Yahweh as Moses did and with an unveiled face, beholding and reflecting the glory of Yahweh. May the world see the pillar of the cloud by day and the pillar of fire by night over the Sanctuary of Yahweh, the Body of the Christ; you and I!



THE TABERNACLE OF ISRAEL

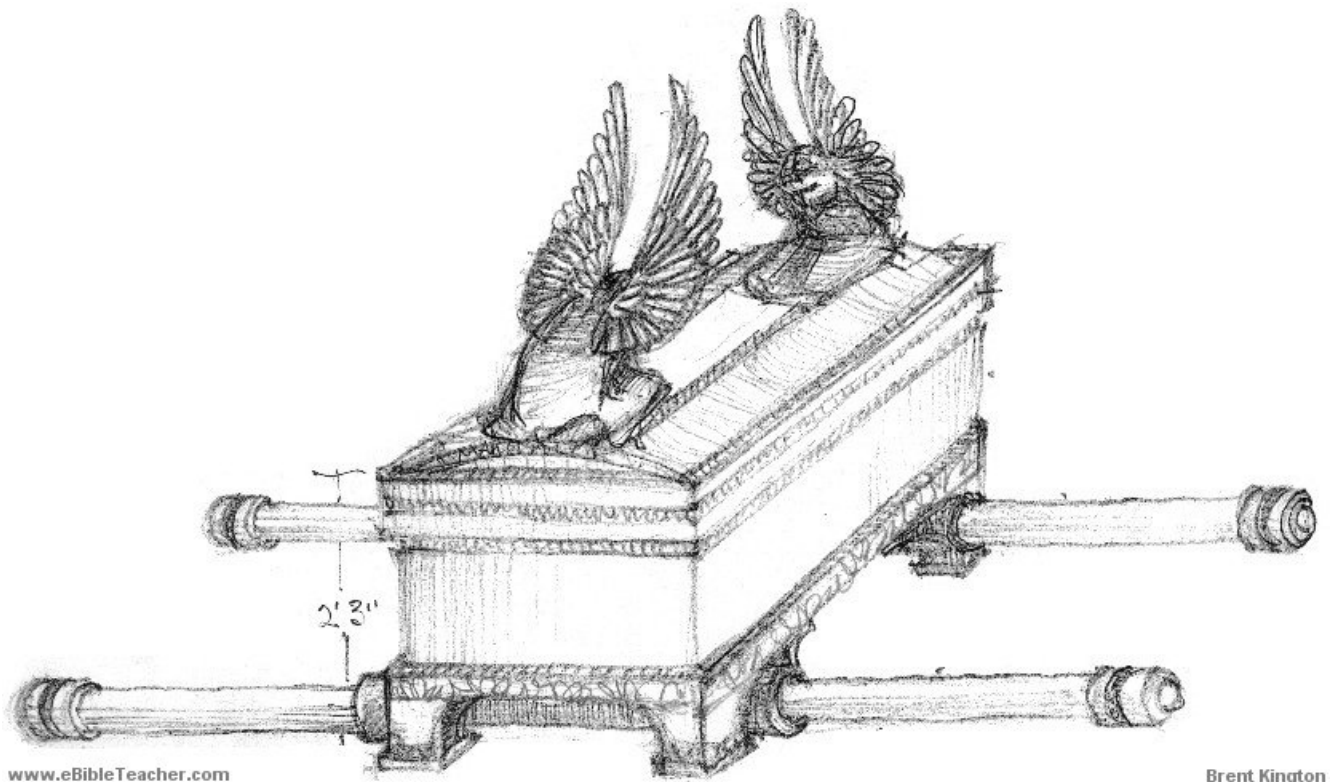
Yahweh instructed the Israelites at Mount Sinai to build a special tent or Tabernacle "*where I will meet with you* (Exodus 25:22)." It was also known as the *House of Yahweh* and the *Tent of Meeting*.

The Tabernacle was constructed to be easily taken apart and transported. It stood at the center of the Israelites' camp in a large curtained enclosure. The altar and pans for the sacrifices stood in this open enclosure in front of the Tabernacle. There was also a bronze basin full of water where the priests washed their hands and feet before they entered the Tabernacle.

The Tabernacle had two rooms separated by an embroidered veil. In the outer room there was an altar for burning incense, a lampstand holding seven lamps to give light, and a table on which 12 loaves of bread were placed each Sabbath.

The inner room, called the Holy of Holies or Most Holy Place, held the Ark of the Covenant in which two stone tablets of the Law were kept. Winged creatures covered in gold spread their wings over the lid, which was called the Mercy Seat. Yahweh's presence appeared above the Mercy Seat in the form of a cloud (Leviticus 16:2).





## Ark of the Covenant

# Spirit!

## The Christians Sixth Sense

*(When quoting scriptures, from the Rotherham Emphasized Bible New Testament,  
I will substitute the Hebrew word Yahoshua for Jesus, Yahweh and Elohim for God and Anointed for Christ.)*

Father has equipped mankind with five senses in order that they may survive and live a fruitful life. The five senses are the avenue for natural man, whereby they receive all information. The Christian has received an additional organ of perception, which is the gift of holy spirit. I will call this organ of perception (holy spirit), our sixth sense for educational purposes. The dictionary defines, “sixth sense,” as “a power of perception which seems as strong as any of the five senses: intuition. Intuition is the immediate knowing of something; instantaneous apprehension without the conscious use of reasoning.” The Christian has been enabled to receive true information from Yahweh by way of the spirit of Yahweh also known as holy spirit. The apprehension of spirit (which can not be seen, touched, heard, smelled or tasted) can best be understood when comparing it to our five senses.

(There are many ways our Father guides His children; written word, messengers (angels), visions, prophesy, audible voice, still small voice and the inward witness. The inward witness is predominately what we will be discussing; “The Spirit [Yahweh<sup>453</sup>] itself, beareth witness [summartureo]<sup>454</sup> together with our spirit [gift of holy spirit also known as spirit of Yahweh<sup>455</sup>, spirit of Elohim], that we are children of Yahweh” (Rom. 8:16). Witness (martureo) means, “to affirm that one has seen or heard or experienced something or that he knows it because *he has been* taught by divine revelation or inspiration.”)

First let us consider what it is to communicate. Yahweh communicates to us by visions (sight), messengers (sight and hearing), prophecy (hearing), still small voice (spiritual hearing) and by bearing witness (an inward knowing). To communicate is to make known, transmit or signal information. Visual and audio affects would be a nice avenue to receive information from our Father but our Father communicates to his children predominately by His Written Word and, I believe, by bearing witness to our holy spirit. Yahweh bearing witness with our spirit is a communication from our Father to His children manifested as an inward knowing, perception and recognition, an intuition.<sup>456</sup>

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<sup>453</sup> Hebrews 10:15,16 and Jeremiah 31:33

<sup>454</sup> Ro 2:15 Who, indeed, shew the work of the law written in their hearts, their conscience therewith bearing witness [summartureo], and, between one another, their reasonings accusing—or, even excusing, them:— Ro 8:16 The Spirit itself, beareth witness [summartureo], together with our spirit that we are children of Yahweh; Ro 9:1 ¶ Truth, say I, in Christ, I utter no falsehood,—my conscience bearing witness [summartureo], with me in the holy spirit,—

<sup>455</sup> Isaiah 11:1, 61:1 and Acts 10:38

<sup>456</sup> Ac 17:16 ¶ But, while, in Athens, Paul was expecting them, his spirit within him was being urged on, seeing how the city was given to idols. Ac 27:10 saying to them—Sirs! I perceive that, with damage and great loss, not only of the cargo and of the ship, but even of our persons, shall the voyage certainly be attended. Joh 14:17 The spirit of truth,—which, the world,

The definition of sense is, “the ability of the nerves and the brain to receive and react to stimuli such as light, sound etc. Confined to denoting any of five faculties of receiving impressions through the specific organs (five senses) and the nerves associated with them; feelings, impressions, perceptions, recognition, awareness, uneasiness, ability to judge, to distinguish and to discriminate”<sup>457</sup>. The senses must be exercised in order to learn. Let us begin with the example of a child.

A child is born with the same senses as an adult. The difference between the two is an exercising (practice) of the senses. A child runs into walls, touches things that are hot and eats bugs, all because they are born with very little information. They receive and accumulate information as they exercise their senses. For example, we can determine when milk is sour by smell. The sour smell makes an impression, recognition that I could be harmed. A child has to be instructed that when milk smells this way, (sour smell) do not drink it because it could harm you. Our spirit operates in the same way by providing us with necessary information. At first we do not recognize a message from the Spirit to our spirit because we have not been taught how our spirits’ operate. (An example is listed in first Samuel chapter three<sup>458</sup>.) A child will touch hot things before testing the area, so also we harm ourselves because we act first before we receive communications from our spirit. We receive communications from our spirit by impressions, feelings and perceptions, concerning the matter in question. Seeking our Father’s guidance by paying attention to our spirit is walking by faith and not by sight. True information comes from Yahweh, by way of the spirit of Yahweh.<sup>459</sup>

Father gave us a new sense when He gave us spirit. If a person was blind all of his life and then received sight it would take time to learn how to use his eyes. We also have received our spiritual eyes (spirit) and we must learn how to operate our spiritual eyes by obeying Yahweh’s Word and His inward stirring. What are these signals from Yahweh?

We use our five senses to benefit us and to protect us. For example, if an expiration date on a milk carton is getting near, we will first visually inspect, then we will smell it and then we will taste it, thereby using three of the five senses. I have chosen to use my senses one at a time, which will send signals of information to my brain. There are basically four signals we respond to:

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cannot receive, because it beholdeth it not, nor getteth to know it. But, ye, are getting to know it; because, with you, it abideth, and, in you, it is.

<sup>457</sup> Webster’s New World Dictionary of the American Language, College Edition

<sup>458</sup> “And again Yahweh called once there—Samuel! Then rose Samuel, and went unto Eli, and said—Behold me! for thou calledst me. And he said—I called not, my son, return—lie down. Now, Samuel, as yet knew not Yahweh,—nor, as yet, had been revealed unto him, the word of Yahweh. And again Yahweh called—Samuel! a third time. Then he arose, and went unto Eli, and said—Behold me! for thou calledst me. Then did Eli perceive, that, Yahweh, was calling the boy. So Eli said to Samuel—Go, lie down, and it shall be, if he call unto thee, that thou shalt say—Speak, Yahweh, for thy servant is listening” (I Samuel 3:6-9).

<sup>459</sup> Jud 13:25 And the spirit of Yahweh began to urge him [Samson] to and fro, in the camp of Dan,—between Zorah and Eshtaol. Jud 6:34 But, the spirit of Yahweh, clothed Gideon,—so he blew with a horn, and Abiezer was gathered after him.

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|----------|---|
|          | 1.) No signal at all means everything is fine. (Peace)                  |
| (Green)  | 2.) A go signal means to proceed.                                       |
| (Yellow) | 3.) Proceed with caution signal means there may be a potential problem. |
| (Red)    | 4.) A stop signal means do not proceed, danger.                         |

The spirit of Yahweh residing in us is going to communicate in the same manner. A sense of peace is also important because Yahweh is an Elohim of Peace. Our Father does not work by using fear. If you are fearful, the communication is not from Yahweh; “Peace I leave to you; my peace I give to you, not according as the world did give do I give to you; let not your heart be troubled, nor let it be afraid” (Jn. 14:27).

The spirit, which has been given to each one of us, is called the spirit of Yahweh, holy spirit, the spirit of truth, the advocate and living water. Holy means set apart from the world; truth means the revealed reality, veritable essence of a matter; advocate means helper or called to one’s aid. Yahoshua called the spirit, “Another advocate” (Jn 14:16). Yahoshua is still called our advocate (helper) as also is our spirit (I Jn. 2:1). The spirit of Yahweh is our helper and its purpose is to:

- 1.) Teach you all things. Jn. 14:26
- 2.) Bring to remembrance what I have told you. Jn. 14:26
- 3.) Bear witness concerning me [Yahoshua]. Jn 15:26
- 4.) Reprove the world concerning sin. Jn. 16:8
- 5.) Guide you into all truth. Jn. 16:13
- 6.) It does not speak of itself but what it hears it speaks. Jn. 16:13
- 7.) Speak concerning things to come. Jn. 16:14
- 8.) Glorifies Yahoshua. Jn. 16:14
- 9.) Leads. Rom. 8:14

Yahoshua’s life, as recorded in the scriptures, is our teacher on how our spirit is to be guided by the Spirit (Yahweh). Yahoshua received the spirit of Yahweh<sup>460</sup> (holy spirit) when he was baptized by John; “And, straightway, the Spirit urgeth him forth into the wilderness” (Mk. 1:12). In Mark 2:8 Yahoshua is informed by way of spirit, what others were thinking; “And Yahoshua, straightway, taking note in his spirit, that thus they are deliberating within themselves.” In the case of the death and resurrection of Lazarus recorded in John chapter eleven, Yahoshua demonstrated knowing things to come, which comes by way of spirit. Yahoshua knows that Lazarus’ sickness is not unto death. He knows not to go heal him when first requested by Mary and Martha. He knows to stay two more days where they were dwelling. He knows he can then go back to Judea where the Jews want to kill him and he will not be harmed. He knows Lazarus died. All this

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<sup>460</sup> The spirit of My Lord Yahweh, is upon me,—Because Yahweh, Hath anointed me, to tell good tidings to the oppressed, Hath sent me to bind up the broken-hearted, To proclaim, To captives, liberty, To them who are bound, the opening of the prison; (Is. 61:1) And the spirit of Yahweh shall rest, upon him,—The spirit of wisdom and understanding, The spirit of counsel and might, The spirit of knowledge, and reverence of Yahweh; (Is. 11:2)

information could not be received by or is contrary to the five senses but Yahoshua knew all these things. Why? Yahweh communicated this information to him through means of the spirit of Yahweh, which was given when John baptized him. Walking by spirit is walking in the day. Yahoshua said, “If one walk in the day, he doth not stumble” (Jn. 11:9) Our Father has given us spirit so we do not stumble because we have the ability to know, even as Yahoshua knew.

Our ability to know spiritual things is explained in first Corinthians chapter two; “I, therefore, brethren, when I came unto you...in demonstration of spirit and power: In order that, your faith, might not be in men’s wisdom, but in Yahweh’s power...Unto us, in fact, hath Yahweh revealed through the spirit; for, the spirit, into all things, maketh search, yea! the deep things of Yahweh. For who of men knoweth the things of a man,—save the spirit of the man that is in him? thus, even the things of Yahweh, hath no one come to know, save the spirit of Yahweh. But, as for us,—not the spirit of the world, have we received, but the spirit which is of Yahweh,—that we might know the things which, by Yahweh, have been given in favour unto us:—Which we also speak—not in words taught of human wisdom, but in such as are taught of *the* spirit, by spiritual words, spiritual things, explaining. But, a man of the soul, doth not welcome the things of the spirit of Yahweh, for they are foolishness unto him, and he cannot get to know them, because, spiritually, are they examined; But, the man of the spirit, on the one hand, examineth all things, but, on the other, he himself, by no one, is examined. For who hath come to know the mind of the Lord, that shall instruct him? But, we, have, the mind of Christ.” In the above chapter we have:

- 1.) The spirit can be demonstrated which is power.
- 2.) The spirit reveals the things of Yahweh.
- 3.) The spirit searches the depth of Yahweh.
- 4.) The spirit makes known the things of Yahweh.
- 5.) The spirit teaches us.
- 6.) The spirit discerns all things.
- 7.) The spirit is the mind of Christ.

We are children of Elohim and have been given spirit that we might know the things of Yahweh, which fully equips us to do His will. The inward witness of our spirit, which is an ascertaining of information provided by Yahweh to our spirit, reveals the true (spiritual) world. The book of Acts has accounts of the inward witness Paul experienced.

Paul desired to go to Jerusalem but it was not the Holy Spirit’s (Yahweh’s) will; “And, now, lo! I, bound in my spirit, am journeying unto Jerusalem; the things which therein shall befall me, not knowing,—save that, the Holy Spirit, from city to city, doth bear me full witness, saying that, bonds and tribulations, await” (Acts 20:22,23); “And having found out the disciples, we tarried there seven days, and they said to Paul, through the



spirit, not to go up to Jerusalem” (Acts 21:4). Yahweh was communicating to Paul and other believers, by spirit, to stop him from going to Jerusalem. We must mature in the communications from our spirit in order that we can understand, perceive and recognize our Father’s will.

We must grow up in Yahweh; “For, every one partaking of milk, is unskilled in discourse of righteousness, for he is, a babe; But, to such as are mature, pertaineth, the strong food, to them who, by reason of habit, have their organs of perception well trained for discriminating both good and evil” (Heb. 5:13,14). We grow up by sharpening, in love, our spiritual skills as an athlete sharpens their physical skills. Everyone has two eyes and hands but an athlete will surpass the average person because they exercise their senses by practice. Our major source of information should be Yahweh’s written word, which is then followed by the witness of our spirit. Our spirit will not contradict Yahweh’s Word, except under rare circumstances. For example, Paul circumcising Timothy went against the original instructions.<sup>461</sup> We should be checking in with our spirit every day and many times per day. Practicing a daily prayer time is important because this may be the time of day you will receive supernatural information as did Peter and Cornelius.<sup>462</sup> By doing this we are acknowledging our Father and our Lord as our source of true information. Father is well pleased when we trust Him. As we mature in the things of Yahweh, we can teach our children, as Eli did to Samuel, how to pay attention to the witness of their spirit and to stay away from darkness and other avenues that hinder spiritual progress. Certain habits in our lives can weaken our five senses as well as our inward witness. Alcohol, drugs, fatigue, weak mental preparation and a lack of exercise weaken an athlete as also a person who is being guided by the spirit. Our mind and body must not be dull nor distracted or the inward witness may be difficult or impossible to perceive.

We have such an advantage over natural man. We have six senses while natural man has only five. Under the Old Covenant, Yahweh communicated through the five senses because the masses did not have the spirit of Yahweh; “And Mount Sinai, smoked, all over, because Yahweh had come down thereon in fire,—and the smoke thereof went up as the smoke of a furnace, and all the mountain trembled exceedingly. And, all the people, were witnessing the voices and the torches, and the sound of the horn, and the mountain smoking,—so then the people were struck with awe and shrank back, and stood afar off. And they said unto Moses, Speak, thou, with us, and we will hear,—but let not Yahweh speak with us lest we die” (Ex. 19:18, 20:18,19). Under the New Covenant, Yahweh (the Holy Spirit) communicates directly to our spirit, the spirit of Yahweh, in the form of an inward witness; “The Spirit itself, bears witness together with our spirit that we are

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<sup>461</sup> Acts 15; The same, would Paul have go forth with him, and took and circumcised him [Timothy], on account of the Jews who were in those places; for they one and all knew that, his father, was, a Greek. (Acts 16:3)

<sup>462</sup> ...Peter went up on the housetop to pray, about the sixth hour; But he became hungry, and wished to eat,—and, while they were making ready, there came upon him a ekstasis (a throwing of the mind out of its normal state) (Acts 10:9-10) And Cornelius said—Four days ago, counting unto this very hour, I was keeping, the ninth hour, as one of prayer, in my house. And lo! a man stood before me, in bright clothing, (Acts 10:30).

children of Yahweh” (Rm. 8:16). We, as children of Yahweh, receive instruction, walk and are led by the spirit (Rm. 8:4, 14). Most Christians do not know that they have received the spirit of Yahweh while others do not know how to operate it. We can demonstrate spirit, which is power by acting on the information Yahweh has given to us, as Yahoshua also did. We manifest and glorify our Father when we walk by the spirit of Yahweh in love. Exercise your sixth sense in love for the Glory of Yahweh!

# Could the Story of Job be a Parable?

*(When quoting scriptures, from the Rotherham Emphasized Bible New Testament,  
I will substitute the Hebrew word Yahoshua for Jesus, Yahweh and Elohim for Yahweh and Anointed for Christ.)*

The Book of Job is a nightmare to most Christians. A righteous man being physically tortured, losing his children, his material possessions and all by the hand of his just and righteous Eloah, Yahweh. How could such a thing happen? Well it all began when Yahweh was bragging, to the accuser, on His servant Job. The accuser bets Yahweh that Job will curse Him if he removes His protection from him. Yahweh takes the bet and removes His hand and the calamity to Job begins. Yahweh wins the bet but righteous Job's life will never be the same. The lives of his children and his servant's will never be the same either because they were all killed. Does this remind you of a Greek tragedy where the Yahwehs in heaven are playing with a righteous man's life? Job is a difficult book but there must be an answer. The message or lesson of Job is presented in the Book of James. The answer to how it was written might be that the Book of Job is a Parable and Job is only a character in a play.

A parable is a short simple story from which a moral lesson may be drawn. An example of a parable is the story told by Yahoshua about 'The prodigal son' in Luke 15:11. The characters, in this parable were the Father, the elder son and the younger son. The characters in the parable of 'The rich man and Lazarus' in Luke 16:19 were the rich man, Lazarus and Abraham. A parable can give proper names to its characters and places. Another example of a parable would be the story Nathan, the prophet, told King David in II Samuel 12:1. The question is, "Could the Book of Job be a parable?" instead of a literal account of someone's life?

The Book of Job appears to be a literal account of a man's life. If this book is a literal account, then it also appears that Yahweh killed innocent people (See Appendix A). The people in question are the ten children of Job and his servants. The account begins with Yahweh conversing with the accuser. "And Yahweh said unto the accuser, Hast thou applied thy heart unto my servant Job, that there is none like him in the earth, a man blameless and upright, one revering Elohim and avoiding evil? And the accuser answered Yahweh, and said, Is it, for nought, that Job reveres Elohim...But, in very deed, put forth, I pray thee, thy hand, and smite all that he hath,—verily, unto thy face, will he curse thee. And Yahweh said unto the accuser, Lo! all that he hath [this includes his children and servant's], is in thy hand, only, against himself, do not put forth thy hand. So the accuser went forth from the presence of Yahweh" (1:8-12). Job's children and servants die. Yahweh does take responsibility for these calamities (42:11). It appears that Job's children and his servant's lives are of no more value, in Yahweh's eyes, than Job's livestock, which were also destroyed and replaced. Job's life was spared when Yahweh said, "only, against himself, do not put forth thy hand" while Job's children and servant's lives were given to the accuser when Yahweh said, "all that he hath, is in thy hand." The children and servants are portrayed as pawns in a chess match. This is not our Elohim, Yahweh but more like a Greek Yahweh who plays with the lives of men. These accounts contradict the rest of Yahweh's Word and Yahweh cannot contradict Himself.

When we have an apparent contradiction, the contradiction must be in translation, transmission or in our understanding. I believe the only explanation for this apparent contradiction would be that the contradiction must be in our understanding. We have taken the Book of Job literally instead of taking it as a parable. If Job is a fictitious person, then his ten children and his many servants are characters in a parable and not people who died in a calamity. This would make Job, "a man blameless and upright, and one who revered Elohim, and avoided evil," a character in a play.

Let us begin by looking at some facts. “A man, there was—in the land of Uz, Job, his name,—and that man was blameless and upright, and one who revered Elohim, and avoided evil... So Job died, old and satisfied with days” (Job 1:1-42:17). This quote is the beginning and end of the Book of Job. Does it remind you of a story? Job has no lineage to anyone in Yahweh’s Word and no one is sure where the land of Uz is located. The story of Job has in it seven characters presented in the order of appearance:

Job	Main character
Yahweh	Creator
The Accuser	Enemy
Eliphaz the Temanite	Friend
Bildad the Shuhite	Friend
Zophar the Naamathite	Friend
Elihu, son of Barachel, the Buzite	Youth

The first set of Job’s seven sons and three daughters are not named while in the last set of children only the three daughters are named. Job’s wife is also never named, which is very unusually if this is a literal story but it would not be unusual if this is a parable. She is not a main character and is therefore referred to as wife:

Job 2:9 Then said his wife unto him, Art thou still holding fast thine integrity? Curse Elohim, and die!  
 Job 19:17 My breath, is strange to my wife, and I am loathsome to the sons of my own mother;  
 Job 31:10 Let my wife, grind to another, and, over her, let others bend!

Let us take a look at the odds of some of the events that happen in the book of Job. Job begins with seven sons and three daughters, which all die. Job ends up with another seven sons and three daughters. What are the odds on that happening? Also the numbers 7 and 3 are used frequently.

**Story Begins with:**

7 sons & 3 daughters.  
 7,000 sheep  
 3,000 camels  
 500 oxen  
 500 she-asses

**Story Ends with:**

7 sons & 3 daughters.  
 14,000 sheep (7 + 7)  
 6,000 camels (3 + 3)  
 1,000 oxen  
 1,000 she-asses

Another unusual aspect of this story is when Yahweh is having a conversation with the accuser and is challenged by the accuser to smite His servant Job (1:6-12). Yahweh takes the bet and the calamity begins (42:11). First, there is no other place where Yahweh has direct contact let alone have a conversation with the accuser. (Yahweh did not have a conversation with the serpent, in Eden, although it appears he may have had contact with him.) Second, Yahweh communicates to the accuser by way of His messengers. Yahweh’s messengers rebuke the accuser instead of having a conversation with him. “Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee” (Jude 1:9). “And he showed me, Joshua the high priest, standing before the messenger of Yahweh,—and, the Accuser, standing at his right hand, to accuse him. Then said Yahweh unto the Accuser, Yahweh rebuke thee, O Accuser, Yea Yahweh rebuke thee” (Zech. 3:1,2). Yahoshua also rebuked or says, “it is written” when he was confronted by the adversary. “Withdraw behind me, Satan! A snare, art thou of mine, because thou art not regarding the things of Yahweh, but the things of men.” (Mt. 16:23).

Four calamities result from Yahweh talking to the accuser. There is one survivor in each calamity to tell the story to Job. What are the odds on this happening? The survivors also enter on the scene one after another on the same day within the same hour:

1<sup>st</sup> A messenger... said,—The oxen, were plowing...**and escaped am, only I alone, too tell thee.** (1:14,15)

2<sup>nd</sup> A fire of Elohim, fell out of the heavens...burned up the sheep...**and escaped am, only I alone, to tell thee.**(1:16)

3<sup>rd</sup> The Chaldeans...smote they with the edge of the sword; **and escaped am, only I alone, to tell thee.** (1:17)

4<sup>th</sup> Thy sons and thy daughters..and they died,—**and escaped am, only I alone, to tell thee.** (1:18,19)

Another unusual event is when Yahweh refers to Himself in the third person, as Yahweh. “And Yahweh said unto the accuser, Hast thou applied thy heart unto my servant Job, that there is none like him in the earth, a man blameless and upright, one revering Yahweh [He says Yahweh instead of Me] and avoiding evil” (1:8)?

The dialog between Job and his friends, which is the real lesson or message of Job, ensues for the next thirty-four chapters. Each friend takes his turn in order of appearance except for one occurrence. These dialogs exist in patterns of three. What are the odds on this happening?

3:1 After this opened Job...and cursed his day.

6:1 Then responded Job, and said:—

9:1 Then responded Job, and said:—

12:1 Then responded Job, and said:—

16:1 Then responded Job, and said:—

19:1 Then responded Job, and said:—

21:1 Then responded Job, and said:—

23:1 Then responded Job, and said:—

26:1 Then responded Job, and said:—

4:1 Then responded Eliphaz the Temanite, and said:—

8:1 Then responded Bildad the Shuhite, and said:—

11:1 Then responded Zophar the Naamathite, and said:—

15:1 Then responded Eliphaz the Temanite, and said:

18:1 Then responded Bildad the Shuhite, and said:—

20:1 Then responded Zophar the Naamathite, and said:—

22:1 Then responded Eliphaz the Temanite, and said:—

25:1 Then responded Bildad the Shuhite, and said:—

32:6 So then Elihu...the Buzite, responded and said

34:1 Furthermore Elihu responded, and said:—

35:1 Moreover Elihu, responded and said:—

38:1 Yahweh responded to Job...and said:—

40:1 And Yahweh responded to Job, and said:—

40:6 Yahweh responded to Job...and said:—

40:3 Then Job responded to Yahweh, and said:—

42:1 Then Job responded to Yahweh, and said:—

The message of the book of Job has to be in the dialog between Job and his friends. Yahweh as ‘Shaddai’ (Almighty and all Bountiful) is used thirty one times in the Book of Job<sup>463</sup>. Yahweh as ‘Eloah’ (Yahweh worshipped and revered) is used forty-one times in the Book of Job<sup>464</sup>. The key message of Job must also be revealed by the quote in James 5:7-11.

“Be patient [makrothumeo], therefore, brethren, until the Presence of the Lord:—Lo! the husbandman, awaits the precious fruit of the earth, having patience for it, until it receive the early and the latter rain: Be, ye also, patient, Stablish [sterizo] your hearts, because, the Presence of the Lord, hath drawn near...An example, take ye, brethren, of distress and patience,—the prophets who have spoken in the name of Yahweh. Lo! we pronounce them happy who have endured [hupomeno];—Of the endurance of

<sup>463</sup> Sixty-five percent of the usages of ‘Shaddai’ occur in the Book of Job.

<sup>464</sup> Seventy percent of the usages of ‘Eloah’ are in the Book of Job.

Job, ye have heard, and, the end of Yahweh, have ye seen,—that, of much tender affection [polusplagchnos], is Yahweh, and full of compassion [oiktirmon].”

### **Key words in James 5:7-11 are:**

**Be Patience** ‘makrothumeo’ **and you will receive the fruit.**

1) to be of a long spirit, not to lose heart

1a) to persevere patiently and bravely in enduring misfortunes and troubles

1b) to be patient in bearing the offenses and injuries of others

1b1) to be mild and slow in avenging

1b2) to be longsuffering, slow to anger, slow to punish

**Stablish** ‘sterizo’ **your heart because the Presence of the Lord draws near.**

1) to make stable, place firmly, set fast, fix

2) to strengthen, make firm

3) to render constant, confirm, one’s mind

**Happiness if you endure** ‘hupomeno.’

1) To remain 1a) to tarry behind

2) to remain i.e. abide, not recede or flee 2a) to preserve: under misfortunes and trials to hold fast to one’s faith in Christ

2b) to endure, bear bravely and calmly: ill treatments.

**You will see the end of Yahweh.**

**Yahweh is tender affection** ‘polusplagchnos’ **and full of compassion** ‘oiktirmon.’

1) full of pity, very kind.

1) merciful

The message of Job is that Yahweh is the Bountiful (Shaddai), the worshipped (Eloah) and He is very kind and merciful. The lesson is that if we have patience coupled with stability and endurance, happiness will ensue and we will see the end of Yahweh. Is the Book of Job a literal account of a man’s life or is it a parable? If the book is literal then Yahweh allowed innocence people to die for the sake of a prideful bet. As you well know, this cannot be. If the account of Job is a parable, then the book of Job does not contradict the rest of Yahweh’s Word.

# Appendix A

## *If our Father is a Elohim of Love why does it appear that He harms and kills His Servants in the Old Covenant?*

The image of Yahweh, in the books of Genesis through Malachi, is different than Yahweh's image presented in the four Gospels. In the former books Yahweh is presented as someone who could bring sickness, even unto death, on His servants while in the latter books He heals and brings the dead back to life through His Son, Yahoshua. What accounts for this contrasting image of Yahweh? Did Yahweh change His behavior between the time of Malachi and the ministry of Yahoshua? No! Then what accounts for this contrast? In the Old Covenant, Yahweh did not reveal our adversary, the great deceiver, to Moses or to any other prophet. The evil acts committed in the Old Covenant were attributed to Yahweh even though the adversary and other factors were actually responsible<sup>465</sup>. The truth about the adversary could not be revealed until the coming of Yahoshua. Yahoshua then instructed the believer that our fight was not against flesh and blood but against spiritual wickedness (Eph. 6:12). Yahweh's true nature has now been manifested in its fullness through the life of His Son. Yahoshua said to Phillip, "He that hath seen me, hath seen the Father" (Jn. 14:9).

Yahoshua made known the Father. "And, the Word [Yahoshua], became, flesh, and pitched his tent among us, and we gazed upon his glory,—a glory, as an only-begotten from his Father. Full of favor and truth...the law, through Moses, was given, favor and truth, through Yahoshua *the* Anointed One, came into existence. No one, hath seen [known], Elohim [Yahweh], at any time: An only begotten elohim [Yahweh], the one existing within the bosom of the Father, he, hath interpreted [exegeomai<sup>466</sup>] *Him*" (Jn. 1:14-18). Yahoshua came to reveal the Father and the adversary in a truer light than Moses and the prophets ever could.

As an illustration, let us examine the topic of divorce discussed by Moses and then Yahoshua. In Deuteronomy 24:1, Moses wrote "When a man takes a woman, and marries her, then shall it be, if she find not favor in his eyes, because he hath found in her some matter of shame, that he shall write her a scroll of divorcement, and put it into her hand, and shall send her forth, out of his house." Yahoshua brings this matter into a truer light than Moses. "And, they, said—Moses permitted, to write, a roll of dismissal, and to divorce. But, Yahoshua, said unto them—In view of your hardness of heart, wrote he for you this commandment; But, from the beginning of creation, male and female, made he them; For this

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<sup>465</sup> Where does bad weather, sickness and wickedness come from? Let us begin by stating that Yahweh's will has always been to fellowship with His children in Paradise (Gen. 1 & Rev. 21). In Paradise there is good weather, joy, health, goodness and life age-abiding (Is. 35, Rev. 21,22). Bad weather, pain, sickness, wickedness and death are all part of this age. They are a result of the disobedience of mankind. Yahweh gave His messengers (angels) as well as mankind a freedom to choose life or death (Deu. 30:19). One-third of the messengers chose wickedness (Rev. 12:4), which results in death, while today, people choose good or bad, life or death. When mankind chose to sin instead of eating of the tree of life the earth became cursed, which is where we get bad weather, sickness and death (Gen. 3:17). So where does wickedness come from? Wickedness comes from wicked messengers (Jn. 10:10) and mankind (Rm. 1:18-32). Demons and wicked messengers need a vehicle to accomplish their wickedness, which are men. For example, the adversary wanted the Anointed One (Christ) dead. King Herod and his soldiers became willing accomplices to the adversary in the killing of the children in Bethlehem. Man was involved as also was the adversary. The Good News is that Yahoshua was given authority over the weather, sickness and spiritual wickedness. He also has given us the same authority because we are His Body (Jn 14:12, Lk. 10:19).

<sup>466</sup> 1834 exhgcomai exegeomai *ex-ayg-eh'-om-ahee* AV-declare 5, tell 1; 6 1) to lead out, be leader, go before 2) metaph., to draw out in narrative, unfold a teaching 2a) to recount, rehearse 2b) to unfold, declare 2b1) the things relating to Yahweh 2b2) used in Greek writing of the interpretation of things sacred and divine, oracles, dreams, etc.

cause, shall a man leave behind his father and mother, and, the two, shall become, one flesh; so that, no longer, are they two, but, one flesh. What then, Yahweh, hath yoked together, let, a man, not put asunder” (Mk. 5:4-9). Yahoshua explained divorce in the best light. Yahoshua also unveiled the goodness of our Father and the wickedness of our adversary.

The enemy of Yahweh is, “the great dragon...the ancient serpent, he that is called Adversary and the Satan, that deceives the whole habitable world” (Rev. 12:9). The adversary was introduced in Genesis 3 as the serpent.<sup>467</sup> We were told his methods and his fate but we were never given instructions on how to deal with him. When Cain murdered Abel the adversary’s influence on Cain was never mentioned. The full story comes to light in I John 5:10-12. “Herein, are, manifest, the children of Elohim [Yahweh], and the children of the adversary...just as, Cain, was, of the wicked one, and slew his brother!” Demons, as we know them today, did not exist in the minds of Old Covenant believers. In the Old Covenant, evil spirit’s came from Yahweh because there was no knowledge of our spiritual adversary. “Then came there a evil spirit of Yahweh unto Saul, he being in his house, seated, with his spear in his hand,—while, David, played with his hand, Saul sought to smite David with the spear” (I Sam. 19:9). Demons were just as active then as they are today even though they were not mentioned. Yahoshua came to expose our adversary and to equip us with the necessary tools needed to defeat him.

Yahoshua was the first person to deal with demons and the adversary. We never saw Moses or any other Old Covenant prophet cast out demons. Yahoshua came to expose and deliverer us from the authority of the adversary.

“Healing all that were oppressed by the adversary.” Acts 10:38

“He might paralyze him that held the dominion of death, that is, the Adversary.” Heb. 2:14

“He might undo the works of the adversary.” I Jn. 3:8

“To open their eyes; that they turn from...the authority of Satan unto Yahweh.” Acts 26:18

We know now that “The thief [adversary] doth not come, except that he may steal, and kill, and destroy; I [Yahoshua] came that they may have life, and may have *it* abundantly” (Jn. 10:10). The spiritual enemy has now been revealed. In the Old Covenant, there is no mention of a spiritual enemy even though they existed. In the Old Covenant, Yahweh, not the adversary, was presented as the spiritual enemy, who brought about sickness, poverty and death. Why? These believers could not be equipped spiritually to fight spiritual wickedness because they were not filled with holy spirit. The information concerning our adversary had to be withheld until the outpouring of the gift of holy spirit, which first occurred on the Day of Pentecost. Believers were then equipped spiritually, with holy spirit, to confront our spiritual enemy.

Another example of Yahweh withholding information from His servants would be Him outlawing the eating of pork. Did the Hebrew’s understand the problem with eating pork? No. Today we understand the wisdom of such a law because when you under cook pork you can get trichinosis. In the Old Covenant, Yahweh was presented as the Good Guy and the bad guy.

“And it shall be, if thou wilt, hearken, unto the voice of Yahweh thy Yahweh, to observe to do all his commandments which I am commanding thee to-day, then will Yahweh thy Yahweh set thee on high, above all the nations of the earth; and all these  **blessings shall come in upon thee**” (Deut. 28:1,2). “But it shall be, if thou do not hearken unto the voice of Yahweh thy Yahweh, to observe to do all his commandments and his statutes which I am commanding thee to-day, then shall come in upon thee all

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<sup>467</sup> In the Book of Job, most translators translate the Hebrew word, ‘07854 Njs satan’ ‘Satan’ when it means ‘adversary.’ The word is not a proper name and was used to refer to an adversary. “2 Samuel 19:22 And David said, What have I to do with you, ye sons of Zeruah, that ye should this day be adversaries <07854> unto me?”



these **curses and shall reach thee**:— Cursed, shall thou be in the city,—and cursed, shall thou be in the field...Yahweh will cause to cleave unto thee—the pestilence,—until he hath consumed thee from off the soil which thou art entering to possess. Yahweh, will smite thee, with consumption and with fever, and with inflammation and with violent heat and with the sword, and with blight and with mildew,—and they shall pursue thee, until thou perish” (Deu. 28:15-22).

The Old Covenant believers were looking at Yahweh through a dim window as we also are today. “For, in part, are we gaining knowledge, and, in part, are we prophesying,— But, as soon as that which is complete is come, that which is in part, shall be done away. When I was a child, I used to speak as a child, to prefer as child, to reason as a child: now I have become a man, I have laid aside the things of the child! For we see, as yet, through a dim window, obscurely, but, then, face to face: as yet, I gain knowledge, in part, but, then, shall I fully know, even as I was also fully known” (I Cor. 13:9-12). Yahweh spoke to the Old Covenant prophets in one manner and unto Moses in another manner. “When ye have your prophet, As Yahweh in a vision, will I make myself known, unto him; In a dream, will I speak with him. Not so, my servant Moses,—In all my house, trusty, is he: Mouth to mouth, do I speak with him And plainly—not in dark sayings, And the form of Yahweh, doth he discern” (Num 12:6-8). Yahweh has now spoken unto us through His Son, who has interpreted unto us the Father and His kingdom and the adversary and his kingdom (Heb. 1:2). These unveilings had never before been revealed. We now see a Father of love, light, life and healing. We also see a spiritually evil kingdom where death and destruction are its objective. The adversary is today called the ‘elohim [Yahweh] of this age’ (II Cor. 4:4). In the Old Covenant, Yahweh was presented as the Good Guy and the bad guy but now we see clearly that He is only the Good Guy. Yahweh is Love (I Jn. 4:16, I Cor. 13). Our struggle has never been against Yahweh but against the curse that resulted from the sin of Adam and Eve and “against the principalities, against the authorities, against the world-holders, of this darkness, against the spiritual forces of wickedness in the heavenlies” (Eph. 6:12).



# When did Paradise become Heaven?

*(When quoting scriptures, from the Rotherham Emphasized Bible New Testament,  
I will substitute the Hebrew word Yahoshua for Jesus, Yahweh and Elohim for God and Anointed for Christ.)*

## Paradise Defined?

The English dictionary defines paradise as: *1. The garden of Eden. 2. The abode of sanctified souls after death; either heaven, or, as some hold, an intermediate Elysium<sup>468</sup> for the souls of the righteous during the interval between death and the final judgment. 3. A place of bliss; hence a state of happiness.<sup>469</sup>*

The Greek lexicon defines the Greek word, ‘paradeisos,’ translated paradise as: *(1) among the Persians a grand enclosure or preserve, hunting ground, park, shady and well watered, in which wild animals, were kept for the hunt; it was enclosed by walls and furnished with towers for the hunters (2) a garden, pleasure ground (2a) grove, park (3) the part of Hades which was thought by the later Jews to be the abode of the souls of pious until the resurrection: but some understand this to be a heavenly paradise (4) the upper regions of the heavens. According to the early church Fathers, the paradise in which our first parents dwelt before the fall still exists, neither on the earth or in the heavens, but above and beyond the world (5) heaven*

Philosophy and the religion of men have changed the Garden of Eden, which has always been on the earth, into heaven. Eve and Adam were made terrestrial<sup>470</sup> (earthly) beings; beings of flesh. Mankind was given the earth.<sup>471</sup> Ministering spirits<sup>472</sup> (angels), cherubim's and zoon<sup>473</sup> were made celestial (heavenly) beings; spirit beings. Mankind was designed to live in the Garden of Yahweh (Paradise) while spirits were designed to live in heaven. Mankind's destiny was not to dwell in heaven but upon the earth in the Garden of Yahweh, with our Father. Paradise has now come to mean heaven, as we see in the definitions above, and heaven has come to mean paradise. Our adversary and men have changed this foundational truth of Yahweh's Word into a lie, which blinds the minds of men.

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<sup>468</sup> Classical Myth. The place where the good dwelt after death, located in the Western Ocean or in the lower world.

<sup>469</sup> Webster's New Collegiate Dictionary

<sup>470</sup> So Yahweh God took the man,—and placed him in the garden of Eden, to till it and to keep it. Gen. 2:15

<sup>471</sup> Gen. 1:26; Ps. 115:16

<sup>472</sup> And there came to be war in heaven: Michael and his messengers *going forth* to war with the dragon; and, the dragon, fought, and his messengers; and he prevailed not, neither was place found for them, any longer, in heaven. And the great dragon was cast out,—the ancient serpent, he that is called Adversary and the Satan, that deceiveth the whole habitable world,—he was cast to the earth, and his messengers, with him, were cast. Revelation 12:7-9

<sup>473</sup> Revelation 4:8 and, the four living creatures [2226 zwon zoon *dzo'-on*], each one of them, have severally six wings, round about and within, full of eyes; and they, cease, not, day and night, saying—Holy! holy! holy! Lord, God, the Almighty,—Who was, and Who is, and Who is coming.

Garden in the phrase, Garden of Eden, is the Hebrew word, ‘gan.’ Gan means garden. It is used for the Garden of Eden and also for regular gardens. Eden can be synonymous with Garden, Garden of Yahweh and in the Greek, Paradise.<sup>474</sup> The Greek word, ‘paradeisos,’ translated paradise, also means garden. It is used three times in the New Testament.<sup>475</sup> The Septuagint, which is a Greek translation of the Old Testament, used, ‘paradeisos,’ to translate the Hebrew word, ‘gan.’ Garden is the meaning of both words.

Genesis, chapter two, places mankind in the Garden of Yahweh with the tree of life in its midst. “And Yahweh Elohim planted a garden [gan<sup>476</sup>] in Eden [‘Eden<sup>477</sup>], on the east,—and put there the man whom he had formed. And Yahweh Elohim, caused to spring up, out of the ground, every tree pleasant to the sight and good for food,—and the tree of life, in the midst of the garden, and the tree of the knowledge of good and evil” (Gen. 2:8-9). This garden is part of the earth. Yahweh’s Written Word ends with the Book of Revelation, which also unveils the Paradise or Garden of Yahweh. “He that hath an ear, let him hear what, the Spirit, is saying unto the assemblies. Unto him that overcometh—I will give, unto him, to eat of the tree of life, which is in the paradise of Yahweh” (Rev. 2:7). “And I saw a new heaven and a new earth; for, the first heaven and the first earth, have passed away, and, the sea, is no more. And, the holy city, new Jerusalem, saw I coming down out of heaven [to earth] from Yahweh, prepared as a bride adorned for her husband. And I heard a loud voice out of the throne, saying—Lo! the tent of Yahweh, is with men [men dwell on the earth], and he will tabernacle with them [on the earth], and, they, shall be, his peoples, and, he, shall be, Elohim with them...And he pointed out to me a river of water of life, bright as crystal, issuing forth out of the throne of Yahweh and of the Lamb, in the midst of the broadway thereof. And, on this side of the river and on that, was a tree of life,” (Rev. 21:1-3, 22:1-2). This Word of Yahweh begins with the Garden of Yahweh, which is on the earth, and ends with the Paradise of Yahweh.

## Old Covenant

According to the Old Covenant, mankind, when they die, sleep in the earth in a place called sheol until they are awakened by the resurrection of the dead.<sup>478</sup> “Thus saith My Lord Yahweh, Lo I myself am going to open your graves And will cause you to come up out of your graves. O my people,— And will bring you upon the soil of Israel. So shall ye know that I, am Yahweh,— When I open your graves. And cause you to come up out of your graves O my people, And I will put my spirit within you and ye shall live, And I will

<sup>474</sup> Isaiah 51:3 For Yahweh hath comforted Zion, He hath comforted all her waste places, And hath made her wilderness like Eden, And her waste plain like the garden of Yahweh,—Joy and gladness, shall be found in her, Thanksgiving, and the voice of melody.

<sup>475</sup> Lk. 23:43, II Cor. 12:4, Rev. 2:7

<sup>476</sup> 01588 Ng gan *gan* from 01598; used in the King James Version 42 times; 1) garden, enclosure 1a) enclosed garden 1a1) (fig. of a bride) 1b) garden (of plants) n pr loc 1c) Garden of Eden

<sup>477</sup> 05731 Nde ‘Eden *ay’-den* the same as 05730; used in the King James Version 17 times; Eden="pleasure" 1) the first habitat of man after the creation; site unknown

<sup>478</sup> Genesis 37:35, Psalms 89:48

settle you upon your own soil, So shall ye know that I, Yahweh have spoken and have performed. Declareth Yahweh” (Ez. 37:12-14). “Thy dead, shall come to life again, My dead body, they shall arise,—Awake and shout for joy, ye that dwell in the dust For, a dew of light, is thy dew, And, earth, to the shades shall give birth” (Is. 26:19). “...at that time, shall thy people, be delivered, every one found written in the book; and, many of the sleepers in the dusty ground, shall awake,—these, *shall be* to age-abiding life, but, those, to reproach, and age-abiding abhorrence” (Dan. 12:1-2). Upon the resurrection of the just, the people who were sleeping, will be settled on their own soil; the soil that was promised to Abraham. “And, Yahweh, said unto Abram after that Lot had separated himself from him, Lift up, I pray thee thine eyes and look, from the place where thou art,—northward and southward and eastward and westward; for all the land which thou art beholding—to thee, will I give it, and to thy seed unto times age-abiding” (Gen. 13:14-15). The heart of this age-abiding land will be Zion also known as Jerusalem; where Yahweh dwells with His people.<sup>479</sup> According to the Old Testament, Yahoshua was the only one to ascend into the heavens. David, being a prophet, foretold not his ascension but the Christ’s resurrection and ascension. “Neither was he abandoned unto sheol, nor did his flesh see corruption” (Ps. 16:10). David is not in heaven but in sheol. “David,—that he both died and was buried, and, his tomb, is among us until this day...For, David, hath not ascended into the heavens” (Acts 2:29,34).

In the beginning, it appears that Yahweh’s dwelling place was in the original Garden of Yahweh.<sup>480</sup> As Adam and Eve were expelled from the Garden so also Yahweh ascended from the earth into the heavens, which is His present abiding place. Now, heaven is the throne of Yahweh and the earth is His footstool.<sup>481</sup> Yahweh, who dwells in the heavens, future home will not be in the heavens but will be upon the new earth; the mountain of Zion, the New Jerusalem, Paradise.<sup>482</sup>

In the Old Covenant, heaven (some place above earth) is never a future home for Israel. Abraham “was awaiting the city having foundations, whose architect and builder is, Yahweh” (Heb. 11:10). The land, flowing with milk and honey, promised to Abraham is the future age-abiding home for Abraham’s seed. “And the ransomed of Yahweh! shall return, And shall enter Zion with shouting, With gladness age-abiding, upon their head, Joy and gladness shall overtake them, And sorrow and sighing, shall flee away” (Is.

<sup>479</sup> Isaiah 2:1-5, 11:1-11, 35:1-10, 51:3,60:14-22, 65:17-25

<sup>480</sup> Then heard they the sound of Yahweh God, walking to and fro in the garden at the breeze of the day Gen. 3:8

<sup>481</sup> Isaiah 66:1 ¶ Thus, saith Yahweh, The, heavens, are my throne, and The earth, is my footstool: Where then is the house which ye can build me? Or where is my place of rest?

<sup>482</sup> But it shall come to pass, in the afterpart of the days, That the mountain of the house of Yahweh Shall be, set up, as the head of the mountains, And be exalted above the hills,—And all the nations, shall stream thereunto; And many peoples shall go and say—Come ye, and let us ascend Unto the mountain of Yahweh Unto the house of the God of Jacob, That he may teach us of his ways, And we may walk in his paths,—For, out of Zion, shall go forth a law, And the word of Yahweh out of Jerusalem; Is. 2:2-3, And I saw a new heaven and a new earth; for, the first heaven and the first earth, have passed away, and, the sea, is no more. And, the holy city, new Jerusalem, saw I coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice out of the throne, saying—Lo! the tent of God, is with men, and he will tabernacle with them, and, they, shall be, his peoples, and, he, shall be, God with them; Rev. 21:1-3

35:10). Yahoshua told the evil-doer, “Verily, I say unto thee this day: With me, shalt thou be in Paradise” (Lk. 23:43). Yahoshua did not promise the evil-doer a place in heaven but a place in Paradise!

Paradise is the Greek word, ‘paradeisos.’ “Paradeisos is a loan word from old Persian, where the paradeisos of the Avesta denotes an enclosure, then the park surrounded by a wall. In Greek it occurs first in Xenoph. for the parks of the Persian king and nobility. Already by the 3rd century B.C. it could then be used generally for a “park.” In Jewish Greek, from the Septuagint on, it is used especially for the garden of Yahweh in the creation story (Septuagint Gn. 2:8–10, 16 etc.).”<sup>483</sup> The transformation of the meaning of the word, ‘paradise or garden,’ came about by the philosophy and the religion of men.

### **Corruption through Philosophy and Religion**

The adversary teaches, by way of religion and philosophy, that people don’t die, only their body dies. “And the serpent saith unto the woman, ‘Dying, ye do not die, for Elohim doth know that in the day of your eating of it—your eyes have been opened, and ye have been as Elohim [elohims], knowing good and evil” (Gen. 3:4-5, Young’s). This pagan teaching helps to fuel the concept, that upon death, souls or spirits need to go somewhere after their bodies die. Therefore, since Yahweh presently abides in the heavens, these wandering disembodied souls must also go to where He is, which is in the heavens. These disembodied spirits become celestial beings as the ministering spirits (angels). The philosophical or religious teaching that man is an immortal soul or that man is a spirit, who has a soul and lives in a body, automatically positions man as a celestial or spirit being. The repercussion of this lie is that death is now our friend instead of our enemy.<sup>484</sup> Philosophy teaches that death releases our soul or spirit from our bodies into the heavens, ever to remain. If this was the case, then Revelation 21:3 and 4 do not make any sense. Religion teaches us that Yahweh is dwelling with men in heaven. Revelation 21:1-4 states that the New Jerusalem descends from heaven to the earth and then a voice says, “Lo! the tent [tabernacle] of Yahweh, is with men, and he will tabernacle [dwell] with them [men], and, they, shall be, his peoples, and, he, shall be, Yahweh with them;” According to philosophy and religion, men have already been abiding with Yahweh for thousands of years in heaven. Verse four continues with, “And he will wipe away every tear out of their eyes,—and, death, shall be no more, and grief and outcry and pain shall be no more.” According to religion, people have been in heaven for thousands of years where there are no tears or death or grief and pain. Why would Yahweh being wiping away tears?

Mankind, who was made a little lower than Elohim, was given the earth and not heaven. “For, not unto messengers [angels], hath he subjected the coming habitable earth of which

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<sup>483</sup> Kittel, Gerhard; Friedrich, Gerhard, *The Theological Dictionary of the New Testament*, (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company) 2000, c1964.

<sup>484</sup> As a last enemy, death, is to be destroyed I Cor. 15:26

we are speaking; But one somewhere hath borne witness, saying—What is man, that thou shouldst make mention of him? Or the son of man, that thou shouldst put him in charge? Thou hast made him less, some little, than Elohim<sup>485</sup>, With glory and honour, hast thou crowned him,—And hast set him over the works of thy hands; All things, hast thou subjected beneath his feet. For, in subjecting, to him the all things, nothing, left he, to him unsubjected; But now, not yet, do we see, to him, the all things subjected” (Heb. 2:5-8). “As for the heavens, the heavens, belong to Yahweh, but the earth, hath he given to the sons of men” (Ps. 115:16). Mankind are terrestrial beings made to rule the earth!

## The Gospels

The four Gospels introduce a new terminology, which cannot contradict the Hebrew Old Testament. This new terminology, spoken by Yahoshua, is the phrase, ‘Kingdom of Heaven’ and the ‘Kingdom of Yahweh,’ which means the same thing.<sup>486</sup> These terms are never used in the Old Testament, although Kingdom of Yahweh is used twice.<sup>487</sup> Kingdom of Heaven is only used in the book of Matthew, which portrays Yahoshua as the King. Kingdom of Yahweh is used in all of the Gospels and in the Pauline Epistles. The phrase, ‘Kingdom of Heaven,’ can mislead us to believe that our future home will be a kingdom in heaven, when the phrase really represents a Kingdom over which Yahweh will reign.

Yahweh is King of heaven but not of the earth. The nations have always rebelled against Yahweh as King, as also did Israel. Yahweh did reign over Israel through the prophet Samuel, who was Yahweh’s mouthpiece, until Israel rejected Yahweh as King.<sup>488</sup> Yahweh’s will is being performed in heaven by the heavenly beings that have submitted themselves to His will. In the Lord’s prayer we are informed that His will is being done in heaven but not on the earth. “Our Father which art in heaven, Hallowed be thy name. Thy kingdom come [to the earth]. Thy will be done in earth [His will is not being done on the earth], as *it is* in heaven [His will is being done in heaven by heavenly beings]” (Mt. 6:9-10). Yahoshua said, “The meek will inherit the earth.”

## The Age of the Secret

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<sup>485</sup> Ps. 8:4-9 The Hebrew word translated messenger is the word, ‘Elohim,’ and not, ‘mal’ak.’

<sup>486</sup> Matthew 5:3 ¶ Happy, the destitute, in spirit; for, theirs, is the kingdom of the heavens; Luke 6:20 Happy, ye destitute, for, yours, is the kingdom of God.

<sup>487</sup> 1 Chronicles 28:5, 2 Chronicles 13:8

<sup>488</sup> So then all the elders of Israel gathered themselves together,—and came unto Samuel, to Ramah; and said unto him—Lo! thou, art old, and, thy sons, walk not in thy ways: Now, appoint for us a king to judge us, like all the nations. But the thing was displeasing in the eyes of Samuel, when they said, Give unto us a king to judge us. So Samuel prayed unto Yahweh. And Yahweh said unto Samuel, Hearken unto the voice of the people, in all that they shall say unto thee,—for, not thee, have they rejected, but, me, have they rejected, from being king over them. I Sam. 8:4-7

The Age we live in was kept a secret from the Old Testament prophets and from Yahoshua until he was raised from among the dead.<sup>489</sup> I believe that Yahoshua was not aware that he would be in heaven for thousands of years but was expecting to rule the earth after a short stay in heaven. The promise written to him was that he would inherit the earth. “My son, thou art, I, to-day, have begotten thee: Ask of me, and let me give nations as thine inheritance, and, as thy possession, the ends of the earth: Thou shalt shepherd them with a sceptre of iron,—as a potter’s vessel, shalt thou dash them in pieces” (Ps. 2:7-9). Yahoshua knew he would be seated at the right hand of Yahweh until his enemies were made his footstool (Ps. 110:1). The meek were to inherit the earth and not heaven.<sup>490</sup> Yahoshua was raised from among the dead and ascended into heaven to be seated at Yahweh’s right hand until he returns to the earth for his thousand-year reign. Yahweh will descend to the new earth (Paradise) and abide with men after death and sheol have been thrown into the Lake of Fire.<sup>491</sup>

Christians are the only group of saints that will spend some time in heaven before returning to the earth with our Lord. This event, as recorded in I Thessalonians 4:13-18, was never prophesied about in the Old Covenant or the Gospels because it was a secret. The “Lord himself...shall descend from heaven,—and, the dead in Christ, shall rise, first, After that, we, the living who are left, together with them, shall be caught away, in clouds, to meet the Lord in the air.” The Old Testament saints are not a part of this event but await the resurrection of the just, which occurs around our Lord’s thousand-year reign upon the earth.<sup>492</sup> No saints are in heaven until this event occurs and even then the saints will be there for just a short time. All saints, Old and New Covenant, are presently asleep.<sup>493</sup> As Christians, Christ is our Head and we are his Body. No other group of people has had the honor to be the sanctuary or the holy of holies of the Holy Spirit, Yahweh. We are the only group who will ascend into the clouds with our Lord, only to return to the earth during the Day of Yahweh, which is the seven-year tribulation recorded in Revelation.

## Tree of Life

The tree of life in the midst of the Garden is only in the books of Genesis and Revelation. If mankind takes of the tree of life, they have age-abiding life in the Garden of Yahweh. “Lo! man, hath become like one of us, in respect of knowing good and evil,—Now, therefore, lest he thrust forth his hand, and take even of the tree of life, and eat, and live to times age-abiding” (Gen. 3:22). “He that hath an ear, let him hear what, the Spirit, is saying unto the assemblies. Unto him that overcometh—I will give, unto him, to eat of the tree of life, which is in the paradise of Yahweh” (Rev. 2:7). The Garden of Yahweh will be

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<sup>489</sup> Rm. 16:25-26, Eph. 3

<sup>490</sup> Psalms 37:9,11,22,29,34; Is. 60:21, 65:9; Mt. 5:5

<sup>491</sup> Revelation 20 – 22, I Cor. 15:23-28

<sup>492</sup> Rev. 20:4

<sup>493</sup> Jn. 11:11; I Cor. 15:6,18,20; I Thess. 4:13-15,



our home. “Wilderness and parched land, shall be glad for them,—And the waste plain, shall exult, and blossom as the lily: It shall, blossom abundantly, and exult...Then shall the glowing sand, become a lake, And thirsty ground—springs of water...And the ransomed of Yahweh! shall return, And shall enter Zion with shouting, With gladness age-abiding, upon their head, Joy and gladness shall overtake them, And sorrow and sighing, shall flee away”(Is. 35).

## Conclusion

There are a few difficult verses in the Word of Yahweh that make it appear that people might be in heaven but in light of the clear verses, this cannot be. Christ was the first man who ascended into heaven, while all others are asleep. “But, now, hath Christ been raised from among the dead,—a firstfruit of them who have fallen asleep...For, just as, in the Adam, all die, so, also, in the Christ, shall all be made alive. But, each, in his own rank:—A firstfruit, Christ, after that, they who are the Christ’s, in his presence [Parousia<sup>494</sup>]” (I Cor. 15:20-23). The Body of Christ are the only saints who will ascend into the clouds upon his Parousia, only to return to the earth during Christ’s thousand-year reign.<sup>495</sup> The Old Covenant saints will be raised from the dead at another Parousia<sup>496</sup> of Christ and placed in the Garden of Yahweh with us. “Thus saith My Lord Yahweh, Lo I myself am going to open your graves And will cause you to come up out of your graves. O my people,— And will bring you upon the soil of Israel. So shall ye know that I, am Yahweh,— When I open your graves. And cause you to come up out of your graves O my people, And I will put my spirit within you and ye shall live, And I will settle you upon your own soil” (Ez. 37:12-14). The Rebellion against Yahweh, by the Adversary and men, will occur during the end of Christ’s thousand-year reign on the earth. They will be destroyed along with death and Sheol. The New Jerusalem will descend from heaven to the earth. Yahweh will dwell and reign on the earth with men.<sup>497</sup>

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<sup>494</sup> 3952 parousia parousia *par-oo-see’-ah* 1) presence 2) the coming, arrival, advent 2a) the future visible return from heaven of Jesus, to raise the dead, hold the last judgment, and set up formally and gloriously the kingdom of God

<sup>495</sup> I Thes. 4:13-18

<sup>496</sup> Mt. 24:3, 27, 37, 39

<sup>497</sup> I Cor. 15:24-28, Rev. 21

# Appendix A

## Paradise

3857 paradeisov paradeisos *par-ad'-i-sos*

### B. Paradise in the Later Judaism of the New Testament Period.<sup>498</sup>

#### 1. Paradise in the First Age.

The exclusive starting-point of all later Jewish statements about the Paradise of the first age is the Paradise story in Gn. 2 f. If this alone offered rich materials for imaginative adornment, this tendency was increased even further by the combination of Paradise with the eschatological hope.

#### 2. The Return of Paradise in the Last Age.

The hope of a future time of bliss, which is commonly attested in the OT, may be traced back to long before the Exile. The depiction of this age uses Paradise motifs. The last time is like the first. Ez. is the first explicitly to compare the expected time of salvation with the Paradise of the first age, 36:35; Is. 51:3. Only in pre-Christian apocalyptic [writings], however, do we find the idea that the Paradise of the last age is identical with that of the first, that the Paradise of the first age reappears in that of the last. The site of reopened Paradise is almost without exception the earth, or the new Jerusalem. Its most important gifts are the fruits of the tree of life, the water and bread of life, the banquet of the time of salvation, and fellowship with Yahweh. The belief in resurrection gave assurance that all the righteous, even those who were dead, would have a share in reopened Paradise.

#### 3. The Hiddenness of Paradise in the Present Time.

Identification of the Paradise of the first age with that of the second necessarily carried with it the further idea that Paradise exists now in hidden form. This hidden Paradise is first mentioned in Ethiopian Enoch<sup>499</sup>. Throughout apocalyptic [writings] it is the present abode of the souls of the departed patriarchs, the elect and the righteous, and Enoch and Elijah, who were translated thither during their lifetime. Whereas according to the older view received the souls of all the dead, only the ungodly were now sought in and the righteous in Paradise, → I, 147, 11–16. Hell. ideas about the future life played a normative part in this reconstruction of the concept of the intermediate state (→ n. 13). It should be noted, however, that both old and new ideas were still current in the NT period. Either Hades or Paradise (→ I, 147, 22–30) is here the abode of the souls of the righteous after death. This duality is important for an understanding of the statements about what happened to Jesus between Good Friday and Easter Day, → 771, 37 ff.

Pre-Christian apocalyptic writings have no consistent answer to the question where this hidden Paradise is to be found. a. The older view seeks it on earth, usually in the extreme East (cf. Gn. 2:8), also the North (Ethiopian Enoch 61:1–4; 77:3; cf. Is. 14:13) or Northwest (Ethiopian Enoch 70:3 f.), or the extreme West, or on a high mountain reaching up to heaven, cf. Ez. 28:13 f. b. Closely related to the notion of a high mountain whose peak reaches into heaven is the idea, found from the 1st cent. A.D., that after Adam's fall Paradise was translated to God (S. Bar. 4:3, 6<sup>500</sup>), and that since then it has been in heaven, or

<sup>498</sup>Kittel, Gerhard; Friedrich, Gerhard, *The Theological Dictionary of the New Testament*, (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company) 2000, c1964.

<sup>499</sup>Ethiopian Enoch, ed. A. Dillmann, 1851; R. Charles 1906

<sup>500</sup>Syrian Apocalypse of Baruch, originally Hebrew and strongly dependent on 4 Esdras (c. 100 A.D.), ed. R. Charles, 1896

more precisely in the third heaven. Conceptually statements about the delights of the intervening and the eschatological Paradise merge into one another, though the former are not so strong, esp. in apocalyptic literature.

## Punishment in Heaven?

*(A study on II Cor. 5:10 and Col. 3:24-25)*

*(When quoting scriptures, from the Rotherham Emphasized Bible New Testament,  
I will substitute the Hebrew word Yahoshua for Jesus, Yahweh and Elohim for God and Anointed for Christ.)*

There are three classes of people:

- a. A saved person who does repent of sins committed after receiving salvation;
- b. An unsaved person;
- c. A saved person who does not repent of sins committed after receiving salvation.

The third person is the purpose of this study of Yahweh's Word. (The first person is he who confesses his sin and is cleansed. I John 1:9. The second person will be cast into the lake of fire. Rev. 20:15.) Will there be punishment given out, to Yahweh's children, at the Judgment seat of Christ after the gathering together? Punishment will be defined as, "to cause to undergo pain, loss or suffering for wrongdoing (Webster's Dictionary)." There are two difficult verses, written to the Church, which lead some people to believe that there will be punishment given out at the Judgment seat. These verses are, II Cor. 5:10 and Col. 3:24-25. The above question is not to be confused with Yahweh avenging or bringing out right, in this present life. We will begin with the clear verses.

"Each one's work shall be made manifest; for the day will make it plain, because by fire is it to be revealed, and each one's work of what sort it is, the fire itself will prove: if anyone's work shall abide which be built, a reward shall he receive, if anyone's work shall be burnt up he shall suffer loss but shall himself be saved though thus as through fire." I Cor. 3:13-15. This verse refers to the Day of Judgment and the reward for good works and the loss for bad works but no punishment was given out. Another clear verse is in I Cor. 1:7-9, "So that ye come short in no gift of favour, ardently awaiting the revelation of our Lord Jesus Christ: who will also confirm you unto the end, **unaccusable** in the day of our Lord Jesus Christ:" "Yet now hath he fully reconciled in his body of flesh through means of his death, to present you **holy** and **blameless** and **unaccusable** before him.." Col. 1:21,22. E. W. Bullinger defines the word, unaccusable (anegkletos), as, "not accused, with nothing laid to one's charge." Nothing laid to one's charge in the day of our Lord. "Knowing that each one whatsoever he may do that is **good** the same shall he receive back from the Lord – whether bond or free." Eph. 6:8. This verse is not in connection with the Day of Judgment but shows us a promise of Yahweh. Receiving for the evil one does, is not mentioned in this verse. Punishment, at the judgment seat, is not used in connection with Yahweh's children but with the unbeliever.

In Matthew 25, the Lord is talking about the goats and the sheep, and in verse 46, "And these shall go away into age-abiding correction (punishment), but the righteous into age-abiding life." "Then the Lord knoweth how to rescue the godly out of trial: but to keep the unrighteous unto a day of judgment to be punished... for whom the gloom of darkness hath been reserved." II Peter 2:9-17. Yahweh does use a few words for punish. The above words are kolasis and kolazo. Another word is, diken tio, "Who indeed a penalty shall be pay, age-abiding destruction from the face of the Lord..." II Thess. 1:9. Punishment is reserved for the unbeliever, Satan and his messengers in the judgment but not for His children. Although Yahweh will not punish his children in Heaven, Yahweh does avenge and recompense for evil in this present life to His children and unbelievers. "For it is written, "Mine is avenging. I will recompense; said

Yahweh; but if thy enemy hunger be feeding him, if he thirst be giving him drink; for this doing coals of fire shalt thou heap upon his head.” Rom. 12: 19,20.

Avenge is the Greek word, “ekdikeo.” Avenge can mean punishment and revenge but it can also mean, “to vindicate one’s right, do one justice (Thayer).” Yahweh is an avenger as stated in I Thess. 4:6. Yahweh’s justice, for believers, will be carried out in this life. The first case, of justice served, was to the serpent in Genesis 3:14. “On thy belly shalt thou go, and dust shalt thou eat, all the days of thy life.” The second case, of justice served, was given to Cain. Gen. 4:11-15. “Though thou till the ground it shall not go on to give its vigour to thee, a wanderer and a fugitive shalt thou be in the earth.” Yahweh avenged the death of Abel, in this life. Yahweh also avenges, in this life, by His law. In Exodus 22:1, “When a man stealeth an ox or a sheep, and slayeth it, or selleth it with five of the herd shall he make good for the ox, or with four of the flock for the sheep.” Yahweh’s will is to restore the innocent person of wrong committed.

Yahweh tells us not to render evil for evil. Rom. 12:17. Yahweh is good and just, love and light. He lets the rain fall on the just and unjust alike. He tells us, in Rom. 12:17-21, not to avenge ourselves but overcome evil with good. We are told to be imitators of Yahweh. Yahweh forgives and shows mercy. Eph. 4:32-5:1. Yahweh is our Father. As a father, I will chasten my children which means, “discipline in order to make obedient, meek etc.” And if my child were a danger to society, I would want him to be put in prison, or put to death, in order to protect people. I could see Yahweh giving revelation to a policeman so that he could put one of His children in prison if His child was harming society, or even be put to death so that His good children could live in peace. Something like this was done in I Cor. 5: 1-5. The word avenge can mean, bring out right. I can see Yahweh intervening when a brother steals from another brother. He would restore the wronged person and take away the gain from the thief. I Thess. 4:3-6. He does this by inspiring laws in our society. Yahweh is a just avenger but does not revenge.

Revenge is to inflict damage, injury or punishment in return for something unjust. To retaliate. When Christ comes back for us we will receive our new bodies, like unto his glorious body. We will not have the sin nature any longer. Chastening will no longer be needed because we can not sin. So, if Yahweh were to punish us in Heaven, it would be a retaliation or a revenge because the punishment could no longer correct my wrong, or the person I wronged or change my future behavior. What would be the profit of punishment? If my child is an unrepentant sinner but has life age-abiding, he deserves chastening on earth, which could benefit him and society, but to have him serve time, punished, in Heaven would accomplish nothing. I would not retaliate, against my child, for all the unrepentant evil he has done. Would you as a parent? A child of Yahweh who does evil on this earth will reap what he sows while on this earth.

A great principal on earth, is sowing and reaping. “For whatsoever a man soweth the same shall he also reap, because he that soweth into his own flesh out of the flesh shall reap corruption, whereas he that soweth into the spirit out of the spirit shall reap age-abiding life.” Gal. 6:7,8. And in this light is where, I believe, one of our difficult verses should be read. The context of Colossians 3: 24-25 is not concerning the judgment, but addressed to servants. “Knowing that from the Lord ye shall duly receive the recompense of the inheritance, unto the Lord Christ are ye in service; for he that acteth unrighteously shall get back what he had unrighteously done..” What a man soweth that shall he also reap. If you walk in Satan’s realm, you will receive the fruit of darkness on earth. His treasures in heaven will abide but his treasures on earth will corrupt or be burned up. This verse does not mention punishment before the judgment seat of Christ. The next difficult verse does refer to the judgment.

“For we all must needs be manifest before the judgment seat of the Christ, that each one may get back the things done by means of the body, according to the things which he practised whether good or corrupt.” II Cor 5:10. The word corrupt means, “worthless, good-for-nothingness (Vincent, E. W. Bullinger

Lexion).” Getting back something that is worthless or corrupt, means you receive nothing. Your works have been burned up, you have suffered loss, as in I Cor. 3:10-15. Most translations have this word translated as, “bad,” which give an impression that Yahweh will retaliate or get revenge. “How that Yahweh was in Christ, reconciling a world unto himself, **not reckoning unto them their offences...**” II Cor. 5:19. This verse is in the context of salvation, not judgment, but it does show us the heart of Yahweh.

Children of Yahweh who live in a sinful, unrepentant life, receive the fruit of darkness while on this earth. Death in part or in whole is the result of sin. Their existence may appear wonderful but they fellowship with the one who comes to steal, kill and destroy.

They may appear happy but they can not be because,

**“How happy the man**  
who hath not walked in the counsel of the lawless,  
And in the way of sinners hath not stood,  
And in the seat of scoffers hath not sat;  
But in the law of Yahweh is his delight,  
And in his law doth he talk with himself day and night.  
So doth he become like a tree planted by streams of waters,  
That yielded its fruit in its season,  
Whose leaf also doth not wither,  
And whatsoever he doeth prospereth.

Not so the lawless,  
But as chaff which is driven about by the wind:  
For this cause shall the lawless not stand in the judgment,  
Nor the sinners in the assembly of the righteous.  
For Yahweh doth acknowledge the way of the righteous;  
But the way of the lawless shall vanish.” Psalm 1

Rewards will be given out, at the Judgment seat of Christ, to saints who do Yahweh’s Word in love. Corruption awaits the works of the flesh not punishment.



# What is Praise and what is Worship according to the Word of Yahweh?

*(When quoting scriptures, from the Rotherham Emphasized Bible New Testament,  
I will substitute the Hebrew word Yahoshua for Jesus, Yahweh and Elohim for God and Anointed for Christ.)*

Our Father and our Lord deserve and seek our praise; “For great is Yahweh, and worthy to be mightily praised” (Psalms 96:4). They also deserve and seek our worship; “Give to Yahweh, the glory of his Name, Bow down to Yahweh, in the adornment of holiness” (Psalms 29:2). Churches today have what are called ‘Praise and Worship Services.’ The phrase, ‘Praise and Worship’ is never used in our Fathers Word. The question is, “Can you have a ‘Praise Service’ without a ‘Worship Service’ or can you have a ‘Worship Service’ without a ‘Praise Service?’” Or are the words ‘Praise’ and ‘Worship,’ as used in Christian circles, synonymous? I believe Christians believe the latter, which is not true. Most Christians today have never been taught what it is to worship. They have been taught that a Church Service is a Worship Service. We will learn the differences between the meaning of praise and worship. Let us begin our search by examining the word ‘praise’ in the Old Testament Scriptures.

There are basically four Hebrew words translated ‘praise’ in the Psalms. The most common Hebrew word translated praise is ‘halal’ which is used 94 times. Halal is used in the word ‘Hallelujah.’ Hallelujah means, Halal = Praise, Jah = Yah or Praise Yahweh. The definition of ‘halal’ is:

01984 llh halal *haw-lal*’ 1) to shine 1a) (Qal) to shine (fig. of God’s favour) 1b) (Hiphil) to flash forth light 2) to praise, boast, be boastful 2a) (Qal) 2a1) to be boastful 2a2) boastful ones, boasters (participle) 2b) (Piel) 2b1) to praise 2b2) to boast, make a boast 2c) (Pual) 2c1) to be praised, be made praiseworthy, be commended, be worthy of praise 2d) (Hithpael) to boast, glory, make one’s boast 2e) (Poel) to make a fool of, make into a fool  
2f) (Hithpoel) to act madly, act like a madman

The second most common Hebrew word translated praise in the Psalms, in the King James Version, is ‘yadah’ which is used 67 times. The definition of ‘yadah’ is:

03034 hdy yadah *yaw-daw*’ 1) to throw, shoot, cast 1a) (Qal) to shoot (arrows) 1b) (Piel) to cast, cast down, throw down 1c) (Hiphil) 1c1) to give thanks,, laud, praise 1c2) to confess, confess (the name of God) 1d) (Hithpael) 1d1) to confess (sin) 1d2) to give thanks

*Psalms 111:1 Praise [halah] ye the LORD. I will praise [yadah] the LORD with my whole heart, in the assembly of the upright, and in the congregation. (King James Version)*

*Psalms 111:1 ¶ Praise [halah] ye Yah! I will give thanks [yahah] unto Yahweh, with a whole heart, in the circle of the upright and the assembly. (Rotherham)*

The third most common Hebrew word translated praise in the Psalms is ‘zamar’ which is used 41 times. The definition of ‘zamar’ is:

02167 rmz zamar *zaw-mar*’ 1) to sing, sing praise, make music 1a) (Piel) 1a1) to make music, sing 1a2) to play a musical instrument

*Psalms 135:3 Praise [halah] the LORD; for the LORD is good: sing praises [zamar] unto his name; for it is pleasant. (King James Version)*

*Psalms 135:3 Praise [halah] ye Yah, For good is Yahweh, Sing praises [zamar] to his Name, For it is full of delight; (Rotherham)*

The fourth most common Hebrew word translated praise in the Psalms is ‘t@hillah’ which is used 30 times. The definition of ‘t@hillah’ is:

08416 hlht t@hillah *teh-hil-law*’ 1) praise, song or hymn of praise 1a) praise, adoration, thanksgiving (paid to God) 1b) act of general or public praise 1c) praise-song (as title) 1d) praise (demanded by qualities or deeds or attributes of God) 1e) renown, fame, glory 1e1) of Damascus, God 1e2) object of praise, possessor of renown (fig)

*“Psalms 147:1 ¶ Praise [halah] ye Yah, For it is good, to make melody [zamar] to our El,—For it is delightful, seemly is praise [t@hillah]!”*

*“Psalms 149:1 ¶ Praise [halah] ye Yah, Sing to Yahweh a song that is new, his praise [t@hillah] in the convocation of the men of lovingkindness.”*

In the King James Version, ‘praise’ is used 145 times in the Psalms and is generally one of these four Hebrew words. (In the Rotherham Translation ‘praise’ is used 135 times.) On the other hand, in the King James Version, the word ‘worship’ is only used 15 times in the Psalms and is never used in the Rotherham. The word translated ‘worship’ is the Hebrew word ‘shachah.’ The definition of ‘shachah’ is:

07812 hxv shachah *shaw-khaw*’ 1) to bow down 1a) (Qal) to bow down 1b) (Hiphil) to depress (fig) 1c) (Hithpael) 1c1) to bow down, prostrate oneself 1c1a) before



superior in homage 1c1b) before God in worship 1c1c) before false gods 1c1d) before angel

*Psalms 95:6 O come, let us worship [shachah] and bow down: let us kneel before the LORD our maker. (King James Version)*

*Psalms 95:6 Enter! let us bow down [shachah], and bend low, Let us kneel, before Yahweh our maker; (Rotherham)*

*Psalms 66:4 All the earth shall worship [shachah] thee, and shall sing [zamar] unto thee; they shall sing [zamar] to thy name. Selah. (King James Version)*

*Psalms 66:4 All the earth, shall bow themselves down [shachah] to thee, And sing praises [zamar] unto thee,. Shall praise in song [zamar] thy Name. Selah. (Rotherham)*

The Greek word translated ‘worship’ is ‘proskuneo.’ The definition of proskuneo is:

4352 proskuneo proskuneo *pros-koo-neh’-o* 1) to kiss the hand to (towards) one, in token of reverence 2) among the Orientals, esp. the Persians, to fall upon the knees and touch the ground with the forehead as an expression of profound reverence 3) in the NT by kneeling or prostration to do homage (to one) or make obeisance, whether in order to express respect or to make supplication 3a) used of homage shown to men and beings of superior rank 3a1) to the Jewish high priests 3a2) to God 3a3) to Christ 3a4) to heavenly beings 3a5) to demons

The meaning associated with proskuneo as well as shachah is to kneel or prostrate oneself.

*“Matthew 4:9 and said to him, All these things, will I give thee,—if thou wilt fall down and worship [proskuneo] me.”*

*“1 Corinthians 14:25 And, so, falling down upon his face, he will do homage [proskuneo] unto Yahweh, reporting that, in reality, Yahweh is, among you.”*

*“Revelation 22:8 And, I, John, am he that was hearing and seeing these things; and, when I had heard and seen, I fell down to do homage [proskuneo] at the feet of the messenger who had been pointing out unto me these things,”*

*“Psalms 95:6 Enter! let us bow down [shachah], and bend low, Let us kneel, before Yahweh our maker;”*

*“Genesis 18:2 And he [Abraham] lifted up his eyes and looked, and lo! three men, standing over against him,—so he looked and ran to meet them from the opening of the tent, and bowed [shachah] himself to the earth;”*

To worship is to commune with our Father and our Lord. This generally would be done individually as prayer is done. Remember when Yahoshua separated himself from his Apostles and being alone knelt down and prayed to his Father (Mk. 1:35, 14:35). Also we were instructed by our Lord about how to pray; “And, when you may be praying, you shall not be as the hypocrites, because they love, in the synagogues, and at the corners of the broad ways, to take their stand and pray, that they may shine before men; Verily, I say unto you, they are getting back their reward. But, you, when you would pray, enter into your closet, and, fastening your door, pray unto your Father who is in secret,—and, your Father who sees in secret, will reward you. And, being at prayer, use not vain repetitions, just like the nations,—for they think, that, in their much speaking, they shall be heard; do not, therefore, make yourselves like them, for Yahweh your Father knows of what things you have, need, before you ask him. Thus, therefore pray, you: Our Father, who art in the heavens,—Hallowed be your name” (Mt. 6:5-9).

Also we have been given instructions to worship in spirit; “But there cometh an hour, and, now, is,—when, the real worshippers, shall worship the Father in spirit and truth; for, even the Father, is seeking, such as these, as his worshippers. Yahweh is, spirit; and, they that worship him, in spirit and truth, must needs worship” (Jn. 4:23,24). To worship in spirit is to speak in tongues. We speak in tongues by ourselves and not in a group; “For, he that speaks with a tongue, not unto men, doth speak, but, unto Yahweh,—for, no one, understands, although, in spirit, he is speaking sacred secrets” (I Cor. 14:2, 28); “For, if I am praying in a tongue, my spirit, is praying, but, my mind, is unfruitful. What is it then? I will pray with the spirit, but I will pray also with the mind,—I will strike the strings with the spirit, but I will strike the strings also with the mind” (I Cor. 14:14,15). Our Father seeks to be worshipped by spirit, which is speaking in tongues.

In most Churches today, what we call a ‘Praise and Worship Service’ is really a ‘Praise Service.’ We sing, make music and give thanks to our Father and our Lord by the words we sing. This is Wonderful! To worship on the other hand in a Church as a group would be to bow down or kneel in communion to Yahweh and Yahoshua. Worshipping (kneeling down, bowing, prostrating one’s heart and speaking in tongues) with other men present can be inhibiting and distracting and could also bring glory to oneself. We must go to our own closet (under the stars) alone and as the Psalm states, “All the earth, shall bow themselves down [shachah] to thee, And sing praises [zamar] unto thee, Shall praise in song [zamar] thy Name. Selah” (66:4).

# **Your Mission in Life**

## *(if you choose to accept it)*

*(When quoting scriptures, from the Rotherham Emphasized Bible New Testament,  
I will substitute the Hebrew word Yahoshua for Jesus, Yahweh and Elohim for God and Anointed for  
Christ.)*

Why am I here? What is my purpose in life? What is my mission? The purpose of our existence is not about going to school, getting a job, getting married, buying a house, saving money, retiring, vacationing and then dying. These events are necessary and they do give meaning to our lives but there is more. These stages of life are not to be confused with our individual missions, commissioned by Yahweh and Christ, which we have been called out to perform. Most Christians, I believe, would except their commission if they knew what their mission was. Defining someone's mission in life is our purpose for this article. Christ anointed you with holy spirit to \_\_\_\_\_.

(Fill in task to perform)

Adam and Eve's mission was to be fruitful and multiply and fill the earth and subdue it. Yahweh had given them authority over all of the earth but they rebelled against His commission. The mission of mankind had to be changed because sin and the spiritual forces of wickedness took their place with mankind. The war against darkness wages on until the adversary, death and sheol are thrown into the Lake of Fire (Rev. 20). Until then, our mission is to be the hands, feet and mouth of Christ, who is our Head. What was the mission of Yahoshua?

"The spirit of Yahweh is upon me, Because He did anoint me; To proclaim good news to the poor, Sent me to heal the broken of heart, To proclaim to captives deliverance, And to blind receiving of sight, To send away the bruised with deliverance, To proclaim the acceptable year of Yahweh" (Luke 4:18,19). We see that Yahweh anointed Yahoshua to proclaim, heal and deliver the lost sheep of the house of Israel. Yahoshua anointed Paul to, "... to open their eyes, to turn them from darkness to light, and from the authority of the adversary unto Yahweh, for their receiving forgiveness of sins, and a lot among those having been sanctified, by faith that is toward me" (Acts 26:17-19). Even during the Great Tribulation the message is the same, "And I saw another messenger flying in mid-heaven, having good news age-abiding to proclaim to those dwelling upon the earth, and to every nation, and tribe, and tongue, and people, saying in a great voice, 'Fear ye Yahweh, and give to Him glory, because come did the hour of His judgment, and bow ye before Him who did make the heaven, and the land, and sea, and fountains of waters'" (Rev. 14:6,7). Yahweh's will [mission] is to have all men saved and to come unto a knowledge of the

truth (I Tim. 4:4). We all have individually been called to participate, in some special way, to accomplish this task, which is at hand, which is our purpose.

We as Christians were dead in trespasses and sin and now have all been delivered out of the authority of the darkness (Eph. 2:1, Col. 1:13). We have been called (invited, chosen) by Yahweh and the Lord Yahoshua Christ to be part of the team, the Body of the Christ; “And we have known that to those loving Yahweh all things do work together for good, to those who are **called according to purpose**; because whom He did **foreknow**, He also did **fore-appoint**, **conformed to the image of His Son**, that he might be first-born among many brethren; and whom He did **fore-appoint**, these also He did **call**; and whom He did **call**, these also He declared righteous; and whom He declared righteous, these also He did glorify” (Rom.8:28-30). Paul was called to be an apostle (Rom. 1:1). Each one of us has been called, by Christ, to be an \_\_\_\_ (your position) \_\_\_\_ (Rom. 1:6). There is one Body but many members.

“For as in one body we have many members, and all the members have not the same office, so we, the many, one body are in Christ, and members each one of one another. And having **gifts**, different according to the grace that was given to us” (Rom. 12:4-6). Each one of us has been given a gift for the benefit of the Body of Christ and for the benefit of natural man. This gift or gifts that we have been given, when utilized, will one way or another help accomplish the mission that Christ Yahoshua has been given by our Father. The Lord distributes the ministries, while Yahweh sets the members, each one of them in the Body even as He pleased (I Cor. 12:5,18). Yahweh energizes all things (I Cor. 12:6). Your position (function), in the Body of the Christ, has been determined by Yahweh. It is available to seek a greater gift or serve Christ in a greater capacity (I Cor. 12:31). A good example, of a disciple of Christ desiring a greater gift would be Phillip in the book of Acts. He began his mission being anointed with holy spirit, then got promoted to waiting on tables and finally promoted to evangelist. But you ask, “What is my job of jobs in the Body of the Christ?” Lets start the unveiling (revelation) process.

How did Paul discover his function in the Body of the Christ? He asked Yahoshua and Yahoshua told him. “**What shall I do**, Lord? and the Lord said unto me, Having risen, go on to Damascus, and there it shall be told you concerning all things **that have been appointed for you to do**” (Acts 22:10). First we must ask the Lord and then be willing to obey his call. How about Mary Magdalene? “And certain women, who were healed of evil spirits and infirmities, Mary who is called Magdalene, from whom seven demons had gone forth, and Joanna wife of Chuza, steward of Herod, and Susanna, and many others, **who were ministering to him from their substance**” (Luke 8:2,3). Remember the man who had a legion of demons abiding in him? Yahoshua told him what to do. “And the man from whom the demons had gone forth was beseeching of him to be with him, and Yahoshua sent him away, saying, ‘Turn back to your house, and tell how great things Yahweh did to you;’ and he went away through all the city proclaiming how great things Yahoshua did to him (Luke 8:38,39). We have the spirit of Yahweh in us. We can know and understand

spiritual matters given to us by the Spirit (Yahweh), to our spirit (I Cor. 2:9-15). We also have members in the Body of the Christ who operate by holy spirit who can help us (Eph. 4:11). Christ will or has told you your function or functions in His Body. Ask and it shall be given, seek and it shall be found, knock and it will be opened. This is a promise from our Father.

Think of the Body of Christ as a huge family run corporation with thousands of branches and divisions and hundred of thousands of employees (sisters and brothers). Their jobs all differ and all of the members are necessary. When someone reports in sick or does not do their job the company suffers. The task at hand will take longer to accomplish when the members are not pulling their own load. You can enter the family business as a go-fer and rise to be president. “And there entered a reasoning among them, this, Who may be greater of them? and Yahoshua having seen the reasoning of their heart, having taken hold of a child, set him beside himself, and said to them, ‘Whoever may receive this child in my name, did receive me, and whoever may receive me, did receive Him who sent me, for he who is least among you all—he shall be great’ (Luke 9:46-48). Seeking greatness by serving in love is fine by Yahweh and is recommended because there is coming a New Kingdom, which will have many new positions available.

The New Kingdom will be on earth and there will be as many jobs available there as this earth presently has. How we are laboring in love now on this earth will determine our position in this New Earth, which will last 1000 years and be ruled by Christ (Rev. 20, Is 35). Rewards will be handed out. “For, the Son of Man is about to come in the glory of his Father, with his messengers, and then he will **reward** each, according to his work”(Matt. 16:27).

How do you determine your job or function in the Body of the Christ? Someone called it “heartburn.” What desire (longing to serve) is burning in your heart? Many times we have good ideas and tell the leadership but your desire is not their desire so you do nothing. Take the burning, which is on your heart, and accomplish the task. Yahweh and the Lord have probably put that desire on your heart in the first place; it is a calling. If you do not have any burning in your heart, seek the Lords guidance for what he wants you to do by his word and by revelation. What are your long suits? What skills and gifts has Yahweh blessed you with? If you desire to work in a prison ministry but there isn’t one, start one. Volunteer your gifts to a fellowship, church or ministry. Attached is a chart that has five categories of responsibilities to Yahweh. Which categories interest you? Choose the job or jobs and get to work. The Lord is waiting and is excited by your greater commitment to serve in love.





# Mortality and Immortality of Man

*(When quoting scriptures, from the Rotherham Emphasized Bible New Testament,  
I will substitute the Hebrew word Yahoshua for Jesus, Yahweh and Elohim for God and Anointed for Christ.)*

There is no confusion concerning the mortality of man's body, but what about his so called soul and or spirit? Do the soul and or spirit cease to exist upon death of the body or are they immortal as religions state? Can the soul and or spirit be separated from the body as in an out of body experience? Our Father's Written Word and not experiences are the only source of truth concerning these subjects. Yahweh's Word promises the believer life, death, resurrection, judgment and then immortality, while the unbeliever is promised life, death, resurrection, judgment and then the second death. Death or mortality begins in Genesis chapter three and ends in Revelation chapter twenty. Only then is death or mortality destroyed and swallowed up in the victory of immortality.<sup>501</sup>

Platonism<sup>502</sup> (the immortality or the non death of the soul and or the spirit) became the cornerstone of the majority of the Christian Churches; "For Socrates, death itself is the separation of the body from the soul: Is it anything else than the separation of the soul from the body? So we believe that death is this, namely, that the body comes to be separated by itself apart from the soul, and the soul comes to be separated by itself apart from the body? Is death anything else than that?"<sup>503</sup> The Catholic Church agrees; "The Church teaches that every spiritual soul is created immediately by God, it is not produced by the parents and also that it is immortal: it does not perish when it separates from the body at death, and it will be reunited with the body at the final Resurrection."<sup>504</sup> Billy Graham also agrees with Plato; "Third, the Bible teaches that the soul of man is eternal...You have a body with eyes and ears and hands and feet, but your body is temporary. It will go to the grave. But your personality, your intelligence, your conscience, your memory – these live on forever. This is your spirit, and according to the Bible, our spirit will never die."<sup>505</sup> Gloria Copeland states, "The Lord told Kenneth E. Hagin one time, 'I don't look at death the way people do. In fact, I never see My children dying, because they don't die.' Well, what do they do, Gloria? They leave! They just go home. To God, what we call dying is just our spirits changing addresses, moving from earth to heaven."<sup>506</sup>

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<sup>501</sup> Lo! a sacred secret, unto you, do I declare:—we shall not, all, sleep, but we shall, all, be changed,— In a moment, in the twinkling of an eye, during the last trumpet; for it shall sound, and, the dead, shall be raised, incorruptible, and, we, shall be changed. For this corruptible must needs clothe itself with incorruptibility, and this mortal, clothe itself, with immortality. But, whensoever, this mortal, shall clothe itself with immortality, then, shall be brought to pass the saying that is written—Death hath been swallowed up, victoriously; (1 Cor. 15:51-54)

<sup>502</sup> The philosophy or doctrine of Plato, or of his followers.

<sup>503</sup> Life after Death, A History of the Afterlife in Western Religion by Alan F. Segal; pg. 225, 226

<sup>504</sup> Catechism of the Catholic Church, article 366

<sup>505</sup> What happens when you die? A message by Billy Graham; <http://www.billygraham.org/topic.asp?s=60>

<sup>506</sup> You can only die once, by Gloria Copeland, BVOV April 2003, pg. 29



Plato's influence is still with us today even though he lived hundreds of years before Christ. Before there was Plato there were the Canaanites who also practiced the immortality of man through necromancy (seeking the dead).<sup>507</sup> Before the Canaanites there was the serpent who promised immortality to Eve and Adam by stating, "Dying you will not die."<sup>508</sup>

In the Garden mankind was given the opportunity to choose between immortality by eating of the tree of life or mortality by eating the tree of the knowledge of good and evil. Yahweh stated, "Of every tree of the garden eating thou dost eat; and of the tree of knowledge of good and evil, thou dost not eat of it, for in the day of thine eating of it—dying thou dost die" (Young's Gen. 2:16-17). The consequence of their sin was death and corruption (mortality); "In the sweat of thy face, shalt thou eat bread, until thou return to the ground, because therefrom, wast thou taken,—For, dust, thou art, And, unto dust, shalt thou return" (Gen.3:19). If, as the majority of Churches teach, man has a soul that can exist without the body, making it immortal, then the proceeding promise of life age-abiding (immortality) was not necessary; "Now, therefore, lest he thrust forth his hand, and take even of the tree of life, and eat, and live to times age-abiding" (Gen. 3:22). According the Church Fathers, everyone will live to times age-abiding, either in heaven, purgatory or hell.

The second record of mankind coming into existence occurs in Genesis 2:7; "So then Yahweh Elohim formed man of the dust of the ground, and breathed in his nostrils the breath [neshamah]<sup>509</sup> of life—and man became a living soul [nephesh]." According to the Word of Yahweh, man does not have a soul but he became a living soul (nephesh) after he received the neshamah (breath) of life from Yahweh Elohim. Animals are also called living souls.<sup>510</sup> (For more information on ruwach and nephesh see the article Spirit and Soul.) Nowhere in the scriptures does it say that man, who is a living nephesh (soul), is immortal but on the contrary nephesh is associated with death or mortally.<sup>511</sup> Spirit or

<sup>507</sup> Deu. 18:11, Is. 8:19, I Sam. 28:7, I Chron. 10:13, II Chron. 33:6

<sup>508</sup> "And the serpent saith unto the woman, 'Dying, ye do not die,'" Gen. 3:4 (Young's Literal Translation of the Holy Bible)

<sup>509</sup> 05397 hmvn n@shamah *nesh-aw-maw'*

1) breath, spirit 1a) breath (of God) 1b) breath (of man) 1c) every breathing thing 1d) spirit (of man)

<sup>510</sup> Genesis 1:20 ¶ And Elohim said—Let the waters swarm with an abundance of living soul, and, birds, shall fly over the earth, over the face of the expanse of the heavens. Genesis 1:21 And Elohim created the great sea-monsters,—and every living soul that moveth—with which the waters swarmed after their kind and every winged bird—after its kind. And God saw that it was good.

Genesis 1:24 ¶ And Elohim said—Let the land, bring forth, living soul, after its kind, tame-beast and creeping thing and wild-beast, of the land, after its kind. And it was so. Genesis 1:30 and to every living thing of the land—and to every bird of the heavens, and to every thing that moveth on the land, wherein is a living soul, every green herb for food. And it wins so.

<sup>511</sup> Psalms 33:19 To rescue, from death, their soul, and to keep them alive in famine.

Psalms 56:13 For thou hast rescued my soul from death, Wilt thou not *rescue* my feet from stumbling? That I may walk to and fro, before God, In the light of life.

Psalms 78:50 He leveled a path for his anger, Withheld not, from death, their soul, But, their life—to the pestilence, he delivered:

Psalms 89:48 Who is the man that shall live, and not see death? That can deliver his soul from the hand of hades. *Selah.*

Psalms 107:18 All manner of food, their soul abhorreth, and so they draw near unto the gates of death,

Psalms 116:8 For thou hast rescued my soul from death,—mine eyes from tears, my feet from stumbling.

ruwach is never mention in the account of mans creation. Ruwach is also associated with death and death is associated with Sheol.<sup>512</sup>

Sheol is a place or state of all who have died including our Savior. If men had souls which were immortality then Sheol has no function; a place only for our dust. Sheol is important in our Father's Word and is used sixty-five times in the Old Testament. (See Appendix A for a list of all the usages.) Sheol and the soul (nephesh) are interconnected in the Psalms:

Psalms 16:10 For thou wilt not abandon my soul to sheol, neither wilt thou suffer thy man of lovingkindness, to see corruption:

Psalms 30:3 O Yahweh! thou hast lifted, out of sheol, my soul, Thou hast brought me back to life, from among those who were going down to the pit.

Psalms 49:15 ¶ But, Elohim, will redeem my soul, out of the hand of sheol, For he will take me. Selah.

Psalms 86:13 For, thy lovingkindness, is great towards me, And thou hast rescued my soul from sheol beneath.

Psalms 88:3 For my soul, is sated with misfortunes, And, my life—unto sheol, hath drawn near;

Psalms 89:48 Who is the man that shall live, and not see death? That can deliver his soul from the hand of sheol. Selah.

In Sheol the dead can not praise Yahweh;<sup>513</sup> there is no remembrance or giving of thanks;<sup>514</sup> there is no work nor calculation nor knowledge nor wisdom.<sup>515</sup> The dead, also known as the sleeping, await the resurrection in Sheol. E. W. Bullinger calls Sheol the state of death or the state of the dead.<sup>516</sup>

Man doe not have a soul but he is a living soul; when he dies he is a dead soul.<sup>517</sup> The teaching that man is soul (immortal) and body (mortal), and the two can be separated, is a teaching of demons; our deceivers great lie. We all must choose life (immortality) or choose death (mortality)! The choice is not to choose between life in a good place or life in a bad place. Men are given the chose to live with Yahweh and Christ on the Third Earth or to perish; no longer exist; "For Yahweh, so loved, the world, that, his Only Begotten Son,

<sup>512</sup> Ecclesiastes 3:19 For, as regardeth the destiny of the sons of men and the destiny of beasts, one fate, have they, as dieth the one, so, dieth the other, and, one spirit [ruwach], have they all,—and, the pre-eminence of man over beast, is nothing, for, all, were vanity:

Ecclesiastes 8:8 No man, hath power over the spirit [ruwach], to retain the spirit [ruwach], and, none, hath power over the day of death, and there is no furlough in war,—neither shall lawlessness deliver them who are given thereto.

<sup>513</sup> For, sheol, cannot praise thee Nor, death, celebrate thee,—They who go down to the pit cannot wait for thy faithfulness. The living, the living, he, can praise thee Is. 38:18-19 The dead, cannot praise Yah, nor any that go down into silence; Ps. 115:17

<sup>514</sup> For, in death, is no remembrance of thee,—In sheol, who shall give thanks unto thee? Ps. 6:5

<sup>515</sup> Whatsoever thy hand findeth to do, with thy might, do,—for there is no work nor calculation nor knowledge nor wisdom, in sheol, whither, thou, art going. Ecclesiastes 9:10

<sup>516</sup> A Critical Lexicon and Concordance to the English and Greek New Testament; pg. 369

<sup>517</sup> Nu 6:6 All the days for which he hath separated himself unto Yahweh, to no dead person [nephesh], shall he go in. Le 21:11 And, unto no persons [nephesh] of the dead, shall he go in,—For his father or for his mother, shall he not make himself unclean;

he gave,—that, whosoever believeth on him, might not perish,<sup>518</sup> but have life age-abiding” (Jn. 3:16). John 3:16 does not say, that the people who do not believe in him will live in a bad place or live in hell but rather that they will perish or be destroyed. Revelation 20:14-15 states the outcome for all of mankind; “And, death and hades, were cast into the lake of fire. This, is, the second death [death is the absence of life]—the lake of fire. And, if anyone was not found, in the book of life [Now, therefore, lest he thrust forth his hand, and take even of the tree of life, and eat, and live to times age-abiding]<sup>519</sup>, written, he was cast into the lake of fire [destroyed, perished]” (Rev. 20:14-15).

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<sup>518</sup> apollumi: 1) to destroy 1a) to put out of the way entirely, abolish, put an end to ruin 1b) render useless 1c) to kill

<sup>519</sup> Gen. 3:22

# Appendix A

## Sheol (65 times)

Genesis 37:35 And all his sons and all his daughters rose up to console him but he refused to be consoled, and said—Surely I will go down unto my son mourning to sheol! And his father wept for him.

Genesis 42:38 And he said, My son shall not go down with you,—For, his brother, is dead and, he alone, is left, and as surely as there befall him any mischief by the way wherein ye go, so surely shall ye bring down my grey hairs with sorrow unto sheol.

Genesis 44:29 And I have never seen him since. As surely as ye take, this one also, away from before my face and there befall him any mischief, so surely shall ye bring down my grey hairs, with misfortune to sheol.

Genesis 44:31 so surely shall it come to pass that when he sooth that the lad is not with us, then will he die. So shall thy servants bring down the grey hairs of thy servant our father, with sorrow to sheol.

Numbers 16:30 But, if, a cremation, Yahweh create, and the ground open wide her mouth and swallow them up, with all that pertain unto them, and so they go down alive unto sheol, then shall ye know, that these men have despised Yahweh.

Numbers 16:33 so, they, and all that pertained unto them, went down, alive unto sheol,—and the earth, closed pen them, and they perished out of the midst of the convocation.

Deuteronomy 32:22 For, a fire, is kindled in mine anger, And shall burn as far as sheol beneath,—And consume the earth with her produce, And set ablaze the foundations of the mountains:

1 Samuel 2:6 Yahweh, doth kill, and make alive,—Taketh down to sheol, and bringeth up:

2 Samuel 22:6 the meshes of sheol, had surrounded me,—the snares of death had confronted me,

1 Kings 2:6 Thou, therefore, must do according to thy wisdom,—but will not let his grey hair go down in peace, to sheol.

1 Kings 2:9 Now, therefore do not hold him guiltless, for, a wise man, thou art, and wilt know how thou oughtest to deal with him, and wilt suffer his grey hairs to go down with blood, to sheol.

Job 7:9 A cloud faileth, and is gone, So, he that descendeth to sheol, shall not come up:

Job 11:8 The heights of the heavens, what canst thou do? Depths deeper than sheol, what canst thou know?

Job 14:13 Oh that, in sheol, thou wouldst hide me! that thou wouldst keep me secret, until the turn of thine anger, that thou wouldst set for me a fixed time, and remember me:

Job 17:13 If I wait for sheol as my house, in darkness, have spread out my couch;

Job 17:16 With me to sheol, would they go down, If, wholly—into the dust, is the descent!

Job 21:13 They complete, in prosperity, their days, and, in a moment to sheol, they sink down.

Job 24:19 Drought and heat, steal away snow water, Sheol, them who have sinned.

Job 26:6 Naked is sheol before him, and there is no covering to destruction;

Psalms 6:5 For, in death, is no remembrance of thee,—In sheol, who shall give thanks unto thee?

Psalms 9:17 The lawless, shall return, to sheol, all nations forgetful of Elohim.

Psalms 16:10 For thou wilt not abandon my soul to sheol, neither wilt thou suffer thy man of lovingkindness, to see corruption:

Psalms 18:5 The meshes of sheol, had surrounded me, The snares of death, had confronted me,

Psalms 30:3 O Yahweh! thou hast lifted, out of sheol, my soul, Thou hast brought me back to life, from among those who were going down to the pit.

Psalms 31:17 O Yahweh! let me not be ashamed, For I have called upon thee, Let the lawless ha ashamed, go down in silence to sheol!

Psalms 49:14 Like sheep—into sheol, are they driven, Death shall shepherd them,—And the upright shall have dominion over them in the morning, Even their form, is to decay, Sheol, is all that remaineth of a habitation for him.

Psalms 49:15 ¶ But, Elohim, will redeem my soul, out of the hand of sheol, For he will take me. Selah.

Psalms 55:15 Desolations on them! Let them go down into sheol alive, For, wicked doings, are at home within them.

Psalms 86:13 For, thy lovingkindness, is great towards me, And thou hast rescued my soul from Sheol beneath.

Psalms 88:3 For my soul, is sated with misfortunes, And, my life—unto Sheol, hath drawn near;

Psalms 89:48 Who is the man that shall live, and not see death? That can deliver his soul from the hand of sheol. Selah.

Psalms 116:3 The meshes of death encompassed me, and the distresses of sheol, came upon me, Peril and sorrow, I found;

Psalms 139:8 If I ascend the heavens, there, thou art! If I spread out sheol as my couch, behold thee!

Psalms 141:7 As when one plougheth and furroweth the earth, Scattered about, are our bones at the mouth of sheol!

Proverbs 1:12 Let us engulf them, like sheol, alive, While in health, like them who are going down to the pit;

Proverbs 5:5 Her feet, are going down to death,—on sheol, will her steps take firm hold.

Proverbs 7:27 Ways to sheol, are in her house, descending into the chambers of death.

Proverbs 9:18 But he knoweth not, that the ssheol are there; In the depths of sheol, are her guests.

Proverbs 15:11 ¶ Sheol and destruction, are before Yahweh, how much more then, the hearts of the sons of men.

Proverbs 15:24 ¶ The way of life, is upwards to the prudent, that he may depart from sheol beneath.

Proverbs 23:14 Thou, with the rod, shalt smite him, and, his soul from sheol, shalt thou deliver.

Proverbs 27:20 ¶ Sheol and destruction, are not satisfied, and, the eyes of a man, are not satisfied.

Proverbs 30:16 Sheol, and barrenness,—A land not satisfied with water, and fire, that saith not, Enough!

Ecclesiastes 9:10 Whatsoever thy hand findeth to do, with thy might, do,—for there is no work nor calculation nor knowledge nor wisdom, in sheol, whither, thou, art going.

Song of Solomon 8:6 SHE Set me as a seal, upon thy heart, as a seal upon thine arm, For, mighty as death, is love, Exacting as sheol, is jealousy,—The flames thereof, are flames of fire, The flash of Yah!

Isaiah 5:14 Therefore, hath sheol enlarged her desire, And opened her mouth to its widest,—And their glory, and their multitude and their pomp. and he that is uproarious shall descend thereinto.

Isaiah 14:9 Sheol beneath, is excited about thee To meet thine arrival,—Rousing up, for thee Ssheol, All the he-goats of earth! Maketh rise from their thrones, All the kings of the nations.

Isaiah 14:11 Brought down to Sheol, thy pride. The hum of thy harps, Beneath thee, is spread out corruption, And, thy coverlet—worms!

Isaiah 14:15 Howbeit, to Sheol, shalt thou be brought down,—To the Recesses of the Pit!

Isaiah 28:15 Because ye have said—We have solemnised a covenant with death, And with sheol, have we effected a vision,—The overflowing scourge when it sweepeth by, shall not reach unto us, For we have made lying our refuge. And in falsehood, have we hid ourselves,

Isaiah 28:18 So shall be wiped out your covenant with death, And your vision with sheol, not stand,—When the overflowing scourge, sweepeth past, then shall ye be thereby beaten down:

Isaiah 38:10 I, said—In the noontide of my days, I must enter the gates of sheol,—I am deprived of the residue of ray years!

Isaiah 38:18 For, sheol, cannot praise thee Nor, death, celebrate thee,—They who go down to the pit cannot wait for thy faithfulness.

Isaiah 57:9 And hast gone to the king with oil, And hast multiplied thy perfumes,—And hast sent thy messengers afar, And...lowered thyself as far as sheol!

Ezekiel 31:15 Thus, saith My Lord Yahweh, In the day when he descended into sheol, I caused a mourning. I covered over him the roaring deep, And restrained the currents thereof And stayed were the mighty waters, So caused I gloom over him unto Lebanon, And all the trees of the field for him were covered with a shroud.

Ezekiel 31:16 At the sound of his fall, I made nations tremble, When I caused him to descend into sheol, with them who descend into the pit,— Then were grieved in the earth below-All the trees of Eden, The choicest and best of Lebanon All who had drunk the waters.

Ezekiel 31:17 Even they, with him descended into sheol. Among them who were thrust through with the sword,- Even his seed who dwelt in his shade in the midst of the nations.

Ezekiel 32:21 The chiefs of the mighty shall speak to him out of the midst of sheol, with his helpers,- They have descended They have lain down. The uncircumcised! Thrust through by the sword.

Ezekiel 32:27 Therefore shall they not lie with the mighty men The fallen ones from age-past times, Who descended into sheol with their weapons of war And their swords were placed under their heads. But their iniquities have come upon their bones Because of the terror of the mighty in the land of the living.

Hosea 13:14 Out of the hand of sheol, will I ransom them, out of death, will I redeem them,—Where is thy pestilence, O death? Where thy plague, O sheol? Repentance, shall be hid from mine eyes.

Amos 9:2 Though they break through into sheol, from thence, shall my hand fetch them,—and, though they ascend the heavens, from thence, will I bring them down;

Jonah 2:2 and said—I cried—out of my distress—unto Yahweh, and he answered me,—Out of the belly of sheol, called I, Thou didst hear my voice.

Habakkuk 2:5 ¶ Moreover also, when wine betrayeth, a man, is arrogant, and findeth no rest,—because he hath enlarged, like sheol, his desire, yea, he, is like death, and cannot be satisfied,—but hath gathered unto himself, all the nations, and assembled unto himself, all the peoples.

# Ephesians

## *A Mine of Rubies, Emeralds & Diamonds*

*(When quoting scriptures, from the Rotherham Emphasized Bible New Testament, I will substitute the Hebrew word Yahoshua for Jesus, Yahweh and Elohim for God and the LORD and Anointed for Christ.)*

The book of Ephesians is ‘a’ if not ‘the’ pinnacle of the Christian faith. To discover and understand these jewels of truth, we must mine below the surface, a labyrinth of tunnels that lay hundreds of feet below the opening, passages ever leading us on to open the eyes of our heart, enabling us to behold our glorious Creator, Yahweh Elohim of Host and His triumphal Son, Christ Yahoshua. Ephesians is difficult to comprehend because of its sentence syntax.<sup>520</sup> After the general introduction, the book begins with a 278 word sentence, Ephesians 1:3-14 and this is just the introduction to this glorious adventure. As spelunkers<sup>521</sup> explore different levels of caverns, we also choose the depth we are willing to explore, expecting gems around every bend, hoping for a grand cavern filled with wonders beyond our greatest expectations, seeking a sacred secret that will explain our mission and purpose in life. This journey is into the book of Ephesians and its cumulative sentences, of which there are many. Understanding the cumulative sentence will allow us to behold the unsurpassed beauties and wonders of our Father’s exalted words, that He has magnified above His name,<sup>522</sup> recorded in the treasure chest we call, Ephesians.

The simple sentence<sup>523</sup> is likened to a three minute sound we hear on the radio, pleasant, predictable and to the point, easy to follow to its conclusion. We will liken the cumulative sentence as a Johann Sebastian Bach concerto, a composition for a sole instrument accompanied by an orchestra with multiply movements, lasting for thirty minutes. Cumulative sentences (also known as loose sentences) begin with a subject and a predicate and then add a series of phrases and or subordinate clauses that amplify or explain the idea in the independent or main clause. This construction puts the main idea first and supports it with phrases containing details. The cumulative sentences we will explore will be Ephesians 1:3-14, 15-23; 2:1-10, 11-18, 19-22 and 3:1-21. The great literal Bible translators, such as Joseph Rotherham, Robert Young and Jay Green Sr. do not always agree on the same punctuation in every case but they are fairly consistent between their translations. Other Bible translations, such as the NIV, NKJV and the Amplified Version seek to please the modern English reader, who desires short sentences over accuracy, by inserting periods and adding subjects and verbs for readability, thereby losing and changing the original meaning of Yahweh’s thoughts. For example, Ephesians 1:3-14 is one sentence comprised of a total of 278 words. The following list of Bible translations demonstrates how it has been preserved or modified.

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<sup>520</sup> **1. a.** Systematic arrangement of parts or elements; constitution (of body); a connected order or system of things. OED

<sup>521</sup> cave explorers

<sup>522</sup> Ps 138:2 I will bow down towards thy holy temple, and thank thy Name, for thy lovingkindness and for thy faithfulness, For thou hast magnified, above all thy Name, thy word!

<sup>523</sup> A simple sentence, also called an independent clause, contains a subject and a verb, and it expresses a complete thought.

<b>Bible Translations</b>	<b>Number of Sentences</b>	<b>Bible Published</b>
Rotherham Emphasized	1	1902
American Standard (ASV)	1	1901
J.P. Green (LITV)	1	1987
Young (YLT)	1	1898
B. F. Westcott (Ephesians) <sup>524</sup>	1	1906
Modern King James (MKJV)	2	1962
King James (KJV)	3	1611
New King James (NKJV)	4	1982
New American Standard (NASV)	4	1960
New Revised Standard (NRSV)	6	1989
J.B. Phillips (PHL)	6	1958
New American Bible (NAB)	6	1970
New English Translation (NET)	7	1997
New International Version (NIV)	8	1973
New Living Translation	15	1996

It should be clear from any reasonable study of sentence length that modern translations reject what previously was the norm. One of the classic objections to literal translations is that the sentences are too long and the wording too rough -- yet this is precisely the very trait to be found in most biblical Greek manuscripts.

## **Review on English Grammar**

Every complete sentence contains two parts: a subject and a predicate. The subject is what (or whom) the sentence is about, while the predicate tells something about the subject. The predicate includes the verb that describes what the subject is doing. To determine the subject of a sentence, first isolate the verb and then make a question by placing "who?" or "what?" before it -- the answer is the subject. A complete sentence will have a main clause<sup>525</sup> (subject and predicate) also known as the kernel elements.<sup>526</sup> To this sentence can be added many modifying phrases,<sup>527</sup> which modify the main clause acting as adverbs and adjectives. In addition, the sentence can also have subordinating clauses, which are attached to the main clause thus completing the meaning of the sentence. For example, the

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<sup>524</sup> St. Paul's Epistle to the Ephesians; pg. 5. B. F. Westcott was the translator that made the Westcott - Hort Greek New Testament Text.

<sup>525</sup> Clauses contain a subject and verb. If they form complete thoughts, we call them independent clauses. If they form incomplete thoughts, we call them dependent or subordinate clauses.

<sup>526</sup> The kernel elements are those expressing the core of the subject and predicate: the subject is the noun or pronoun naming the clause's topic, and the predicate consists minimally of the verb, though many if not most verbs also demand a complement (such as a direct object or a predicate nominative). The kernel elements then, are subject, verb, and, if required, complement. The most reliable way to locate the kernel is to find the verb and express it in its proper voice, then ask "who or what?" *before* the verb to find its subject, then ask "who(m) or what?" *after* the verb to find any complement. A verb that does not require a complement will not lend itself to the complement question.

<sup>527</sup> Phrases are word clusters lacking subject and verb combinations.

sentence, 'Praise be to Yahweh, who has blessed us with all spiritual blessings, in the heavenlies,' is a sentence with a main clause (Praise be to Yahweh), a subordinate clause (who has blessed us with all spiritual blessings), and a modifying phrase (in the heavenlies).

Sentences can also have an ellipsis. An ellipsis<sup>528</sup> is "the omission of one or more words in a sentence, which would be needed to complete the grammatical construction or to fully express the sense." An example of an ellipsis is presented in Ephesians 1:3. The sentence begins by saying, "Blessed be the God and Father of our Lord Jesus Christ." This statement never identified who is the God and Father of our Lord Jesus Christ, who is YAHWEH. The sentence could be rewritten as, "Blessed be (Yahweh) the God and Father of our Lord Jesus Christ." The omission or ellipsis of this sentence is the word Yahweh, which we will put in parenthesis to show that it is an ellipsis or omission.

## **Ephesians 1:3-14**

The subject of this one sentence is, 'Yahweh,' who is the Elohim and Father of our Lord Yahoshua Christ. The predicate of this sentence is, 'Blessed be,' which means 'Praise be.'<sup>529</sup> 'Praise be to Yahweh,' is a complete sentence by itself but as we will see, this is just the entrance to a wonderful world buried beneath the surface, where glorious modifying phrases and enlightening subordinate clauses are opening our eyes to see why we should be 'Praising Yahweh.' B. F. Westcott, of Westcott and Hort, who compiled the Greek New Testament that most Bible translations use as their text, called this sentence, "A Hymn of Praise to Yahweh for the redemption and consummation of things in Christ."<sup>530</sup> The psalmist used this same phrase by saying, "Blessed be Yahweh, Elohim of Israel, from one age even unto another, And all the people, shall say, Amen! Praise ye Yah" (Ps. 106:48)!<sup>531</sup> Psalm 103 begins with "Bless, O my soul, Yahweh,—And all that is within me, his holy Name; Bless, O my soul, Yahweh, And forget not all his dealings" and ends with "Bless Yahweh, ye messengers of his...Bless Yahweh, all ye his hosts...Bless Yahweh, all ye his works...Bless, O my soul, Yahweh."

We will first begin our study on this sentence by examining how a main thought, clause or kernel element gets lost when we change one sentence, which has one main clause into eight sentences, having eight main clauses. The NIV Bible translation, the number one selling Bible in the world, will be our example of this error:

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<sup>528</sup> Ellipsis is a Greek word meaning 'a leaving in.' The figure is so called, because some gap is left in the sentence. The English name of the figure of speech would therefore be called 'Omission.' E. W. Bullinger, Figures of Speech used in the Bible.

<sup>529</sup> The Greek word translated Blessed is eulogetos which is derived from eulogeo, which is defined as to praise, celebrate with praises

<sup>530</sup> St. Paul's Epistle to the Ephesians; pg. 2

<sup>531</sup> Blessed be Yahweh usages; Gen 9:26; 24:27; Exod 18:10; 1 Sam 25:32, 39; 1 Kgs 1:48; 5:7; 8:15, 56; 10:9; 1 Chr 16:36; 2 Chr 2:12; 6:4; 9:8; Ezra 7:27; Ps 28:6; 31:21; 41:13; 68:19; 72:18; 89:52; 106:48; 124:6; 135:21; 144:1; Zech 11:5



## **NIV Eph. 1:3-14**

(3) Praise be to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ. (subject = God, predicate = Praise be)

(4) For he chose us in him before the creation of the world to be holy and blameless in his sight. (subject = he, predicate = chose us)

In love (5) he predestined us to be adopted as his sons through Jesus Christ, in accordance with his pleasure and will— (6) to the praise of his glorious grace, which he has freely given us in the One he loves. (subject = he, predicate = predestined us)

(7) In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace (8) that he lavished on us with all wisdom and understanding. (subject = we, predicate = have redemption)

(9) And he made known to us the mystery of his will according to his good pleasure, which he purposed in Christ, (10) to be put into effect when the times will have reached their fulfilment—to bring all things in heaven and on earth together under one head, even Christ. (subject = he, predicate = made known to us)

(11) In him we were also chosen, having been predestined according to the plan of him who works out everything in conformity with the purpose of his will, (12) in order that we, who were the first to hope in Christ, might be for the praise of his glory. (subject = we, predicate = were chosen)

(13) And you also were included in Christ when you heard the word of truth, the gospel of your salvation. (subject = you, predicate = were included)

Having believed, you were marked in him with a seal, the promised Holy Spirit, (14) who is a deposit guaranteeing our inheritance until the redemption of those who are God's possession—to the praise of his glory. (subject = you, predicate = were marked)

The NIV Bible, by changing one sentence into eight sentences has eight subjects (God, he, he, we, he, we, you and you) and eight predicates (Praise be, chose us, predestined us, have redemption, made known to us, were chosen, were included and were marked). Yahweh's Word has only one main clause, ringing throughout this 278 word Hymn, which is, 'Praise be to Yahweh.' I will insert, in parenthesis, the main clause including the ellipsis (Praise be to Yahweh) throughout this sentence in order that we do not lose our

kernel element or theme of this entire sentence. (See Appendix A for an English and Greek sentence diagram of Eph. 1:3-14)<sup>532</sup>

## **Rotherham Emphasized Bible Eph. 1:3-14**

*(Praise be (to Yahweh))*

(vs. 3) Praise be (to Yahweh),  
the Elohim and Father of our Lord Yahoshua Christ,  
who hath blessed us with every spiritual blessing,  
in the heavenlies,  
in Christ,

(vs. 4) *(Praise be to Yahweh because)* he made choice of us,  
in Him,  
before the founding of a world,  
that we might be holy and blameless in His presence;  
in love, (vs. 5) marking us out beforehand unto sonship,  
through Yahoshua Christ,  
for Himself,  
according to the good pleasure of His will,  
(vs. 6) Unto the praise of the glory of His favour

*(Praise be to Yahweh because)* He favoured us in the Beloved One,

(vs. 7) *(Praise be to Yahweh because)* we have the redemption through his (Christ) blood,  
the remission of our offences,

(vs. 8) *(Praise be to Yahweh because)* He made to superabound towards us  
the riches of His favor;  
in all wisdom and prudence,  
(vs. 9) making known to us the sacred secret of His will,  
according to His good pleasure

*(Praise be to Yahweh because)* He purposed in him (Christ),  
(vs. 10) for an administration of the fullness of the seasons,  
to reunite for Himself  
(under one head)  
the all things in the Christ,

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<sup>532</sup> BibleWorks New Testament Greek Sentence Diagrams; Prepared by Randy A. Leedy

the things upon the heavens, and the things upon the earth,  
in Him:

(vs. 11) (*Praise be to Yahweh because*) we were taken as an inheritance,  
according to the purpose of Him who energiseth all things  
according to the counsel of His will,  
(vs. 12) That we should be for the praise of His glory  
we who had hoped beforehand in the Christ,  
(vs. 13) In whom, ye also—hearing the word of the truth,  
the glad-message of your salvation,  
in whom also believing,

(*Praise be to Yahweh because we*) were sealed with the spirit of the promise, the holy,  
(vs. 14) which is an earnest of our inheritance,  
unto the redemption of the acquisition;  
unto His glorious praise.

Why are we instructed, in Ephesians 1:3, that ‘Praises are to be to Yahweh?’ The answers are unearthed in verses 3-14. Praise be to Yahweh because Yahweh has:

Blessed us with every spiritual blessing, in the heavenlies, in Christ; (vs. 3)  
Chosen us in Him before the founding of the world; (vs. 4)  
Marked us out beforehand unto sonship; (vs. 5)  
Redeemed us through Christ’s blood, and gave us the remission of our sins; (vs. 7)  
Made the riches of His favor to superabound toward us; (vs. 8)  
Made known to us the sacred secret of His will; (vs. 9)  
Reunited for Himself the all things in the Christ, which includes us; (vs. 10)  
Taken us as an inheritance; (vs. 11)  
Sealed us with the spirit of the promise, the holy. (vs. 13)

We have been called to be the praise of His glory, holy and blameless in His presence, unto His glorious praise. Therefore ‘Praises be to Yahweh,’ for the above mentioned surpassing wealth bestowed upon us!

## **Ephesians 1:15-23**

Ephesians 1:3-14 main predicate proclaims, ‘Praises be (to Yahweh).’ Ephesians 1:15-23, one sentence composed of 216 words, main predicate is, ‘cease not to give thanks and pray (to Yahweh) in your behalf.’ The inserted phrase, ‘To Yahweh’ is an ellipsis, which could be inserted in verses 15-16 as follows; “I also...cease not giving thanks (to Yahweh) in your behalf, making mention (of you) in my prayers.” The subject (I) of this sentence is in verse 15, while the predicate (cease not giving thanks and praying for you) is in verse 16. The NIV Bible breaks this one sentence into five sentences, giving it five subjects and

predicates thereby losing the main clause.<sup>533</sup> (See Appendix B for an English and Greek sentence diagram of Eph. 1:15-23)

## **Rotherham Emphasized Bible Eph. 1:15-23**

*(I am giving thanks and praying in your behalf (to Yahweh))*

(vs. 15) For this cause, I also,—having heard of the faith on your part in the Lord Yahoshua,  
and that towards all the saints,

(vs. 16) Cease not giving thanks in your behalf, making mention in my prayers,

*(I am giving thanks and praying in your behalf (to Yahweh))*

(vs. 17) That, the Elohim of our Lord Yahoshua Christ, the Father of glory,  
would give you a spirit of wisdom and understanding  
in gaining a personal knowledge of Him,

*(I am giving thanks and praying in your behalf (to Yahweh that))*

(vs. 18) The eyes of your heart having been enlightened,  
that ye may know

what is the hope of His calling,

what the riches of the glory of His inheritance in the saints,

(vs. 19) what the surpassing greatness of His power unto us who believe,  
according to the energy of the grasp of His might

(vs. 20) which He energised in the Christ,

when He raised him from among the dead,  
and seated him at his right hand in the heavenlies,

(vs. 21) Over—above all principality,

*(Over—above all)* authority,

*(Over—above all)* power,

*(Over—above all)* lordship,

*(Over—above)* every name that is named,

not only in this age,

but also in the coming one,

*(I am giving thanks and praying in your behalf (to Yahweh that ye may know)*

*what the surpassing greatness of His power unto us who believe,*

*according to the energy of the grasp of His might*

*which He energised in the Christ,*

*when He raised him from among the dead,*

*and seated him at his right hand in the heavenlies)*

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<sup>533</sup> The Rotherham Emphasized Bible does use two sentences for this section of scriptures but Young's Literal translation of the Holy Bible, and Jay P. Green Sr. Literal translation use one sentence, which is not ending in verse 23 but carries onto chapter two.

(vs. 22) And did put, all things, in subjection beneath his feet,  
And gave him to be head over all things unto the assembly,

(vs. 23) Which, indeed, is his Body,  
the fulness of him who,  
the all things in all,  
is for himself filling up.

The majority of this glorious sentence is the supplication to Yahweh that the eyes of our heart be enlightened. Paul's unceasing thanksgiving and prayer for us is that Yahweh would:

give us a spirit of wisdom and understanding in gaining a personal knowledge of Himself, (vs. 17)

enlightened the eyes of our heart,

Why does Paul want Yahweh to enlighten the eyes of our heart? That we may know:

what is the hope of Yahweh's calling,  
what the riches of the glory of Yahweh's inheritance in the saints, (vs. 18)  
what the surpassing greatness of Yahweh's power unto us who believe,

How great is Yahweh's surpassing power unto us who believe? He energized this power in the Christ when He:

raised him from among the dead,  
seated him at His right hand in the heavenlies,  
(seated him) over-above all principality, authority, power, lordship etc.  
put all things in subjection beneath his feet,  
gave him to head over all things unto the assembly.

The precious gems unearthed in the cavern of Ephesians 1:15-23 are the jewels of our discovering the hope of Yahweh's calling upon our lives, discovering the glorious riches of our inheritance (spirit being the earnest of our inheritance) from Yahweh and for us to know and operate the surpassing greatness of Yahweh's power if we fulfill but just one condition, which is to believe. We received this power in verse 13 when we were sealed with the spirit of the promise, the holy. The surpassing greatness of Yahweh's power was awesomely unveiled when the world, in all of its wicked power, crucified His only-begotten Son but Yahweh breathed His power, the breath of life, into Yahoshua, thereby transforming His dead Son into the living, age-abiding victorious Christ, seated at His right hand, Ruler of All (Yahweh being excepted)!<sup>534</sup>

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<sup>534</sup> For—He put, all things, in subjection under his feet. But, whensoever it shall be said—all things are in subjection!—it is evident that it means,—Except him who did put into subjection, unto him, the all things— (1 Cor. 15:27)

## **Ephesians 2:1-10**

Ephesians 2:1-10 is a continuation of the subject of Ephesians 1:19. Chapter two's heading, which is man made, breaks the continuity of the main thought which was presented in 1:19; the surpassing greatness of His power unto us who believe,—according to the energy of the grasp of his might, which he energized in the Christ, when he raised him from among the dead, and seated him at his right hand in the heavenlies. In chapter 2:1-10, we also will discover the surpassing greatness of Yahweh's power because He also will, as He did with Christ, raise us up from among the dead by breathing into us life, together with the Christ and will seat us, as He did with Christ, together in the heavenlies in Christ. The Greek word, 'kai,' is a conjunction meaning 'and, also, even, indeed and but.' It is used to connect the end of verse 1:23 with the beginning of verse 2:1; "which, indeed, is his Body, the fullness of him who, the all things in all, is for himself filling up, and or also [kai] you—being dead by your offences and sins." The new Bible translations, such as the NIV and the Message delete this conjunction, which results in verses 1:23 and 2:1 being disconnected from each other, thereby losing some of the meaning.

The literal translations disagree on whether this section is one or two sentences. The Rotherham, ASV and Green's translation have it as two sentences, although disagreeing on the placement of the first period. All of them agree that the second period should be placed after verse 2:10. The Young's translation has verses 1:15 to verse 2:10 as one sentence, which is composed of 433 words (442 in the Rotherham Bible). We will take the position in this study, that 2:1 to 2:10 is one sentence, although Young's translation is probably correct in saying that 1:15 to 2:10 is one sentence.

The subject and predicate of Ephesians 2:1-10 are 'Yahweh gave us life together with the Christ.' The subject and the predicate, for this sentence, do not appear until verses 4 and 5.

### **Rotherham Emphasized Bible Ephesians 2:1-10**

*(Yahweh gave us life together with the Christ)*

*(Yahweh gave us life together with the Christ even though)*

(vs. 1) you also—being dead by your offences and sins,

(vs. 2) In which at one time ye walked,

according to the age of the world,

according to the prince of the authority of the air,

of the spirit that now energiseth in the sons of disobedience,

(vs. 3) Among whom also, we all, had our behaviour,

at one time, in the covetings of our flesh,

doing the things desired by the flesh and the mind,

and were children, by nature, of anger

even as the rest,

(vs. 4) But, Yahweh, being rich in mercy,  
by reason of the great love wherewith he loved us,  
(vs. 5) Although we were dead by our offences,  
gave us life together with the Christ,  
by favour, ye have been saved,  
(vs. 6) And raised us up together,  
and seated us together in the heavenlies, in Christ:

*(Yahweh gave us life together with the Christ)*  
(vs. 7) that he might point out, in the oncoming ages,  
the surpassing riches of his favor in graciousness upon us, in Christ Jesus;  
(vs. 8) For, by his favour, have ye been saved, through means of faith,  
and this *hath come to pass*—not from you,  
of Yahweh, the free-gift,  
(vs. 9) Not from works, lest anyone should boast;

*(Yahweh gave us life together with the Christ because)*  
(vs. 10) His, in fact we are—his workmanship,  
created in Christ Jesus upon a footing of good works,  
which Yahweh prepared beforehand, that, therein,  
we might walk.

Yahweh gave us life together with the Christ even though we were:

Dead by our offences and sins, in which at one time we walked,  
According to the age of the world,  
According to the prince of the authority of the air,  
The spirit that now energizes in the sons of disobediences,  
Among whom also we had our behavior,  
In the coveting of our flesh,  
Doing the things desired by our flesh and mind,  
And were children, by nature of anger,

Did we earn this great gift of life? No! Yahweh:

being rich in mercy, by reason of the great love He has for us,  
gave us life together with the Christ,  
by His favor saved us,

Where are we now? He has:

Raised us up together,

Seated us together in the heavenlies, in Christ,

Why did Yahweh give us life and place us in the heavenlies?

That he might point out, in the on-coming ages, the surpassing riches of His favor in graciousness upon us, in Christ,

How did we get saved?

By His favor we have been saved, not by our works, it is a gift of Yahweh, so we will not boast,

What is the purpose for Yahweh giving us life together with the Christ? We are:

His workmanship, created in Christ Yahoshua upon a footing of good works, which Yahweh prepared beforehand, that therein we might walk.

Paul's unceasing thanksgiving and prayer to Yahweh, unveiled in 1:15-19, was that we might know the surpassing greatness of Yahweh's power unto those who believe. We, as Christ did, believed Yahweh's Word, which resulted in the unleashing of the energy of the grasp of His might, which he energized in Christ and also in us. His energy raised Christ from among the dead and it has also given us life, we who were dead in our offences and sins, we who walked according to the prince of the authority of the air, we who were by nature, children of anger. Yahweh's great energy seated Christ at His own right hand in the heavenlies as His energy also raised us up together and seated us together in the heavenlies, in Christ. Yahweh seated Christ, His workmanship and our Head, the head, over-above all principalities, authorities, powers and lordships as also He has seated us, His workmanship, the Body of the Christ, in the heavenlies in order that we might walk, as Christ did upon the earth, in good works, which was prepared for us to walk before the founding of the world. Yahweh's rich mercy, love and favor has delivered us from being dead, from walking according to the age of this world, in order that we might be holy and blameless in His presence, walking upon Christ's footing of good works, bringing glory unto Yahweh, our Father.

## **Ephesians 2:11-18**

The precious gems of Ephesians 2:11-18 are the jewels of 'Remembrance,' and 'Christ.' We are instructed to vividly remember who, what and where we were before Christ Yahoshua, who by his shed blood, gave us peace by reconciling us to our Heavenly Father, Yahweh! This section of scripture is a recollection of our past state before Yahweh's surpassingly great power, revealed in 1:19, breathed life into our dead existence and seated us in the heavenlies in Christ, in verse 2:6. Christ is the preeminent character in this sentence whose glorious light saved us from the tunnels of total darkness, despair and



destruction, by whose effort we have been introduced to our Father, the Elohim of our Lord Yahoshua Christ, the Father of Glory. Young's Literal translation of the Holy Bible has this section of scripture as one sentence, while the Rotherham Bible treats it as two sentences even though there is a conjunction after the period in verse 16. We will treat it as one sentence.

We, as Yahweh's workmanship are to keep in Remembrance:

That at one time we were the nations of the flesh, uncircumcised;  
That we were separate from Christ;  
That we were alienated from the citizenship of Israel;  
That we were strangers from the covenants of promise;  
That we had no hope;  
That we were godless in the world;

But now CHRIST has:

Made us near (unto the Father) by his shed blood,  
Become our peace;

How did Christ become our peace?

He made both (Jew and Gentile) one by taking down the middle wall of partition;  
He brought to nothing the enmity, the law of commandments;

Why did Christ perform the above tasks?

That he might fully reconcile Jew and Gentile into one Body;  
That he might announce the glad-message of peace to Jew and Gentile alike;  
That we both might have our introduction unto the Father.

## **Rotherham Emphasized Bible Ephesians 2:11-18** *(You keep in remembrance that you were separate from Christ)*

(vs. 11) Wherefore, keep in remembrance  
that, at one time, ye, the nations in flesh,  
who are called Uncircumcision by the so-called Circumcision in flesh, made by hand,  
(vs. 12) That ye were, in that season,  
separate from Christ,  
alienated from the citizenship of Israel,

and strangers from the covenants of promise,  
 having no hope,  
 and godless in the world;  
*(You keep in remembrance that you were separate from Christ)*  
 (vs. 13) But, just now, in Christ Jesus,  
 ye, who at one time were afar off, were made nigh in the blood of the Christ;  
 (vs. 14) He, in fact, is our peace—who made both one,  
 and, the enclosing middle-wall, took down,  
 (vs. 15) The enmity, in his flesh the law of commandments in decrees  
 bringing to nought,  
 that, the two, he might create in himself, into one man of new mould, making peace,  
 (vs. 16) and might fully reconcile them both, in one Body,  
 through means of the cross,—slaying the enmity thereby;  
*(You keep in remembrance that you were separate from Christ but now)*  
 (vs. 17) coming, he announced the glad-message—of peace,  
 unto you, the far off, and peace, unto them that were nigh;  
*(You keep in remembrance that you were separate from Christ but now)*  
 (vs. 18) through him, we have our introduction  
 we both  
 in one spirit,  
 unto the Father.

We are always to Remember that we were in the abyss, ruled by the prince of the air, blind, lifeless, having no hope, godless in the world but CHRIST, because of his shed blood, brought us life and light by introducing us unto the Father. His light is about to lead us into the grandest of all caverns, the holy of holies, where Yahweh abides. He is our peace, made us both one, took down the middle wall, brought to nought the law of commandments, created in himself one man of new mold, making peace, reconciled the Jew and the Gentile in one Body, announced the glad-message of peace to us and only through him do we have our introduction, we both, in one spirit, unto the Father!

## Ephesians 2:19-22

In Ephesians 2:19-22, we, who were strangers to our Creator, have been brought up out of the mire of sin and darkness, by Christ, to learn that Christ has made us members of the household of Yahweh, never to be sojourners again. Not only are we, fellow-citizens of the holy ones, we are being joined together as a dwelling place for Yahweh, just as is the New Jerusalem, which will come down from heaven. This glorious city, the dwelling place fit for Yahweh, is described in Revelation chapter twenty-two.<sup>535</sup> We also are like unto the

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<sup>535</sup> "...Having the glory of Yahweh,—her lustre, like unto a stone most precious, as a jasper stone, shining as crystal; having a wall great and high, having twelve gates...and, the structure of the wall thereof, was jasper, and, the city, was pure gold, like

New Jerusalem. We, as sapphires and emeralds and jasper and gold are the building blocks, purified by Christ's works, being built together for a habitation of Yahweh in spirit. Christ has led us into the grand cavern, the naos,<sup>536</sup> the holy of holies, the sanctuary of the Creator from where all creation issues forth. The eyes of our heart have been enlightened to know that we, being created as a new man, are the holy of holies where Yahweh by way of spirit dwells. We, just as the twenty-four elders and the four living creatures, should sing, 'Holy, Holy, Holy is Yahweh Elohim of Host!'"<sup>537</sup> When in the presence of Yahweh, we must bow ourselves to the earth as did Abram,<sup>538</sup> remove our shoes as did Moses, kneel down and put our faces to the ground as did Solomon because Christ, who is the naos of Yahweh,<sup>539</sup> by sanctifying us, made us worthy to be brought into the Glorious Presence of YAHWEH!

Let us recollect what our instructions have been so far. We are to 'Praise Yahweh' for His wonders that have been bestowed upon us. Paul's prayer for us, in 1:16-19, is that we may know the surpassing greatness of Yahweh's power unto us who believe. This great power was released in Christ and in ourselves by raising us up from the dead and sitting us at His right hand, as shown in 2:1-10. We have been told to remember who and where we were and that our present heavenly position was bestowed upon us only because of Christ's sacrificial life and death. The unveiling of our new existence, as a magnificent supernatural creation, the workmanship of Yahweh, is being rolled out on this sacred scroll, the oracle of Yahweh. The conjunctions used in chapters one through four act as cloverleaf interchanges on interstate highways, which channel us in different directions, uninterrupted until we reach our final destiny, which is to be filled unto all the fullness of Yahweh. The conjunctions connecting this super highway so far are; "For this cause " used in verse 1:15; "And or also" used in verse 2:1; "Wherefore" used in verse 2:11 and "Hence" used in verse 2:19.

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unto pure glass. The foundations of the wall of the city, with every precious stone were adorned: the first foundation, was jasper, the second, sapphire, the third, chalcedony, the fourth, emerald, the fifth, sardonyx, the sixth, sardius, the seventh, chrysolite, the eighth, beryl, the ninth, topaz, the tenth, chrysoprase, the eleventh, hyacinth, the twelfth, amethyst; and, the twelve gates, were twelve pearls,—each one of the gates, severally, was of one pearl; and, the Broadway of the city, was pure gold, as transparent glass" (Rev. 22:11-12, 18-21).

<sup>536</sup> 3485 naov naos *nah-os'* 1) used of the temple at Jerusalem, but only of the sacred edifice (or sanctuary) itself, consisting of the Holy place and the Holy of Holies (in classical Greek it is used of the sanctuary or cell of the temple, where the image of gold was placed which is distinguished from the whole enclosure)

<sup>537</sup> Rev. 4

<sup>538</sup> And he lifted up his eyes, and looked, and lo! three men, standing over against him,—so he looked, and ran to meet them from the opening of the tent, and bowed himself to the earth;(Gn. 18:2); And he said—Do not draw nigh hither,—put off thy sandals from thy feet, for, the place whereon thou art standing, is, holy ground. (Ex 3:5) and, all the sons of Israel, seeing the descending of the fire and the glory of Yahweh upon the house, then knelt they down with their faces toward the ground, upon the pavement, and bowed themselves in prostration, and gave thanks unto Yahweh, For he is good, For, age-abiding, is his lovingkindness. (2 Ch. 7:3)

<sup>539</sup> Yahoshua answered, and said unto them—Take down this shrine [naos], and, in three days, will I raise it...But, he, was speaking concerning the shrine [naos] of his body. (Jn. 2:19-21) How that, Yahweh, was in Christ, reconciling, a world, unto himself, (2Co 5:19 )

## **Eph. 2:19-22**

*(Ye are fellow-citizens of the saints and members of the household of Yahweh)*

(vs. 19) Hence, then—no longer, are ye strangers and sojourners,  
but ye are fellow—citizens of the saints,  
and members of the household of Yahweh,  
(vs. 20) Having been built up on the foundation of the apostles and prophets,  
there being, for chief corner stone,  
Yahoshua Christ himself,  
(vs. 21) In whom,  
an entire building,  
in process of being fitly joined together,  
is growing into a holy shrine in *the* Lord;  
(vs. 22) In whom,  
ye also, are being builded together,  
into a habitation of Yahweh in spirit.

## **Ephesians 3:1-21**

In 3:1-21 we enter into the inner sanctum of Ephesians; the glorious musterion<sup>540</sup> (sacred secret) of the Christ that had been hidden away in Yahweh until now; the Manifold Wisdom of Yahweh operating in the sons of Yahweh, now beholden by the principalities and authorities in the heavenlies; the surpassing greatness of Yahweh's power imparted unto those who will believe! The Church, as a whole, has left this exquisite royal gem buried, hidden and dormant. To us who believe, Yahweh will open the eyes of our heart that we may behold in wonderment this tremendous jewel that was so valuable that it was hidden away in Yahweh from eternity until it was revealed in the book of Ephesians.<sup>541</sup>

### **Musterion**

Musterion is used four times in this book. The first usage is 1:9; "making known to us the sacred secret [musterion] of his will, according to his good pleasure which he purposed in him," and the last usage is 6:19; "And on behalf of me; —that, unto me, may be given discourse in the opening of my mouth, with freedom of utterance, to make known the

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<sup>540</sup> 3466 musthriōn musterion *moos-tay'-ree-on* 1) hidden thing, secret 1a) religious secrets, confided only to the initiated and not to ordinary mortals 1b) a hidden or secret thing, not obvious to the understanding Matt 13:11; Mark 4:11; Luke 8:10; Rom 11:25; 16:25; 1 Cor 2:7; 4:1; 13:2; 14:2; 15:51; Eph 1:9; 3:3f, 9; 5:32; 6:19; Col 1:26f; 2:2; 4:3; 2 Thess 2:7; 1 Tim 3:9, 16; Rev 1:20; 10:7; 17:5, 7. For more information on the sacred secret of the Christ read the article by E. W. Bullinger, "The Great Sacred Secret."

<sup>541</sup> The sacred secret which had been hidden away from the ages and from the generations, but, now, hath been made manifest unto his saints (Col. 1:26). Now, unto him who hath power to establish you, according to my glad-message—even the proclamation of Yahoshua Christ, according to the revelation of a sacred secret, in age-past times kept silent, But now made manifest, and through means of prophetic scriptures, according to the command of the age-abiding Yahweh, for obedience of faith unto all the nations made known, (Rm. 16:25-26).

sacred secret [musterion]." Musterion is a derivative of muo (to shut the mouth, lips).<sup>542</sup> Musterion as used in the Greek World and Hellenism:

- a.) "Musterions are cultic rites in which the destinies of a god are portrayed by sacred actions before a circle of devotees in such a way as to give them a part in the fate of the god.
- b.) Integral to the concept of the musterions is the fact that those who wish to take part in their celebration must undergo initiation; the uninitiated are denied both access to the sacred actions and knowledge of them.
- c.) All musterions promise their devotees salvation by the dispensing of cosmic life. The holy musterion of the rites in this sanctifying union between the suffering deity and the devotees, who in the musterions acquire a share in the destiny of the god and hence in the divine power of life.
- d.) In all the musterions the distinction between initiates and non-initiates finds expression not only in the ritual of the celebrations but also in the vow of silence laid on devotees. This is essential to all the musterions, and is a feature implicit in the etymology."<sup>543</sup>

In Corinthians, Paul points to the wisdom of Yahweh, which in his message is concealed from the world and its rulers, but revealed to those endowed with the ruah (spirit) of Yahweh.<sup>544</sup> The book of Ephesians is for the initiated; to those that have received, believed and operated the ruah of Yahweh; to those who believe in the surpassing greatness of Yahweh's power, "...according to the power which doth energise itself within us" (Eph. 3:20); to those who have the Christ dwelling in their hearts, in love, having become rooted and founded in him, cleaving to him; to those who are holy and blameless, growing into him in all things; to these will the 'musterion of the Christ' be unveiled in its breath, length, depth and height.

According to the headings attached to this chapter by translators, I would venture to say that most translators are not initiated into the sacred secret of the Christ; "...because,

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<sup>542</sup> TDNT Vol. 4; pg. 803

<sup>543</sup> TDNT Vol. 4; pg. 803-806

<sup>544</sup> But we speak, Yahweh's, wisdom, in a sacred secret [musterion], that hidden *wisdom*, which Yahweh marked out beforehand, before the ages, for our glory,—Which, none of the rulers of this age had come to know, for, had they known, not, in that case, the Lord of the glory, would they have crucified! But, even as it is written—The things which eye hath not seen, and ear hath not heard, and upon the heart of man have not come up,—whatsoever things Yahweh hath prepared for them that love him, Unto us, in fact, hath Yahweh revealed through the ruah (spirit); for, the ruah (spirit), into all things, maketh search, yea! the deep things of Yahweh. For who of men knoweth the things of a man,—save the ruah (spirit) of the man that is in him? thus, even the things of Yahweh, hath no one come to know, save the ruah (spirit) of Yahweh. But, as for us,—not the ruah (spirit) of the world, have we received, but the ruah (spirit) which is of Yahweh,—that we might know the things which, by Yahweh, have been given in favour unto us:—Which we also speak—not in words taught of human wisdom, but in such as are taught of *the* ruah (spirit), by spiritual words, spiritual things, explaining. But, a man of the nephesh (soul), doth not welcome the things of the ruah (spirit) of Yahweh, for they are foolishness unto him, and he cannot get to know them, because, spiritually, are they examined; But, the man of the ruah (spirit), on the one hand, examineth all things, but, on the other, he himself, by no one, is examined. For who hath come to know the mind of the Lord, that shall instruct him? But, we, have, the mind of Christ" (1 Cor. 2:7-16).

seeing, they see not, and, hearing, they hear not,—neither do they understand" (Mt. 13:13). The Post-Apostolic Fathers, it appears, were also not initiated into the musterion of the Christ.<sup>545</sup> They missed this tremendous revelation. I would also venture to say that if you asked most Christians, "What is the sacred secret or mystery of the Christ that was hidden for ages," they would not know. If you asked them "What is the glorious wealth of this sacred secret," they would be mute; "Christ in them, the Hope of the Glory" is in many cases, still a sacred secret because the god of this age has blinded the minds of the unbelieving, to the end they may not discern the radiance of the glad-message of the glory of the Christ, who is the image of Yahweh (2 Cor. 4:4). The musterion of the Christ was compared to marriage, as originally designed by Yahweh (Eph. 5:31-32). How many married men and women have actually experienced or been initiated into the sacred secret of marriage; the two becoming one in the most glorious, powerful, loving and holy union of becoming 'One Body,' of whom, Yahweh is their Head? Paul bowed his knees to the Father in order that we may be mighty enough to grasp firmly, what is the breadth and length and depth and height of the sacred secret and to know the ahab (love) of the Christ. The profit in knowing the vastness of this sacred secret and the love of the Christ is being filled unto all the fullness of Yahweh;<sup>546</sup> because in Christ dwells all the fullness of Yahweh and We are In Him filled full.<sup>547</sup>

We have been called to live for Christ (2 Cor. 5:15). If we accept this calling, Christ's thoughts become our thought; his desires become our desires; his affections become our affections; his power is our power; his faith is our faith; his authority is our authority; his ahab (love) is our ahab; his will becomes our will; his spiritual perception becomes our spiritual perception. We become One in Christ by emptying ourselves of ourselves thereby becoming servants, walking in humility and obedience to our Head, the pre- eminent One. As was Yahweh to Christ, so is Christ to Us, if we but surrender our will and desires to him, as he surrendered his will and desires to the Father; "Who, in form of Elohim,<sup>548</sup> subsisting, not, a thing to be seized, accounted the being equal with Yahweh, But, himself, emptied, taking, a servant's form, coming to be, in men's likeness; And, in fashion, being found, as a man, humbled himself, becoming obedient..." (Phil. 2:6-8). We become initiated into the musterion of the Christ as we humbly put into operation our instructions as presented in us in this Magnum Opus, the book of Ephesians.

The Rotherham Bible has chapter three as one sentence while Young's Literal Translation of the Holy Bible has it as two sentences divided between verses 13 and 14. The chapter begins with the conjunction, "For this cause." The cause being that we, as communicated

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<sup>545</sup> The Post-Apostolic Fathers rarely use musterion in their writings; musterion then takes on the meaning of sacraments.

TDNT Vol. 4; pg. 824-826

<sup>546</sup> Eph. 3:18-19

<sup>547</sup> Col. 2:9-10

<sup>548</sup> Ge 1:27 And Elohim created the man, in his own image, In the image of Elohim, created he, him,—Male and female, created he, them. Ge 9:6 He that sheddeth man's blood, by man, shall his blood be shed,—For, in the image of Elohim, made he man. 2Co 4:4 In whom, the god of this age, hath blinded the minds of the unbelieving, to the end they may not discern the radiance of the glad-message of the glory of the Christ—who is the image of Elohim.

in chapter two, who were godless and without hope are now being built together into a habitation of the Creator of the universe. The ellipsis to be provided in verse 3:1 is in two parts. The first ellipsis is, “*I bow my knees unto the Father,*” as is provided in verse 14 and the second ellipsis is, “*because of the sacred secret of the Christ,*” being the reason why Paul was bowing his knees unto the Father. A complete sentence for verse 3:1 could read, “For this cause, (*I bow my knees unto the Father because of the sacred secret of the Christ*) I, Paul, the prisoner of Christ Yahoshua in behalf of you the nations.” In chapter three the sacred secret of the Christ is revealed in its fullness making us members of a supernatural creation, Yahweh’s workmanship, an entire building in the process of being fitly joined together, is growing into a holy shrine (naos) in the Lord, the Body of the Christ, in love, growing into him in all things,—who is the head, Christ,— Out of whom all the Body—fitly framing itself together, and connecting itself, through means of every joint of supply, by way of energizing in the measure of each single part—securing the growing of the Body, unto an upbuilding of itself in love (Eph. 4:15-16). The glorious wealth of this sacred secret is that Christ is in us the hope of the glory. The hope of Christ being in us is that we would manifest the splendor of Christ, by operating as his hands, feet and mouth, holy and blameless, walking as Christ walked, even as he manifested the splendor of Yahweh by operating as Yahweh’s hands, feet and mouth, not doing his own will but the will of the Father.<sup>549</sup> The purpose for this great sacred secret being presented in all wisdom is so that Paul could “... present every man teleios in Christ” (Col. 1:28).<sup>550</sup> The Greek word, ‘teleios’ means, “brought to its end, finished, wanting nothing necessary to completeness, perfect. We as Christians must realize that we will never be teleios (complete or finished) until we ingest, breath in and live the truth of the teaching of the sacred secret of the Christ brought forth in this chapter and in Colossians chapter one and two! Let our eyes be opened to understand that we can be filled unto all the fullness of Yahweh! How to do so is presented in verses 16 through 19:

In order that he may give unto you—according to his glorious riches,  
with power, to be strengthened, through his spirit, in the inner man,  
That the Christ may dwell, in our hearts, in love,  
we having become rooted and founded in him,  
in order that we may grasp firmly  
the breath of the sacred secret,  
the length of the sacred secret,  
the depth of the sacred secret

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<sup>549</sup> The sacred secret which had been hidden away from the ages and from the generations, but, now, hath been made manifest unto his saints— Unto whom Yahweh hath been pleased to make known what is the glorious wealth of this sacred secret among the nations, which is Christ in you, the hope of the glory (Col. 1:26-27).

<sup>550</sup> Until we all advance—into the oneness of the faith, and the personal knowledge of the Son of Yahweh, into a man of teleios [full-growth], into the measure of the stature of the fulness of the Christ; That we may, no longer, be infants—billow-tossed and shifted round with every wind of teaching,—in the craft of men, in knavery suited to the artifice of error; But, pursuing truth—may, in love, grow into him in all things,—who is the head, Christ,— Out of whom all the body—fitly framing itself together, and connecting itself, through means of every joint of supply, by way of energising in the measure of each single part—secureth the growing of the body, unto an upbuilding of itself in love. (Eph. 4:13-16)

the height of the sacred secret  
and  
to get to know also the knowledge surpassing  
love of the Christ,  
by doing so results in us  
being filled  
unto (eis) all the  
fullness of Yahweh!

What does it mean to be filled unto all the fullness of Yahweh? The Greek word translated, ‘unto,’ is eis,<sup>551</sup> which means “into, unto, to, towards, for, among.” (See Appendix D) Eis denotes motion to or unto an object, with the purpose of reaching or touching it. Eis is not an end state but a continuous state of forward motion ever approaching the fullness of Yahweh. Christ attained this fullness of Yahweh, by becoming the exact representation of Yahweh’s very being.<sup>552</sup> In Christ, dwells all the fullness of Yahweh, and we are, in Christ, filled full!<sup>553</sup> We being a supernatural creation, the Body of the Christ, which is the great sacred secret, we also, with Christ being our Head, have been enabled by Yahweh, giving unto us, according to His glorious riches, with power, to be strengthened, through the spirit of Yahweh given to us, in the inner man, to approach and to be filling up with His fullness as we fulfill the above mentioned requirements in Ephesians chapter three with the sole purpose of walking even as Christ walked bringing glory to Yahweh.

### **Rotherham Emphasized Bible Ephesians 3:1-21**

*(I bow my knee to the Father because of the sacred secret of the Christ)*

(vs. 1) For this cause,

*(I bow my knees unto the Father because of the sacred secret of the Christ,)*

I, Paul, the prisoner of Christ Yahoshua in behalf of you the nations:

(vs. 2) If at least ye have heard of the administration of the favor of Yahweh  
which hath been given unto me for you,

(vs. 3) by way of revelation,

was made known unto me the sacred secret,  
even as I before wrote in brief,

(vs. 4) Respecting which ye can, by reading,  
perceive my discernment in the sacred secret of the Christ,

*( I bow my knee to the Father because of the sacred secret of the Christ)*

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<sup>551</sup> 1519 eiv eis ice

<sup>552</sup> Who, being an eradiated brightness of his glory, and an exact representation of his very being, also bearing up all things by the utterance of his power, purification of sins, having achieved, sat down on the right hand of the majesty in high places: He. 1:3

<sup>553</sup> Because, in him, dwelleth all the fullness of the Godhead [theotes = Godness, see Rm. 1:20], bodily, And ye are, in him, filled full,—Who, is the head of all principality and authority, Col. 2:9-10



(vs. 5) Which, in other generations, had not been made known unto the sons of men,  
as it hath, now, been revealed by his holy apostles and prophets, in spirit;

*(I bow my knee to the Father because of the sacred secret of the Christ which is)*

(vs. 6) That they who are of the nations should  
be joint heirs,  
and a joint Body,  
and joint partakers  
of the promise  
in Christ Yahoshua

through means of the glad-message,

(vs. 7) Of which I was made a minister, according to the free-gift of the favor of Yahweh  
which was given unto me, according to the energy of His power:

*(I bow my knee to the Father because of the sacred secret of the Christ)*

(vs. 8) Unto me—the less than least of all saints, was given this favor, unto the nations,  
to announce the glad-message of the untraceable riches of the Christ,

(vs. 9) And to bring to light—what is the administration of the sacred secret  
which had been hidden away from the ages in Yahweh, who did all things create:

*(I bow my knee to the Father because of the sacred secret of the Christ)*

(vs. 1) In order that now, unto the principalities and the authorities in the heavenlies,  
might be made known, through means of the assembly,  
the manifold wisdom of Yahweh,

(vs. 11) According to a plan of the ages which he made in the anointed Yahoshua our Lord,

(vs. 12) In whom we have our freedom of speech and introduction with assurance,  
through the faith of him;

(vs. 13) Wherefore I request, that there be no fainting in my tribulations in your behalf,  
the which is your glory;

(vs. 14) For this cause,

I bow my knees unto the Father *(because of the sacred secret of the Christ,)*

(vs. 15) From whom every fatherhood in the heavens and upon the earth is named,

(vs. 16) In order that He may give unto you—according to His glorious riches,  
with power, to be strengthened, through His spirit, in the inner man,

(vs. 17) That the Christ may dwell, through means of your faith,  
in your hearts, in love, having become rooted and founded,

(vs. 18) In order that ye may be mighty enough to grasp firmly, with all the saints,  
what is the breadth *(of the sacred secret)*

and length *(of the sacred secret)*

and depth *(of the sacred secret)*

and height *(of the sacred secret)*

(vs. 19) To get to know, also, the knowledge—surpassing,  
love of the Christ,  
in order that ye may be filled  
unto all the fullness of Yahweh:

*(I bow my knee to the Father because of the sacred secret of the Christ that)*

(vs. 20) Now, unto Him who is able to do, above all things,  
exceeding abundantly above the things which we ask or conceive,  
according to the power which doth energise itself within us,

(vs. 21) Unto Him, be the glory,  
in the assembly, *(who are the Body of the Christ)*  
and in Christ Yahoshua *(who is the Head of the Body)*  
unto all the generations of the age of ages;  
Amen:

We, who were dead, have crucified our old nature, having been raised from among the dead with new life, purpose and power because of Christ's substitutional sacrifice for us. We, as the Body of the Christ, the naos (holy of holies) of Yahweh, are seated with Christ at the right hand of Yahweh in the heavenlies, being built together for Yahweh's habitation. We are Christ's mouth, Christ's hands, Christ's feet, Christ's holiness and operating with the power of Christ, ever approaching our goal of being filled with all the fullness of Yahweh. Why is the majority of the Church not living in this state of teleios (completeness)? The Church, in many cases, has been led off as spoil, through means of their philosophy, and an empty deceit,—according to the instruction of men, according to the first principles of the world,—and not according to Christ: because, in Christ, dwells all the fullness of the divine nature,<sup>554</sup> bodily, And ye are, in him, filled full,—Who, is the head of all principality and authority, In whom, ye have also been circumcised with a circumcision not done by hand, in the despoiling of the body of flesh, in the circumcision of the Christ,— Having been buried together with him in your immersion, wherein also ye have been raised together, through your faith in the energizing of Yahweh—Who raised him from among the dead (Col. 2:8-12).

The journey through the book of Ephesians continues as we approach chapter four. This section of scripture is the application of the sacred secret in our lives, walking in holiness in a manner worthy of the calling wherewith we have been called:

According as he made choice of us, in him, before the founding of a world, that we might be holy and blameless in his presence; in love, (1:4)

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<sup>554</sup> 2320 yeothv theotes *theh-ot'-ace* only used here; 2305 yeiothv theiotes *thi-ot'-ace* is used only once; Ro 1:20 For, the unseen things of him, from a world's creation, by the things made, being perceived, are clearly seen, even his eternal power and divinity [theiotes],—to the end they should be without excuse; Godhead means the character or quality of being God or a god; divine nature or essence; deity. OED

His, in fact we are—his workmanship, created in Christ Jesus upon a footing of good works, which God prepared beforehand, that, therein, we might walk. (2:10)

I exhort you, therefore, I, the prisoner in the Lord, to walk in a manner worthy of the calling wherewith ye were called (4:1)

And walk in love—even as, the Christ also, loved you, and delivered himself up in your behalf, an offering and sacrifice unto God, for a fragrance of sweet smell. (5:2)

For ye were, at one time, darkness, but, now, are ye light in the Lord,—as children of light, be walking, (5:8)

Be taking heed, therefore, exactly how ye are walking,—not as unwise, but as wise,—Buying out for yourselves the opportunity, because, the days, are evil; (5:15-16)

Chapter four, verse one through chapter six, verse nine contains the instructions on how to fight and win against our old nature by putting off the old nature and putting on the new nature, the new creation, the new man, while chapter six, verses 10 to 20 gives us instructions on how to fight and win against the spiritual wickedness in the heavenlies. In 4:1 to 6:9, we are instructed to be walking as children of light, being fitted for the work of service, pursuing the truth and upbuilding the Body of the Christ. (The word, upbuilding, which is used in 4:12, 16 and 29, is a translation of the Greek word, ‘oikodome,’<sup>555</sup> which means (the act of) building, building up.) In 6:10 to 20, we empower ourselves by putting on the armor of truth, righteousness, glad-message, faith, salvation and the sword of the spirit, thereby being equipped to stand against the strategies of the adversary. We win the contest by quenching all the ignited darts of the wicked one with the shield of faith and thrusting forth the sword of the spirit, as did Yahoshua when he said, “It is written.” In summarizing chapter four through six we have learned that as the result of the above favor given to us, we have been exhorted to walk in a manner worthy of the calling wherewith we have been called, imitating Yahweh and Christ, empowering ourselves in the Lord, and in the grasp of his might by putting on the complete armor of Yahweh, which results in our successful stand against the strategies of the adversary.

Our eyes have gazed upon 1,526 gems (words) from the mind of the Creator presented in three glorious chapters. (See Appendix E) Young’s literal translation of the Holy Bible groups these words into seven sentences, six of which are cumulative.<sup>556</sup> The conjunctions, bringing continuity to the whole, act as bridges connecting chapters one through three. They begin with, “For this cause” used in verse 1:15 and continue with “And or also” used in verse 2:1; “Wherefore” used in verse 2:11; “Hence” used in verse 2:19, “For the cause” used in 3:1 and end with “For this cause” used in 3:14. Our journey began with “Praise be (to Yahweh), the Elohim and Father of our Lord Yahoshua Christ, who hath

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<sup>555</sup> 3619 oikodomh oikodome oy-kod-om-ay’

<sup>556</sup> 1:2, 1:14, 2:10, 2:18, 2:22, 3:13, 3:21

blessed us with every spiritual blessing, in the heavenlies, in Christ” and ends with “Unto Yahweh, be the Glory, in the assembly (the Body of the Christ), and in Christ Yahoshua—unto all the generations of the age of ages; Amen!” Looking back at the main subjects of each section of scripture we bring to mind the following:

Praise be to Yahweh because of what He accomplished in Christ, our substitute, resulting in our heavenly position with and in Christ; (1:3-14)

Paul gave thanks and was praying in our behalf to Yahweh that He would give us a personal knowledge of Yahweh and to know what the surpassing greatness of Yahweh’s power unto us who believe; (1:15-23)

Yahweh gave us life together with the Christ that we might walk worthy in good works; (2:1-10)

We were to remember that we were separate from Christ but now we have been made near because of his blood; (2:11-18)

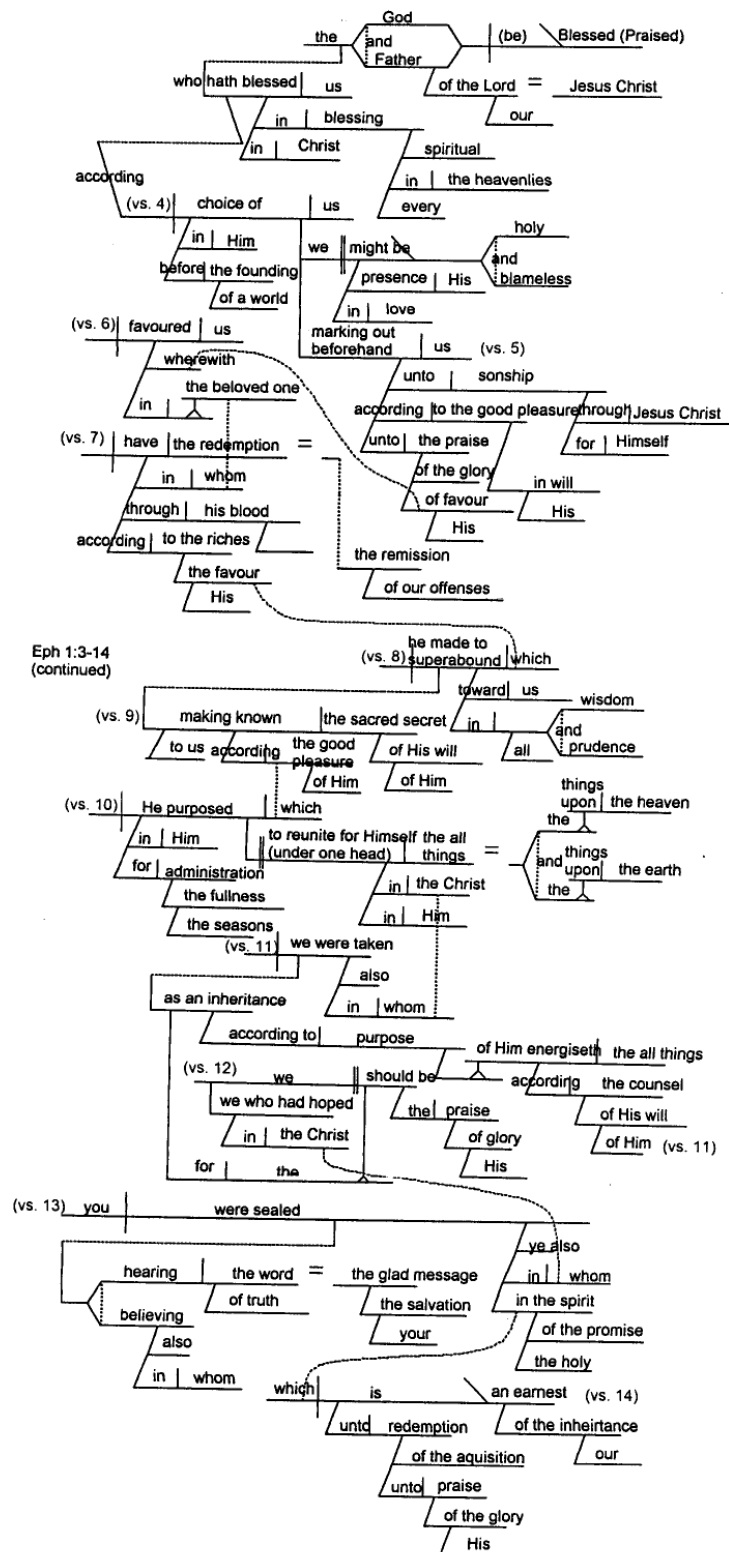
We are fellow-citizens of the saints and members of the household of Yahweh, the place of habitation by Yahweh through spirit; (2:19-22)

Paul bowed his knees to the Father because of the sacred secret of the Christ, which made us members of a New Creation, enabling us to be walking in the supernatural, to be filled unto all the fullness of Yahweh. (3:1-21)

Let us be filled with the personal knowledge of Yahweh’s will for our lives in order that we may walk worthy of Yahweh, in every good work bearing fruit and growing in the personal knowledge of Yahweh, with all power, unto (eis) all endurance and longsuffering with Joy giving thanks unto the Father (Col. 1:9-11)! Let us walk in the supernatural, in the fullness of the sacred secret of the Christ, as the hands, feet and mouth of the Christ, even as Christ also walked in the supernatural, as the hands, feet and mouth of Yahweh, in all submission, holiness and power. As Christ our Head is filled with all the fullness of Yahweh, and we are in him filled full, let us also be filled unto (eis) all the fullness of Yahweh!

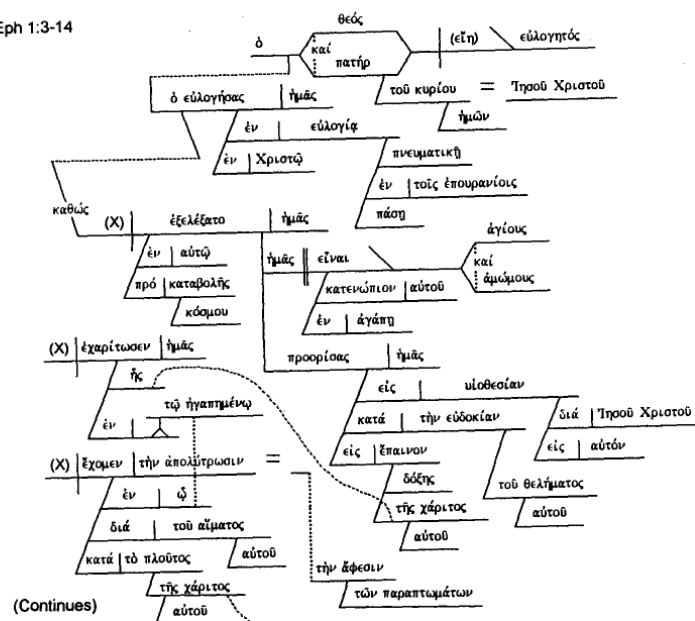
# Appendix A

## Eph. 1:3-14

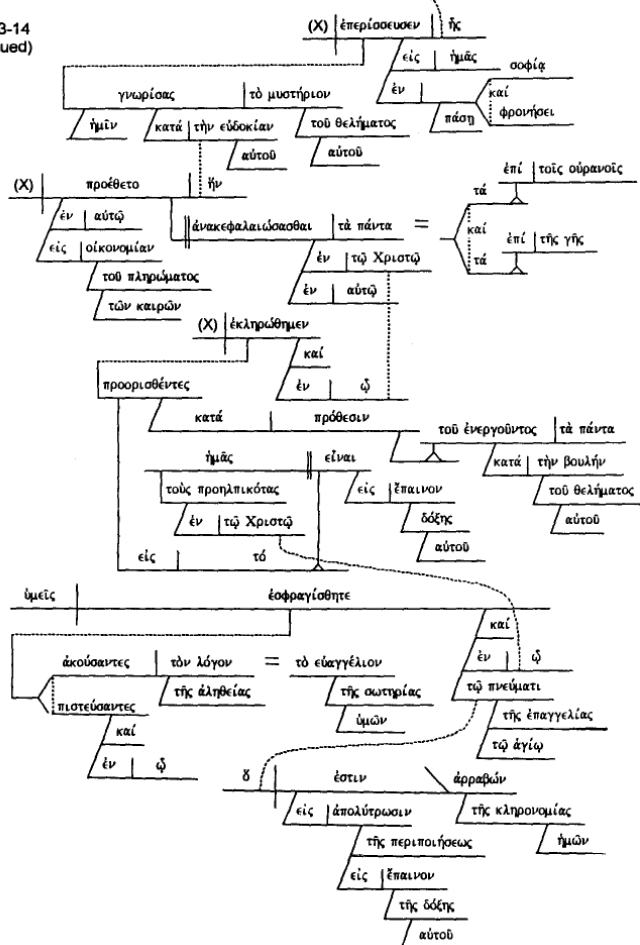


“Unexpressed subjects are always indicated by (X), the identification of the subject left to the reader.” Any word in parenthesis () is an ellipsis.

**Eph 1:3-14**

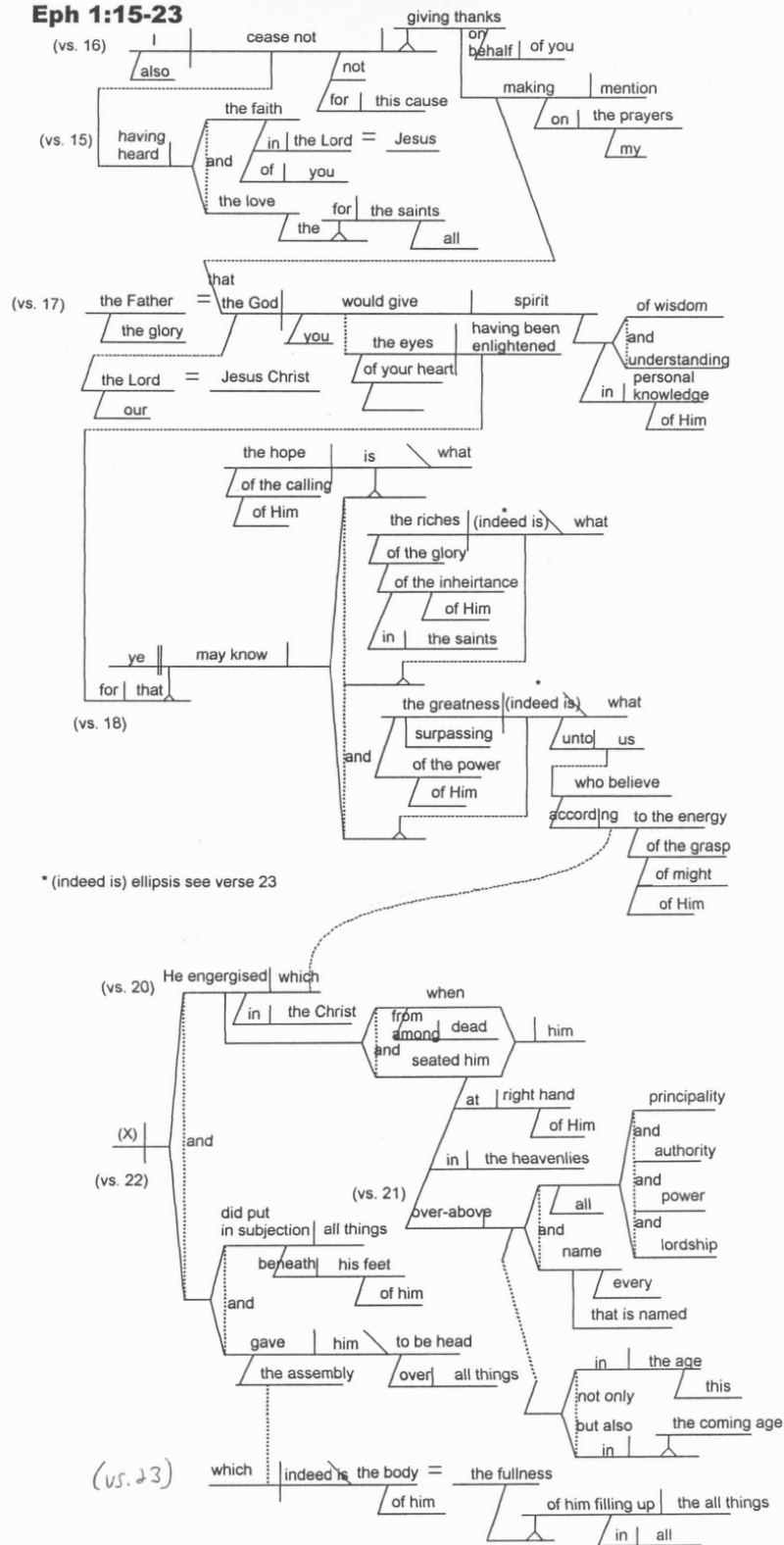


Eph 1:3-14  
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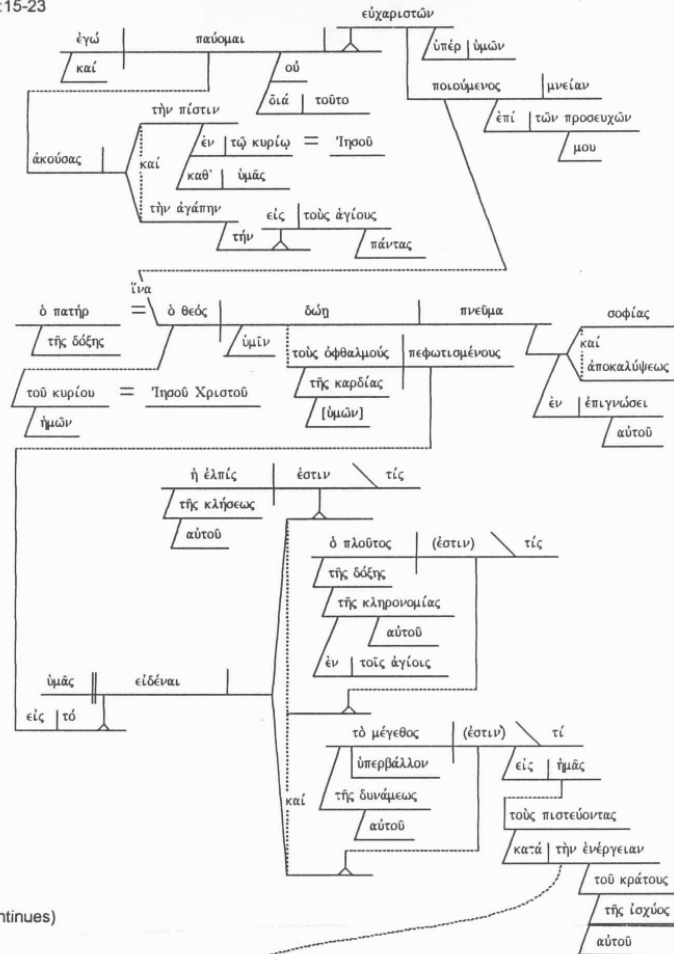


# Appendix B

## Eph 1:15-23

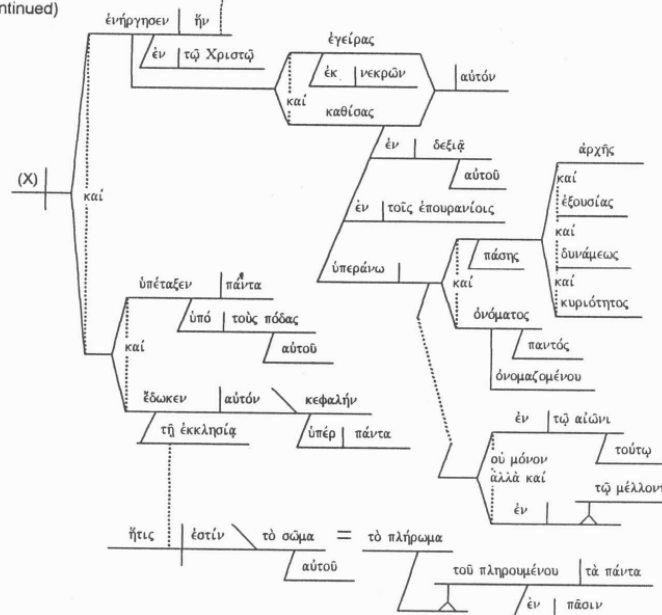


Eph 1:15-23



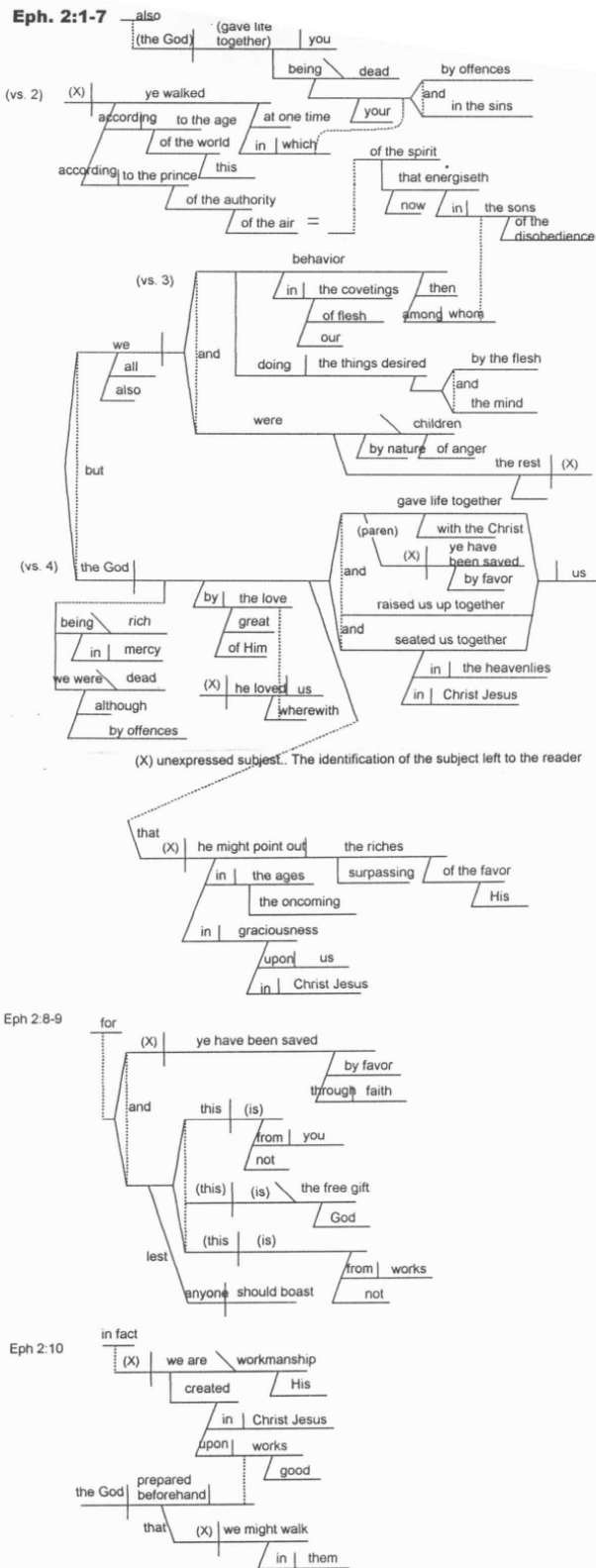
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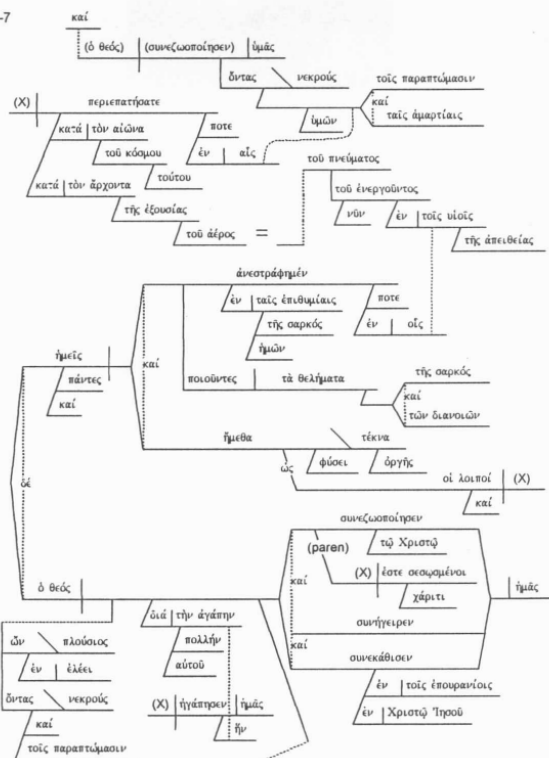




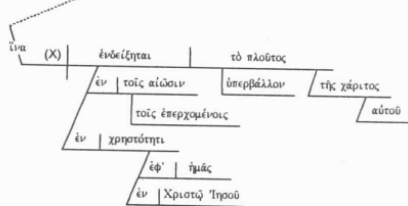
# Appendix C



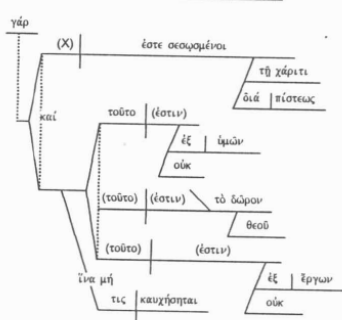
Eph 2:1-7



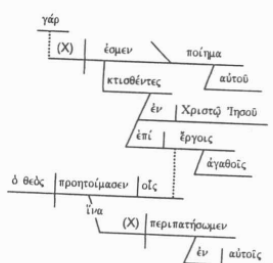
Eph 2:1-7  
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Eph 2:8-9



Eph 2:10

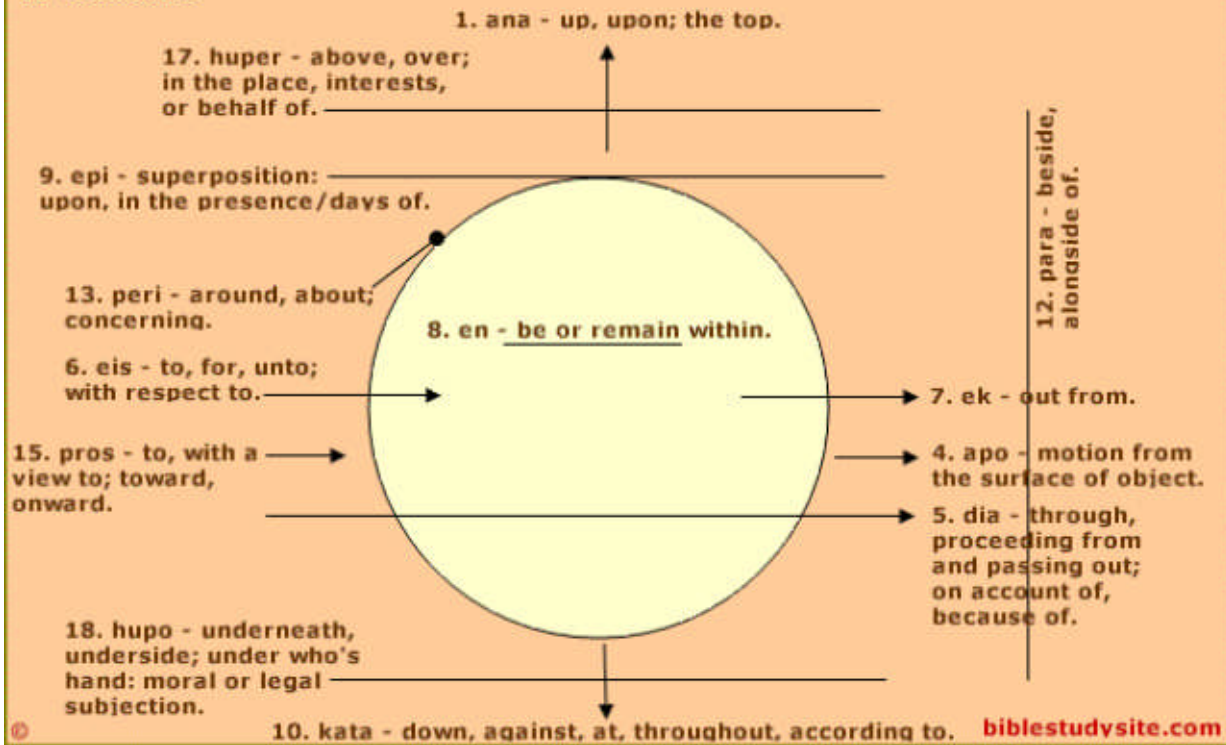


## Appendix D

### Greek Prepositions; Diagram of the Directive and Local Functions of Prepositions

Click on terms for definitions

- 14. pro - before; in place/time/sight-of.
- 16. sun - proximity to, conjunction.
- 11. meta - associate/companion with.
- 3. amphi - about, or around; both sides.
- 2. anti - over against, opposite; instead of, or in the place of; equivalence.



## Appendix E

### The Jewels of Our New Life

*(Bless, O my soul, Yahweh, and forget not all his dealings) Ps. 103:2*

1. Yahweh has blessed us with every spiritual blessing, in the heavenlies, in Christ, (1:3)
2. Yahweh chose us, in him, before the founding of a world, that we might be holy and blameless in his presence; in love, (1:4)
3. Marking us out beforehand unto sonship (1:5)
4. In Christ we have the redemption through his blood, the remission of our offences, (1:7)
5. The riches of his favor, which he made to superabound towards us; in all wisdom and prudence (1:7-8)
6. Making known to us the sacred secret of his will, (1:9)
7. In whom also we were taken as an inheritance (1:11)
8. Were sealed with the spirit of the promise, the holy (1:13)
9. Prayer for you is that Yahweh would give you a spirit of wisdom and understanding in gaining a personal knowledge of him (1:17)
10. The eyes of your heart having been enlightened, that ye may know—what is the hope of his calling, (1:18)
11. What the riches of the glory of his inheritance in the saints, (1:18)
12. And what the surpassing greatness of his power unto us who believe,—according to the energy of the grasp of his might (1:19)
13. The Assembly which, indeed, is his Body, the fulness of him who, the all things in all, is for himself filling up. (1:23)
14. Although we were dead by our offences, gave us life together with the Christ,—by favour, ye have been saved, (2:5)
15. And raised us up together, and seated us together in the heavenlies, in Christ: (2:6)
16. His, in fact we are—his workmanship, created in Christ Yahoshua upon a footing of good works, which Yahweh prepared beforehand, that, therein, we might walk. (2:10)
17. Because, through him, we have our introduction—we both—in one spirit, unto the Father. (2:18)
18. We are fellow—citizens of the saints, and members of the household of Yahweh (2:19)
19. In whom, ye also, are being builded together, into a habitation of Yahweh in spirit (2:22)
20. With power to be strengthened, through His spirit in the inner man (3:16)
21. Christ dwelling in our hearts in love through faith (3:17)
22. Grasp firmly the breadth, length, depth and height of the sacred secret of the Christ (3:18)
23. Knowing the knowledge surpassing love of the Christ (3:19)
24. Being filled unto all the fullness of YAHWEH (3:19)

# Who is this Man?

*(The Last Adam, the Second Man, the Man of Heaven)*

*1 Corinthians 15*

*(A study in the Book of Colossians)*

*(When quoting scriptures, from the Rotherham Emphasized Bible New Testament, I will substitute the Hebrew word Yahoshua for Jesus, Yahweh and Elohim for God and the LORD and Anointed for Christ.)*

Who is this Man whose coming was prophesied in Genesis chapter three,<sup>557</sup> who was named by the Creator before his birth, who is called the only-begotten Son of Yahweh, who is seated at the right hand of the Creator? Who is this Man who by his birth changed the world's calendars, who had more books printed about him than anyone else in the world? Who is this Man who people will live and die for having never met him face to face? Who is this Man that has given people hope for conquering death by promising them that they will arise from among the dead to live a wonderful age-abiding life on a new earth with him? Who is this Man who out of all the beings in Yahweh's creation is the only one worthy to open the scroll in the book of Revelation?<sup>558</sup> The Apostles questioned, "...Who then is, this, that, both the wind and the sea, give ear unto him" (Mr. 4:41)? The messengers of Yahweh proclaimed his name to Joseph (Yowceph) and Mary (Miriam) by saying, "...Thou shalt call his name Yahoshua [*Yeh-ho-shoo'-ah* meaning Yahweh is salvation],— for, he, will save his people from their sins" (Mt. 1:21, Lk. 1:31).<sup>559</sup> Who is this Man but the Savior of mankind, Christ our Lord! I believe that this Man, the Last Adam, the Second Man, the Man of Heaven's life's work was and is so important that if he would have not freely accepted and completed the mission that Yahweh, his Father, had given him, then the creation (universe), as we know it, would not have been created by Yahweh, nullifying our very existences. Christ Yahoshua is the Last Adam, he who will justly judge all men and all men will kneel before him, for he is worthy because he was slain, and did redeem unto Yahweh by his blood, men out of every tribe, and tongue, and people, and nation!<sup>560</sup> This Second Man is worthy "...to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing" (Rev. 5:12).

If you believe, as did St. Athanasius and most of the Christian Church, that "God became man to redeem us" and that "within the Virgin he built himself a temple, that is, a body; he made it his own instrument in which to dwell and to reveal himself,"<sup>561</sup> then you need not read on. If you believe, as did John Cassian, when he wrote, "Now, you heretic, you say

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<sup>557</sup> And, enmity, will I put between thee, and the woman, and between thy seed, and her seed,—He, shall crush thy head, But, thou, shalt crush his heel. Gen. 3:15

<sup>558</sup> Re 5:2, 4, 9 And I saw a mighty messenger, proclaiming with a loud voice—Who is worthy to open the scroll, and to unloose the seals thereof? And, I, began to weep much, because, no one, worthy, was found, to open the scroll, or, to look thereon. and they sing a new song, saying—Worthy, art thou, to take the scroll and to open the seals thereof; because thou wast slain, and didst redeem unto Yahweh by thy blood *men* out of every tribe, and tongue, and people, and nation,

<sup>559</sup> 03091 ewvwhy Y@howshuwa' *yeh-ho-shoo'-ah* or ewwhy Y@howshu'a *yeh-ho-shoo'-ah*

<sup>560</sup> Worthy, art thou, to take the scroll and to open the seals thereof; because thou wast slain, and didst redeem unto Yahweh by thy blood *men* out of every tribe, and tongue, and people, and nation, (Rev. 5:9)

<sup>561</sup> This excerpt from St. Athanasius' famous work On the Incarnation (8-9, PG 25, 110-111)

(whoever you are who deny that God was born of the Virgin), that Mary, the Mother of our Lord Jesus Christ, cannot be called the Mother of God, but the Mother only of Christ and not of God—for no one, you say, gives birth to one older than herself. And concerning this utterly stupid argument . . . let us prove by divine testimonies both that Christ is God and that Mary is the Mother of God,”<sup>562</sup> then you already have your answer to the question, “Who is this man?” He is, as you would say, ‘God.’ No need to expound on the obvious! If Yahoshua was only Yahweh in disguise, as taught by the Church Fathers, then his life work was not remarkable at all because he was not Yahoshua but Yahweh performing a child’s task upon the earth. The false teaching from the adversary that Yahoshua was Yahweh or as is known in secular terms, ‘Jesus is God,’ strips Yahoshua of his very existence and accomplishments, which is exactly what the slanderer has in mind. This is a blow to Christ and to Yahweh by their own family, the Church, in the same fashion as when the Pharisee Saul attacked Christians in the name of Yahweh, cannibalism, in the sense of the Church eating its own. Our adversary is and was behind both assaults by using religious, ignorant and deceived men to be his hands, feet and mouth in attacking his chief enemy, Yahweh, Elohim of Hosts.

In this article, we will not entertain the creations from the hands of men, such as the doctrine of the trinity or the incarnation. These creations have “a mouth but they speak not, eyes, have they, but they see not; ears, have they, but they hear not; Like unto them, shall be they who make them, Every one who trusteth in them.”<sup>563</sup> Men have followed the ways of Aaron; “And so they fell to calf-making in those days, and offered sacrifice unto the idol, and rejoiced in the works of their hands” (Acts 7:41). The, man-made, doctrines of the trinity and the incarnation are called such because the terminologies of these doctrines are not in Yahweh’s Word but were the creations of men. Terms such as trinity, incarnation, God the Son, God the Holy Spirit, Mother of God, God-man etc. do not exist in the scriptures but only in the minds of men. The purpose of this article is not to debate these man-made doctrines but rather to fully understand the Man of Heaven, the Last Adam, the only-begotten Son of Yahweh who is Christ Yahoshua and his accomplishments. This article is for those who search the sacred scriptures rather than the teachings and doctrines of the Church Fathers. It is for those whose hearts are malleable, who will let the scriptures speak to them the truths that come from the lips of Yahweh. Yahweh knows His Son, the Man of Heaven, and will reveal him to us, if we but humbly leave all preconceived ideas behind and ingest His Word as the sole authority of truth, thereby allowing our eyes to be enlightened, by way of spirit, which we have received from Yahweh in order “that we might know the things which, by Yahweh, have been given in favor unto us” (1 Cor. 2:9-12).

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<sup>562</sup> (On the Incarnation of Christ Against Nestorius 2:2 [A.D. 429]).

<sup>563</sup> Their idols, are silver and gold, the works of the hands of men,— A mouth, have they, but they speak not, Eyes, have they, but they see not; Ears, have they, but they hear not, A nose, have they, but they smell not: Their hands! but they feel not, Their feet! but they walk not, No sound make they in their throat. Like unto them, shall be they who make them, Every one who trusteth in them. Ps. 115:4-8

Our first principal is not to confuse Yahweh with His Son, Yahoshua. Yahweh "...is over all, and through all, and in all" (Eph. 4:6). As the psalmist said, let us praise our Creator, Yahweh:

*Praise ye Yah,  
Praise Yahweh, out of the heavens,  
Praise Him, in the heights;  
Praise Him, all his messengers,  
Praise Him, all his host;  
Praise Him, sun and moon,  
Praise Him, all ye stars of light;  
Praise Him, O ye heavens of heavens,  
and ye waters that are above the heavens;  
Let them praise the Name of Yahweh,  
for, He, commanded, and they were created;  
Let them praise the Name of Yahweh,  
for lofty is His Name alone,  
His splendour is over earth and heavens.  
Praise ye Yah!*

Psalm 148

The twenty-four elders in heaven said, "Worthy, art thou, O Yahweh, our Elohim, to receive the glory, and the honor, and the power: because thou didst create all things [including His Son], and, by reason of thy will, they were, and were created" (Rev. 4:11). Yahoshua is not Yahweh but rather is the Son of Yahweh, second in command, as was Joseph under Pharaoh;<sup>564</sup> "for—He [Yahweh] put, all things, in subjection under his [Christ] feet [as did Pharaoh to Joseph]. But, whensoever it shall be said—all things are in subjection!—it is evident that it means,—Except him [Yahweh] who did put into subjection, unto him [Christ], the all things" (1 Cor. 15:27). Yahoshua could not exist without Yahweh neither could he do anything without Yahweh, as was stated many times in the Gospel of John.<sup>565</sup> Yahweh, the Head of Christ,<sup>566</sup> is the Creator of Christ. "...I—Yahweh, am the maker of all things [including His Son], Stretching out the heavens, alone, Spreading forth the earth, of myself."<sup>567</sup>

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<sup>564</sup> So Pharaoh said unto Joseph, After Elohim hath made known unto thee all this, there is no one discreet and wise like thee. Thou, shalt be over my house, and, on thy mouth, shall all my people kiss,—only as to the throne, will I be greater than thou. And Pharaoh said unto Joseph,—See, I have set thee over all the land of Egypt. So Pharaoh took his ring from off his hand, and put it upon Joseph's hand,—and clothed him in garments of fine linen, and put the chain of gold upon his neck; and made him ride in the second chariot which belonged to him, and they cried out before him, Bow the knee! thus setting him over all the land of Egypt. (Gen. 41:39-44)

<sup>565</sup> Jn. 5:19, 30; 7:16; 8:28; 14:10, 24, 28; Acts 2:22

<sup>566</sup> 1 Cor. 11:3

<sup>567</sup> Is. 44:24

Our second principal is that the term, ‘man,’<sup>568</sup> is not a dirty word! To say Christ is a man is not an insult to Christ or Yahweh but rather a mere truth; “For there is, one, Elohim, one, mediator also, between Yahweh and men,—a man—Christ Yahoshua” (1 Ti. 2:5). This Man, Christ, has an Elohim and Father as we also do, whose name is Yahweh; “Yahoshua saith unto her—Be not detaining me, for, not yet, have I ascended unto the Father; but be going unto my disciples, and say unto them—I am ascending unto my Father and your Father, and my Elohim and your Elohim” (Jn. 20:17).<sup>569</sup> You do not need to be a rocket scientist to understand these scriptures. Christ is the Last Adam, the Second Man, the Man of Heaven.<sup>570</sup> The Hebrew word for man is ‘adam (*aw-dawm*,) which was first used in Genesis 1:26; “And Elohim said—Let us make man [adam] in our image, after our likeness—and let them have dominion...” Man is made in the image and likeness of Yahweh. We hold in high regard the other beings created by Yahweh, such as messenger’s (angels) and cherubim but for some reason we demean mankind, even though Yahweh made them in His image. Men exalt messengers (angels) above themselves but we have been told that we will judge messengers.<sup>571</sup> Yahoshua, being a Man, is the image of Yahweh as stated in the scriptures:

Who, is an image of the unseen Yahweh, Firstborn of all creation (Col. 1:15)  
 Who, in form of Yahweh, subsisting, not, a thing to be seized... (Phi. 2:6)  
 ...Christ—who is the image of Yahweh. (2 Cor. 4:4)  
 Who [Yahoshua], being an eradiated brightness of his [Yahweh] glory, and an exact representation of his [Yahweh’s] very being...(He. 1:3)

David said in a Psalm eight concerning man:

*What was weak man, that thou shouldst make mention of him?  
 or the son of the earthborn, that thou shouldst set him in charge?  
 That thou shouldst make him little less than Elohim,<sup>572</sup>  
 with glory and honour, shouldst crown him?  
 Shouldst give him dominion over the works of thy hands,  
 All things, shouldst have put under his feet:*

<sup>568</sup> The word men or man, as used in this article, will always refer to the human believers and followers of Yahweh unless otherwise noted.

<sup>569</sup> Rm. 8:29, 1 Cor. 15:24, 2 Cor. 1:3, 11:23, Eph. 1:3, 17; Heb. 1:9, 2:11, Rev. 1:6, Ps. 22:10, Mt. 12:50, 27:46, Micah 5:4

<sup>570</sup> Thus, also, it is written—The first man, Adam, became, a living soul, the last Adam, a life-giving spirit. Howbeit, not first, is the *body* of the spirit, but that, of the soul,—afterwards, that of the spirit. The first man, is of the ground, earthy, the second man, is, of heaven: As, the man of earth, such, also, the men of earth, and, as, the man of heaven, such, also, the men of heaven; And, even as we have borne the image of the man of earth, let us also bear the image of the man of heaven. 1 Cor. 15:45-49

<sup>571</sup> Or know ye not that, the saints, shall judge the world? And, if, by you, the world, is to be judged, unworthy are ye of the smallest judgment—seats? Know ye not that we shall judge, messengers? and not, then, matters of this life? 1 Cor. 6:2-3

<sup>572</sup> The majority of the Bible translations translate verse five as “For You have made him a little lower than the angels” (NKJV). The Hebrew word they translate ‘angel’ is ‘elohim’ whose first usage is in Genesis 1:1; “In the beginning, Elohim (God) created the heavens and the earth.” Elohim has been translated ‘God’ over 2,000 times and only translated as ‘angel’ once. The only Bible translation that I have seen translation this verse correctly is the ASV; “For thou hast made him but little lower than God, And crownest him with glory and honor.”



*Sheep and oxen, all of them,—yea even the beasts of the field;  
The bird of the heavens, and the fishes of the sea,  
the passer-by on the paths of the seas?  
O Yahweh, our Lord!  
How majestic is thy Name, in all the earth.*

The Second Man, Christ Yahoshua, is seated at the right hand of Yahweh. We, as men, have been seated in the heavenlies in Christ! Men, after receiving their spiritual bodies, will be heavenly beings, who will live an age-abiding life on earth with Yahweh and Yahoshua. These same men are the brothers and sisters of the Man of Heaven, Christ Yahoshua, who, as their brother, will reign over them as King for one thousand years. Below is a list of verses that illustrate that Yahoshua, the Last Adam, the Second Man, the Man of Heaven, was and still is a Man:

- 1.) Then shalt thou speak unto him, saying, Thus, speaketh Yahweh of hosts, saying,—Lo! a man! Bud, is his name, and, out of his own place, shall he bud forth, and shall build the temple of Yahweh; (Zech. 6:12)
- 2.) This, is he, of whom, I, said—After me, cometh a man, who, before me, hath advanced, because, my Chief, was he. (Jn. 1:30)
- 3.) Ye men of Israel! hear these words:—Yahoshua the Nazarene, a man pointed out of Yahweh unto you by mighty works and wonders and signs, which Yahweh did through him in your midst, just as ye yourselves know, (Acts 2:22)
- 4.) Be it known unto you, therefore, brethren,—that, through this man, unto you, remission of sins is declared; And, from all things from which ye could not, by the law of Moses, be justified, by this man, everyone that believeth, is justified. (Acts 13:38-39)
- 5.) Inasmuch as he hath appointed a day, in which he is about to be judging the habitable earth in righteousness, by a man whom he hath pointed out,—offering faith unto all, by raising him from among the dead? (Acts 17:31)
- 6.) But, not as the fault, so, the decree of favour, for, if, by the fault of the one, the many died, much more, the favour of Yahweh and the free-gift in favour, by the one man Yahoshua Christ, unto the many superabounded; (Rm. 5:15)
- 7.) For, since indeed, through a man, came death, through a man, also cometh the raising of the dead; (1 Cor. 15:21)
- 8.) For there is, one, Yahweh, one, mediator also, between Yahweh and men,—a man—Christ Yahoshua: (1 Ti. 2:5)

The first men, Adam and Eve, children of Yahweh, were brought into existence in the image and likeness of Yahweh.<sup>573</sup> They could have walked in the steps of the Last Adam, by humbling themselves and walking in obedience but they chose rather to disobey Yahweh, which resulted in death to themselves and their children, who are us; “For this

<sup>573</sup> Lu 3:38 of Enos, of Seth,—of Adam; of Yahweh.

cause,—just as, through one man, sin into the world entered, and through sin, death,—and, so, unto all men death passed through, for that all had sinned” (Rm. 5:12). These sons of Yahweh brought death to their children (human race), which would be a terrible story if this was its end. Is it possible, that Yahweh, who knows all things, would have never created mankind in the first place if He knew their existence ended in death, which is total separation from Him. Yahweh knew beforehand what Adam and Eve would do and the catastrophic effect it would have on the creation and themselves but He also knew of a Second Man, the Last Adam, His only-begotten Son and his heart of service which was able to redeem mankind from Adam’s sin. How did He know him? He knew him as He knew Cyrus,<sup>574</sup> who before he was born was also called to complete a task, which was to rebuild the temple of Jerusalem. John the Immerser is also an example of Yahweh giving a task to an individual before he was born, which was to “prepare the way of Yahweh,—Make smooth, in the waste plain, a highway for our Elohim” (Is. 40:3). This Man, who is similar to Adam and Eve, would be brought supernaturally into existence by Yahweh and Mary but in contrast to Adam and Eve, he would, by his free will, completely obey Yahweh, even to the point of substituting his life to pay the redemptive price for all of Adam and Eve’s children.

This Man, also known as the Son of Man<sup>575</sup> and the Son of Yahweh,<sup>576</sup> existed in Yahweh’s foreknowledge before Genesis 1:1, now brings a purpose for Yahweh to create the heavens and the earth. Without a Second Man, all men would have perished but now a great many men will live with Yahweh age-abidingly because of the obedience and sinlessness of this one Man; “But, not as the fault, so, the decree of favour, for, if, by the fault of the one, the many died, much more, the favour of Yahweh and the free-gift in favour, by the one man Yahoshua Christ, unto the many superabounded...For, just as, through the disobedience of the one man, sinners, the many were constituted, so, also, through the obedience of the one [man], righteous, the many shall be constituted... For, since indeed, through a man, came death, through a man, also cometh the raising of the dead; For, just as, in the Adam, all die, so, also, in the Christ, shall all be made alive” (Rm. 5:15, 19, 1 Cor. 15:21-22).

Yahweh’s foreknowledge of the obedience of the Last Adam, the Second Man, His Son, gave a purpose for Yahweh to create our universe, the end result being that men would be redeemed from the consequence of the first Adam’s sin, by the Last Adams’ obedience. This was the plan of the ages which Yahweh made in the anointed Yahoshua our Lord (Eph. 3:11). Christ becomes the purpose of the creation because without his redemptive life, there would be no purpose for the creation, all would have perished and all men would

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<sup>574</sup> Isa 45:1 Thus, saith Yahweh, to his Anointed, to Cyrus—Whose right hand I have firmly grasped, To subdue, before him, nations, And, the loins of kings, will I ungird,—To open, before him, the two-leaved doors, And, the gates, shall not be shut:

<sup>575</sup> The phrase ‘Son of Man’ is used 86 times in the New Testament. The word ‘Man,’ used in the phrase, ‘Son of Man,’ is the Greek word, ανθρωπος *anthropos anth’-ro-pos* 1) a human being, whether male or female

<sup>576</sup> The phrase, ‘Son of God (Elohim or Yahweh),’ is used 33 times in the New Testament. The man made phrase ‘God the Son,’ is never used in the scriptures.

have been without hope, godless in the world. Yahweh's plan was that Christ would be the "...Firstborn of all creation,— Because, in him, were created all things in the heavens and upon the earth, the things seen and the things unseen, whether thrones or lordships or principalities or authorities,—they all, through him and for him, have been created, And, he, is before all, and, they all, in him, hold together" (Col. 1:15-17). Why is he before all, and, we all, in him, hold together? Because Yahoshua, "Who, in the form of Yahweh, subsisting, not, a thing to be seized, accounted the being equal with Yahweh [as Adam and Eve did], But, himself, emptied [which Adam and Eve did not], taking, a servant's form, coming to be, in men's likeness; And, in fashion, being found, as a man, humbled himself, becoming obedient as far as death, yea, death upon a cross. Wherefore also, Yahweh, uplifted him far on high, and favoured him with the name which is above every name,—In order that, in the name of Yahoshua, every knee might bow—of beings in heaven, and on earth, and underground,—And, every tongue, might openly confess—that Yahoshua Christ is, Lord, unto the glory of Yahweh the Father" (Phi. 2:9-11).

## Colossians

The first and second chapter of the book of Colossians gives us astounding new information about who this Man of Heaven, Christ Yahoshua, is and what impact his life has had on Yahweh's creation. This revelation of who Christ is and who we are in him, is breath taking. Chapter one verses 15-20 are very difficult to understand and must be understood in light of the rest of Yahweh's books. This section of scripture can not be interpreted in a contradictory sense to what Yahweh has already revealed. I will attempt a thesis of what I believe it must mean and what it definitely does not mean. It is absolutely imperative that the prepositions used in this section of scriptures be understood and translated correctly, otherwise pandemonium breaks out in the Church, which already has happened, concerning these verses because of incorrect Bible translations. (See Appendix A for Prepositions) These Bible translations translate the text making it agree with the teachings of the Church Fathers rather than with the scriptures say, making them interpretations rather than translations.

For some reason, of which I do not have a clue, the Church Fathers and the present Church leaders wanted Yahoshua to be the creator of all things rather than Yahweh. I believe it has something to do with their man-made doctrine of the trinity. This can be illustrated by the man-made addition of text in certain Bible translations. For example, in the King James Version of the Bible the following errors exist, which are in italics and underlined:

1 Jn. 5:6-8 ¶ This is he that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. *For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.* And there are three that bear witness *in earth*, the Spirit, and the water, and the blood: and these three agree in one.

Eph. 3:9 And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

A different error occurs in Colossians 1:16 when many of the newer Bible translations, mistranslate prepositions in order to conform to the teachings of the Church Fathers, thereby making Yahoshua the Creator rather than Yahweh. The Greek text read, “Who [Christ], is an image of the unseen Yahweh, Firstborn of all creation, Because, in [en] him [Christ], were created all things in the heavens and upon the earth, the things seen and the things unseen, whether thrones or lordships or principalities or authorities,—they all, through [dia] him and for [eis] him, have been created.” Some of the Bible translations translate the prepositions incorrectly by saying:

He is the image of the invisible God, the firstborn over all creation. For by [rather than in] him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by [rather than through] him and for him. NIV

He is the image of the invisible God, the firstborn over all creation. For by [rather than in] Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. NKJV

The above two translations, by translating the Greek preposition ‘en’ as ‘by’ instead of ‘in’ have changed the meaning of Yahweh’s revelation. By doing so it makes Christ the Creator, as was also done in Ephesians 3:9 by the KJV, rather than Yahweh, even though it makes the verse contradictory because how could the firstborn of all creation be also the Creator? The Greek preposition ‘en’ denotes being or remaining within, with the primary idea of rest and continuance. The Greek preposition ‘dia’ denotes, when used in the Genitive case, the general sense of through, as though dividing a surface into two by an intersecting line. This section of scripture is definitely not saying that Christ is the Creator because we all know that Yahweh is the Creator,<sup>577</sup> and Yahoshua is the Son of Yahweh, the Son of Man, the Last Adam, the Second Man who would redeem man from the mistake of the first Adam. Yahweh created the creation for Christ, through Christ and in Christ because Christ, the Last Adam, our redeemer, died for us, which is why we are in Christ and we can only approach the Father through Christ because we now live for Christ.

The nation of Israel, Yahweh’s, ‘Firstborn,’ belonged solely to Yahweh; “Hallow to me every firstborn, that which any female first beareth, among the sons of Israel, among men and among beasts,—mine, it is” (Ex. 13:2). Mary and Joseph gave Yahoshua, their firstborn, to Yahweh according to the Law of Moses; “And, when the days of their

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<sup>577</sup> Gen. 1:1, Ps. 148:5, Is. 40:28, 41:20, 42:5, 43:15, 44:24, 45:8, 12; 51:12-16, 65:17, Amos 4:13.

purification, according to the law of Moses, were fulfilled, they took him [Yahoshua] up into Jerusalem, to present *him* unto Yahweh, [the Firstborn of all creation] — according as it is written in the law of Yahweh—Every male that is a firstborn, Holy unto Yahweh, shall be called” (Lk. 2:22-23). The nation of Israel was called Yahweh’s, ‘Firstborn,’ even though other righteous people existed before Jacob, such as Noah, Abraham and Isaac.<sup>578</sup> The phrase, ‘Firstborn of all creation,’ is not necessarily the firstborn child. The firstborn of Isaac was Esau but Yahweh called Israel (Jacob) my firstborn. The firstborn child was Yahweh’s.<sup>579</sup> According to Yahweh, Yahoshua was His only-begotten Son, the Last Adam, even though Adam and Eve, the first Adams, were born or brought into existence directly by Yahweh. The term, ‘only-begotten son,’ is also not necessarily the only-begotten son. Abraham had many children,<sup>580</sup> the first being Ishmael but only Isaac was called his only-begotten son.<sup>581</sup>

Yahoshua, being called, ‘Firstborn of all creation,’ cannot mean he was physically born of Yahweh before Yahweh made the creation. Why? Yahoshua was the seed of David, the root of Jesse,<sup>582</sup> the lion of Judah and Judah, Jesse and David must be born first before Yahoshua could be their seed.<sup>583</sup> Now we know that the phrase, ‘Firstborn of all creation,’ does not mean that Yahoshua is the Creator. Could this phrase mean that in the foreknowledge of Yahweh, Yahoshua is Yahweh’s firstborn because without his accomplishments there would be no creation? This would make Yahoshua, ‘Firstborn of all creation.’ The creation would not exist without him. Being the firstborn also meant that he belonged to Yahweh!

A major theme that is reoccurring in the book of Colossians is the message of the sacred secret of the Christ, Christ being the Head of this new entity and the assembly being his Body.<sup>584</sup> (Christ is the primary name used in the book of Colossians rather than Yahoshua.)<sup>585</sup> The summation of Colossians 1:13 to 2:19 is as follows: Colossians 1:13 begins by stating that Yahweh has rescued us out of the authority of the darkness (the first

<sup>578</sup> “Then shalt thou say unto Pharaoh,—Thus, saith Yahweh—My son—my firstborn, is Israel” (Ex. 4:22). Ge 27:19 And Jacob said unto his father, I, am Esau thy firstborn, I have made ready, as thou didst bid me. Rise, I pray thee, sit up, and eat thou of my game, To the end thy soul may bless me.

<sup>579</sup> Ex 13:2 Hallow to me every firstborn, that which any female first beareth, among the sons of Israel, among men and among beasts,—mine, it is. Lk. 2:22-23 And, when the days of their purification, according to the law of Moses, were fulfilled, they took him up into Jerusalem, to present *him* unto Yahweh,— according as it is written in the law of Yahweh—Every male that is a firstborn, Holy unto Yahweh, shall be called

<sup>580</sup> Gen. 25:1-4

<sup>581</sup> By faith, Abraham, when tested, offered up Isaac, and, the only-begotten, would he have offered up, who the promises had accepted, (He. 11:17)

<sup>582</sup> Isa 11:10 And there shall come to be, in that day, A root of Jesse, which shall be standing as an ensign of peoples, Unto him, shall nations seek,—And, his resting-place, shall be, glorious.

Ro 15:12 And, again, Isaiah, saith—There shall be the root of Jesse, and he that ariseth to rule nations,—upon, him, shall nations hope.

<sup>583</sup> Jn. 7:42, Rm. 1:3, 2 Ti. 2:8

<sup>584</sup> Col. 1:18, 24, 26, 27; 2:2, 9, 10, 17, 19; 4:3

<sup>585</sup> Christ used 24 times while Yahoshua is used seven times.

Adam's realm), and translated us into the reign<sup>586</sup> of the Son of His love (the Last Adam's realm). Who is this Son of His love? It is Yahoshua, the Anointed One, the Messiah, the Christ. Christ, the Second Man, is in whom we have our redemption from the actions of the first man, the remission of our sins. Christ is the image of the unseen Yahweh. Christ is the Firstborn of all Yahweh's creation. Why is he called the Firstborn of all Yahweh's creation? Yahweh created all things in the heavens and upon the earth in Christ. In Christ, Yahweh created the things seen and the things unseen, this includes thrones, lordships, principalities and authorities. All of the things seen and unseen were created, by Yahweh, through Christ and for Christ. Christ is before all of Yahweh's creation and all of Yahweh's creation, in Christ, holds together (sunistao).<sup>587</sup> Sunistao means, "to place together, to set in the same place, to bring or band together." Christ is the Head of the Body, the great sacred secret. Christ is the beginning. Christ is the Firstborn from among the dead. (The First Adam brought death while the Last Adam was the Firstborn from among all those who have died, never to die again.) Why? In order that Christ might become pre-eminent in all things. Why? Because in Christ was all the fullness (Yahweh) well pleased to dwell; "how that, Yahweh, was in Christ, reconciling, a world, unto himself" (2 Cor. 5:19). Through Christ, Yahweh reconciled all things unto himself, making peace through the blood of Christ's cross. Christ has fully reconciled us, to Yahweh, in his body of flesh through means of his death. Why? To present us holy and blameless and unaccusable before Him; "Because, through [dia] him, we have our introduction—we both—in one spirit, unto the Father" (Eph. 2:18). Yahweh has now been pleased to make known the glorious wealth of His sacred secret, which is Christ in us, the hope of the glory.

Why was Paul teaching us these truths? In order that he could present every man teleios (complete) in Christ; in order that our hearts may be encouraged, being knit together in love, even unto all the riches of the full assurance of our understanding, unto a personal knowledge of the sacred secret of Yahweh, which is the Christ: In Christ, are all the treasures of wisdom and knowledge hidden away. In Christ, dwelleth all the fullness of Yahweh's nature, bodily, And we are, in Christ, filled full. Christ is the head, the ruler of all principality and authority. In Christ we have been circumcised. In Christ we have been buried together with him. In Christ we have been raised together, brought to life by Yahweh together with him. Christ is the Head, from which all the Body, through means of its joints and uniting bands receiving supply and connecting itself together, grows with the growth of Yahweh.

This Man, Christ Yahoshua, who was the Firstborn of all creation, the Firstborn from among the dead, the only-begotten Son of Yahweh, who rightly sits at the right hand of Yahweh because of his total obedience and knowledge surpassing love is our Lord,

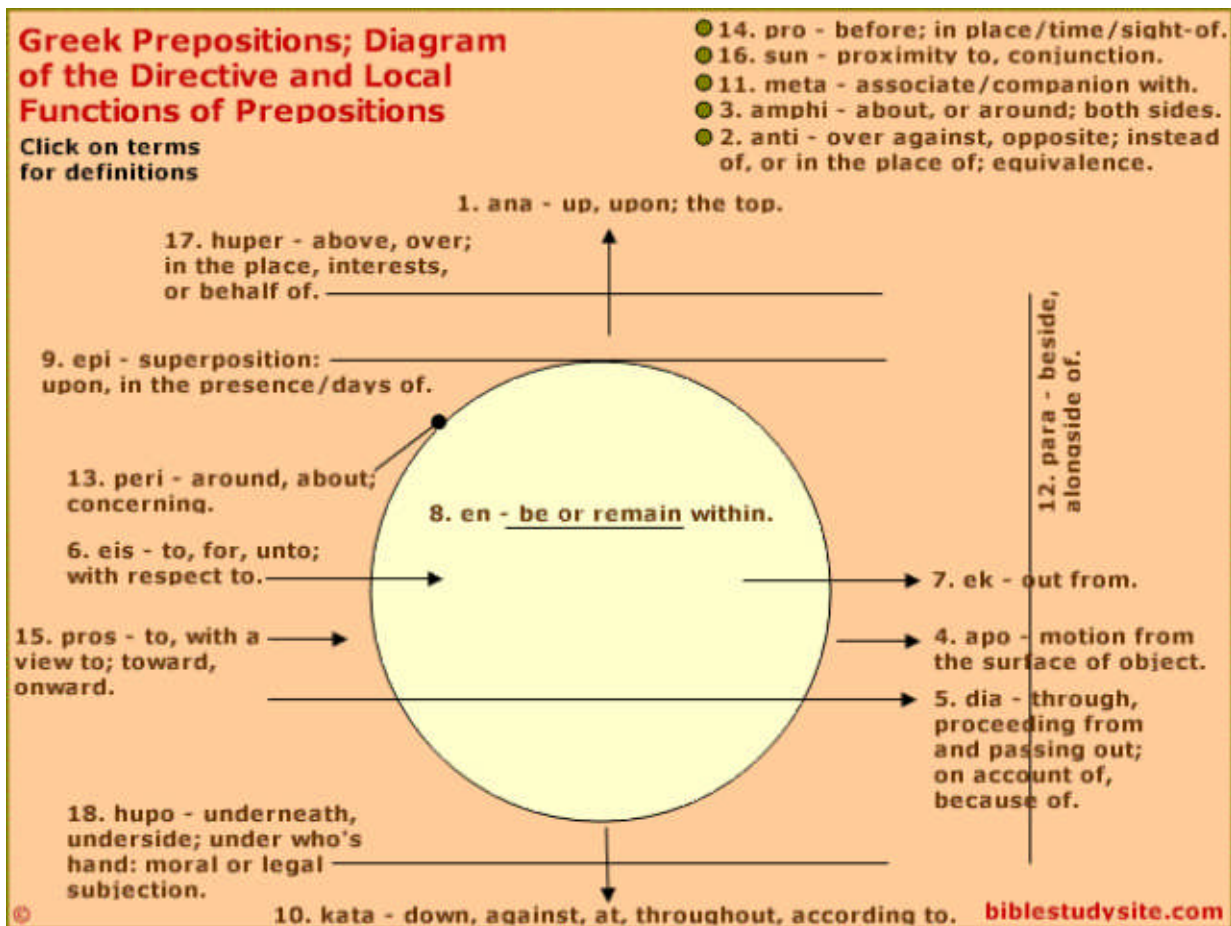
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<sup>586</sup> The Greek word is *basileia*, which means royal power, kingship, dominion, rule. This word is also used in Rev. 17:18; And, the woman whom thou sawest, is the great city, which hath sovereignty [*basileria*] over the kings of the earth.

<sup>587</sup> 4921 sunistaw sunistao *soon-is-tah'-o*

Brother and soon to be King. His position was not given to him but earned. This is why every created thing which was in heaven, and upon the earth, and under the earth, and upon the sea, and, all the things in them, are heard, saying—Unto Yahweh that sits upon the throne, and unto Christ Yahoshua, be the blessing, and the honor, and the glory, and the dominion, unto the ages of ages (Rev. 5:13)!

## Appendix A







# Withholding Sexual Intimacy from a Spouse

## *(A Sin of Omission)*

*(When quoting scriptures, from the Rotherham Emphasized Bible New Testament, I will substitute the Hebrew word Yahoshua for Jesus, Yahweh and Elohim for God and the LORD and Anointed for Christ.)*

Sexual intimacy in a marriage is not an option, as many spouses believe but a commandment from Yahweh. The marriage covenant relationship is weakened or broken and in many cases destroyed because a spouse, for one reason or another, elects out of sexual intimacy with their companion. Their reasons may be justified in their sight but will never be justified in the sight of Yahweh. Rather it is recorded as sin on their record. The union of becoming one flesh, as Yahweh designed marriage to be, is interrupted, discontinued or destroyed when sexual intimacy is denied or withheld. The danger of this sin of omission is that it is not recognized as a sin but simply a spousal choice.

(This article is not to those individuals who have mechanical or physiological problems in the area of sexual intimacy. These individuals have the heart and willingness to keep Yahweh's commandments but presently lack the ability to meet the physical needs of their spouse. These people need to seek physical and mental healing from Yahweh where all things are possible and or professional assistance. The healing of Abraham and Sarah are great examples of the deliverance Yahweh can provide.)

Sin is missing the mark or an absolute standard or law. We generally look at sin as something we are not to commit as is revealed in the Ten Commandments. The phrase, 'Thou shall not,' is used nine times in Exodus 20:3-17 and is instructing us in what we are not to do. Keeping the Sabbath and honoring our father and mother are also commandments but rather than forbidding us from taking an action, they require us to perform an action or duty. If we elect not to honor our father and our mother we commit a sin of omission. Omission means the non-performance or neglect of an action or duty.

Yahweh has commanded married couples to have sexual intimacy; "But, on account of fornications, let, each man, have, his own wife, and, each woman, have, her own husband: Unto the wife, let the husband render what is her due, and, in like manner, the wife also, unto the husband,— The wife, over her own body, hath not authority, but the husband, and, in like manner, the husband also, over his own body, hath not authority, but the wife. Be not depriving one another—unless perhaps by consent for a season, that ye may have leisure for prayer, and, again, may be together,—lest Satan be tempting you by reason of your want of self-control" (1 Cor. 7:2-5). Sexual intimacy is an issue of the heart; depriving a spouse of this communion is a hardening of one's heart; a rebellion against Yahweh resulting in a sin of omission.

If I refuse to daily honor my parents, which would be a sin of omission, then I sin daily against Yahweh. I am not only a sinner but also a hypocrite, an actor before my brothers and sisters in Christ as I go to Church unrepentant of my disobedience to Yahweh. Yahoshua spoke of this sin of omission; “For, Yahweh, said—Honour thy father and thy mother, and—He that revileth father or mother, let him, surely die! But, ye, say—Whosoever shall say to his father or his mother—A gift! Whatsoever, out of me, thou mightest be profited, in nowise, shall honour his father or his mother—and so ye have cancelled, the word of Yahweh, for the sake of your, tradition. Hypocrites! well prophesied concerning you, Isaiah, saying—This people, with the lips, do, honour, me, while, their heart, far off, holdeth from me; But, in vain, do they pay devotions unto me, teaching, for teachings, the commandments of men” (Mt. 15:4-9). Many spouses also think sexual intercourse is a gift that they give to their spouse, once in a while as they feel inspired and or charitable.

If I refuse to have sexual intimacy with my spouse, then I sin daily against Yahweh. I am not only a sinner but also a hypocrite, as were the Pharisees. This daily sin of omission is no different from daily committing adultery. Neither sin is going to physically harm another person or property. Let us compare sexual intercourse to a food dish, such as lobster. One spouse may not like lobster at all or only rarely enjoy it, while the other spouse daily dreams of eating lobster. Since you do not enjoy lobster, you choose not to offer it to your spouse. You are suffering no loss because you do not even enjoy lobster but your spouse is being deprived. Are you going to forbid your spouse from eating lobster with another person since you do not like it anyway? In other words, are you going to allow your spouse to have sexual intercourse with another person, who also enjoys sexual intimacy, since sexual intimacy does not appeal to you? Or are you the person who will forbid your spouse from having sexual intimacy with you and anyone else? What have you become? Are you, who have been created in the image and likeness of Yahweh, an imitator of Yahweh? Nay, “He, at least, who his own Son did not spare, but in behalf of us all delivered him up, how shall he not also, with him, all things upon us in favor bestow” (Rm. 8:32). Many spouses would say that they would die for their spouse but how can this be if they will not even give them sexual pleasure a few minutes of a day or of a week or of a month? Is it such a monumental endeavor to give sexual intimacy to your spouse; “But, whoso hath this world’s goods [a body that can deliver sexual pleasure], and beholds his brother [spouse] having, need, and shuts up his tender affections from him, how, is, the love of Yahweh, abiding in him” (1 Jn. 3:17)?

Do you daily sin against Yahweh in this area of your life? Ask your spouse! If they confirm your sin against them and Yahweh then repent, which means to change direction and start obeying the commandment of Yahweh, which is to render sexual intimacy to your spouse according to their needs and not your needs! You will be rewarded for your obedience and you will be well-pleasing in Yahweh’s eyes, an example to other couples of what marriages can become. The heavenly host and your spouse will sing your praises!

# Anointed Leaders are Flawed

## (Lessons learned from the kings: Solomon, Jeroboam & Jehu)

*(When quoting scriptures, from the Rotherham Emphasized Bible New Testament, I will substitute the Hebrew word Yahoshua for Jesus, Yahweh and Elohim for God and the LORD, ruah for pneuma (spirit) and Anointed for Christ.)*

Does Yahweh anoint men and women knowing that part of what they will teach and do will be contrary to His Word? Would He anoint a believer even if He knows that he will be worshipping Him along with man-made gods? Yes He does! Solomon, Jeroboam and Jehu's callings and lives are examples of this. This lesson is vital to learn because believers can follow anointed leaders of Yahweh into sin, even though these leaders have done great things for Yahweh and Christ. Yahoshua instructed us that you shall know a tree by its fruit.<sup>588</sup> Distinguishing between good and evil fruit is not a problem, in most cases, but a problem occurs when the same tree is producing both good and evil fruit, as was the case of King Jehu. People have a tendency to believe that if a person is Yahweh's servant, called by Yahweh, then everything he teaches and practices is from Yahweh. This as we shall see in the lives of King Solomon, King Jeroboam and King Jehu is very far from the truth.

King Solomon, anointed by Yahweh, a writer of scriptures, builder of the Temple, who served in true holiness but later on led the nation of Israel (12 tribes) into wickedness. The Anointed Solomon, Son of David, part of the coming Christ line, whom Yahweh appeared to at two different times, turned his heart aside from serving Yahweh Elohim of Israel to serve the man-made gods of the nations.<sup>589</sup> The turning of his heart from Yahweh resulted in Yahweh anointing Jeroboam to take the ten tribes away from Solomon, which occurred during his son's reign.<sup>590</sup> When Solomon heard what was to occur he "...sought to put,

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<sup>588</sup> Lk. 6:43-46

<sup>589</sup> 1Ki 11:9 Therefore did Yahweh shew himself angry with Solomon,—because his heart had turned aside from Yahweh Elohim of Israel, who had appeared unto him twice;

<sup>590</sup> Jeroboam also, son of Nebat, an Ephrathite from Zeredah, whose, mother's name, was Zeruah, a widow woman, he being servant to Solomon, lifted up a hand against the king. And, this, was the cause that he lifted up a hand against the king,—Solomon, built Millo, he closed up of the of David his father. the breach city Now, the man Jeroboam, being an able Solomon observed his servant, that he man, was, one to execute a work, so he gave him oversight of all the charge of the house of Joseph. And it came to pass, at that time, when, Jeroboam, went forth out of Jerusalem, that there met him Ahijah the Shilonite, the prophet, in the way, he having wrapped himself about with a new mantle; and, they two, were by themselves, in the field. Then Ahijah laid hold of the new mantle, that was upon him,—and rent it into twelve pieces; and said to Jeroboam, Take thee ten places,—for Thus, saith Yahweh, Elohim of Israel—Behold me! about to rend the kingdom, out of the hand of Solomon, and I will give unto thee ten tribes: Howbeit, one tribe, shall he retain,—for the sake of my servant David, and for the sake of Jerusalem, the city that I have chosen, out of all the tribes of Israel: Because they have forsaken me, and bowed themselves down to Ashtoreth, goddess of the Zidonians, to Chemosh, god of the Moabites, and to Milcom, god of the sons of Ammon,—and have not walked in my ways, by doing what is right in mine eyes, even my statutes and my regulations, like David his father. Yet will I not take all the kingdom out of his hand,—but will suffer him to be, leader, all the days of his life, for the sake of David my servant, whom I chose,—who kept my commandments and my statutes. But I will take the kingdom out of the hand of his son, and will give it to thee, even the ten tribes. Nevertheless, go his son, will I give one tribe,—to the end there may remain a lamp unto David my servant always before me, in Jerusalem, the city that I have chosen for myself, to put my Name there. But, thee, will I take, and thou shalt reign over all that thy soul could desire,—and thou shalt be king over Israel. So shall it be, if thou wilt hearken unto all that I shall command thee, and wilt walk in my ways, and do that which is right in

Jeroboam [Yahweh's anointed], to death. Jeroboam arose and fled into Egypt, unto Shishak king of Egypt,—and remained in Egypt, until the death of Solomon” (1 Kg. 11:40). Solomon's sin resulted in the children of Israel being divided into two nations: Israel, consisting of ten tribes and Judah, consisting of two tribes. All of the kings of Israel, beginning with Jeroboam and ending with Hoshea chose to worship Yahweh along with other gods,<sup>591</sup> such as Baal and to walk in the sins of Jeroboam.<sup>592</sup>

Yahweh had Ahijah His prophet anoint Jeroboam, to be the first king of Israel, to be king over His ten tribes.<sup>593</sup> Yahweh called and anointed this man to take the ten tribes away from Solomon's son, which mission he completed but at the same time he disobeyed Yahweh by setting up two molten calves to be worshipped by the Israelites.<sup>594</sup> The people knew Yahweh had anointed Jeroboam, which meant they should follow their leader but at the same time it didn't mean that they should follow him blindly, which they did. If people do not know Yahweh's written instructions, they can ignorantly follow their leaders who are anointed by Yahweh, into righteousness and also into wickedness. In many cases, Yahweh's chosen leaders performed much of His will but at the same time many of them also have led Yahweh's people into idolatry and disobedience. Of the 41 kings over the children of Israel, only three (Asa, Hezekiah & Josiah) walked in the ways of David, which, counting David makes only 4 out of 41 kings.<sup>595</sup> Yahweh also noted a king of Israel, whose name was Ahab, but not for his exceptionally good service, but rather for his exceptionally wicked service.

King Ahab, the seventh king of Israel, “...did more wickedly than all that were before him. And it came to pass, as though it had been too light a thing that he should walk in the sins

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mine eyes, by keeping my statutes and my commandments, as did David my servant, then will I be with thee, and will build thee an assured house, as I have built for David, and will give unto thee, Israel. Thus will I humiliate the seed of David, because of this; yet not for ever. When therefore Solomon sought to put, Jeroboam, to death, Jeroboam arose and fled into Egypt, unto Shishak king of Egypt,—and remained in Egypt, until the death of Solomon. (1 Kg. 11:26-40)

<sup>591</sup> *Kings of Israel* (I & II Kings) (Samaria) (880 B.C.) Jeroboam (22 yrs) (evil 13:33); Nadab (2 yrs) (evil 15:26); (Baasha smote all the house of Jeroboam 15:29) Baasha (24 yrs) (evil 15:34); Elah (2yrs) (evil 16:13); (Zimri smote the house of Baasha 16:11) Zimri (7 days) (16:15); (Omri smote Zimri) Omri (12 yrs) (evil 16:25); Ahab (22 yrs) (evil 16:30); Ahaziah (2 yrs) (evil 22:52); (Jehu is anointed king by Yahweh and is ordered to smite the house of Ahab 10:11) Jehu (28) (good & evil 10:28); Jehoahaz (17 yrs) (evil 13:2); Jehoash (16 yrs) (evil 13:11); Jeroboam (41 yrs) (evil 14:24); Zechariah (6 months) (evil 15:9); (Shallum smote Zechariah the fourth generation of Jehu as prophesied 15:12) Shallum (30 days); (Menahem smote Shallum) Menahem (10 yrs) (evil 15:18); Pekahiah (2 yrs) (evil 15:24); (Pekah smote Pekahiah) Pekah (20 yrs) (evil 15:28); (Hoshea smote Pekah) Hoshea (9 yrs) (evil 17:2).

<sup>592</sup> After this thing, Jeroboam turned not from his wicked way,—but again made, from the whole compass of the people, priests of high places, whomsoever he would, he installed, and he became priest of high places. And so this thing became the sin of the house of Jeroboam,—that it should be both taken away and destroyed, from off the face of the ground. (1 Kg. 13:33-34)

<sup>593</sup> Go, say to Jeroboam—Thus, saith Yahweh, Elohim of Israel, Forasmuch as I exalted thee out of the midst of the people,—and gave thee to be leader over my people Israel; and rent the kingdom away from the house of David, and gave it to thee,—and yet thou hast not been like my servant David, who kept my commandments, and who followed me, with all his heart, to do only that which was right in mine eyes; but hast made wicked thy doings beyond any who were before thee,—and hast gone and made thee ether gods, even molten images, to provoke me to anger, and hast cast, me, behind thy back, (1 Kg. 14:7-9)

<sup>594</sup> 1Ki 12:28 Whereupon the king took counsel, and made two calves of gold,—and said unto them—It is, too much for you, to go up to Jerusalem, Lo! thy gods, O Israel, that brought thee up out of the land of Egypt;

<sup>595</sup> 1 Kg 15:11; 2 Ch. 29:2, 34:2

of Jeroboam son of Nebat, that he took to wife Jezebel, daughter of Ethbaal, king of the Zidonians, and went and served Baal, and bowed down to him. And he reared an altar unto Baal,—in the house of Baal, which he built in Samaria. And Ahab made the Sacred Stem,—and Ahab did yet more to provoke to anger Yahweh Elohim of Israel than all the kings of Israel who were before him” (1 Kg. 16:30-33). Ahab was king of Israel but Jehu, a captain of the army of Ahab, was anointed to take his place as king over Israel by the prophet<sup>596</sup> of Yahweh. Jehu’s task would be to “...smite the house of Ahab his lord.” Yahweh stated that He would, “...avenge the blood of my servants the prophets, and the blood of all the servants of Yahweh, at the hand of Jezebel; so shall perish all the house of Ahab,—and I will cut off to Ahab the meanest, both him that is shut up and him that is left at large, in Israel. Yea I will deliver up the house of Ahab, like the house of Jeroboam son of Nebat,—and like the house of Baasha son of Ahijah: And, as for Jezebel, the dogs shall eat *her*, in the town-land of Jezreel, there being none to bury her...” (2 Kg. 9:6-10). Jehu fulfilled the mission given to him by Yahweh, which was to destroy the house of Ahab and Baal out of Israel but “nevertheless, as for the sins of Jeroboam son of Nebat, which he caused, Israel, to commit, Jehu turned not away from following them,—the calves of gold, one being in Bethel, and the other in Dan” (2 Kg. 10:29).

Jehu reigned for 28 years in Samaria. Yahweh rewarded Jehu for his service even though Jehu did not remove the worshipped calves of gold; “And Yahweh said unto Jehu: Because thou hast done well, by doing that which was right in mine eyes—according to all that was in my heart, hast done to the house of Ahab, sons, of thine, unto the fourth generation, shall sit upon the throne of Israel. But, Jehu, took not heed to walk in the law of Yahweh Elohim of Israel, with all his heart,—he turned not away from the sins of Jeroboam, which he caused, Israel, to commit” (2 Kg. 10:30-31). Jehu did not turn away from the sins of Jeroboam and neither did his progeny.<sup>597</sup> Yahweh rewarded Jehu by having four of his progenies reign in Israel even though Israel was serving false gods, while they were also serving Yahweh.

What is the lesson Yahweh is teaching us by having the prophets’ record the good and the wicked deeds of the lives of these three blemished men. Solomon, Jeroboam and Jehu, were all anointed by Yahweh. They all completed a task or tasks given to them by Yahweh, and were all rewarded by Yahweh even though their lives did not strictly adhere to the written Word of Yahweh, but rather they served man-made gods? Yahweh would love to have ten thousand Moses as His servants to accomplish His will but these

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<sup>596</sup> 1Ki 19:16 And, Jehu son of Minshi, shalt thou [Elijah] anoint to be king over Israel...

<sup>597</sup> Jehu’s son Jehoahaz<sup>597</sup> reigned 17 years, Jehoahaz’s son Jehoash<sup>597</sup> reigned 16 years, Jehoash’s son Jeroboam<sup>597</sup> reigned 41 years and Jeroboam’s son Zechariah<sup>597</sup> reigned 6 months. And he did the thing that was wicked in the eyes of Yahweh,—and went after the sins of Jeroboam son of Nebat which he caused, Israel, to commit, he departed not therefrom. (2 Kg. 13:2) And he did that which was wicked in the eyes of Yahweh,—he turned not away from all the sins of Jeroboam son of Nebat, which he caused, Israel, to commit, therein, he walked. (2 Kg. 13:11) And he did the thing that was wicked in the eyes of Yahweh,—he turned not away from any of the sins of Jeroboam son of Nebat, which he caused, Israel, to commit. (2 Kg. 14:24) And he did the thing that was wicked in the eyes of Yahweh, as did his fathers,—he turned not away from the sins of Jeroboam son of Nebat, which he caused, Israel, to commit. (2 Kg. 15:9)

individuals rarely exist. There are believers who have few blemishes but they do not have the fortitude or skills to complete Yahweh's task at hand. Yahweh's decision is then to use believers who can accomplish the task at hand but they may be moderately blemished or easily deceived. These leaders may be bowing down to Yahweh and man-made gods but this practice does not eliminate them from being used by Yahweh, King Nebuchadnezzar being an example.<sup>598</sup> This may appear to be unacceptable but we have learned that Yahweh commissioned Solomon, Jeroboam and Jehu into His service even though He knew in His foreknowledge that they would complete His tasks but at the same time they would also serve man-made gods.

Today, Catholics pray to Mary and to saints and call Mary the Mother of God, while other Christians pray and bow down to God the Son and God the Holy Spirit. None of these practices are recorded in the Word of Yahweh but neither was praying to golden calves. The Israelites were taught by Jeroboam, the man who Yahweh anointed to be their king, to worship the golden calves; "...It is, too much for you, to go up to Jerusalem, Lo! thy gods [the two calves], O Israel, that brought thee up out of the land of Egypt" (1 Kg 12:28). Were the people no longer responsible to follow Yahweh's written Word just because their leader, who Yahweh had chosen, redirected them contrary to Yahweh's written Word? Are Catholics, Protestants and other groups no longer responsible to follow Yahweh's written Word because the Pope or Luther or Calvin or Joseph Smith (Mormons) or Charles Taze Russell (Jehovah Witnesses) or Kenneth Copeland or Joyce Meyers, to name a few, have in part redirected them contrary to our Father's written Word? Obviously, Yahweh's written Word is the foundation for what is true and right. Another question we might ask ourselves is, "were the Popes, Luther, Calvin, Isaac Newton, John Locke, Joseph Smith, Kenneth Copeland and Joyce Meyers chosen by Yahweh to serve His people?" Probably so, even though they disagree amongst themselves and on the written Word of Yahweh and part of their teachings and actions are man-made doctrines!

The groups and the people mentioned above all have some things in common, they all have made Yahoshua their Lord and they all believe in their heart that Yahweh raised him from among the dead. Their commonality makes them all members of Yahweh's family, our brothers and sisters.<sup>599</sup> Catholics believe that the Pope is infallible, which is false but they also help many people with their hospitals etc. Mormons believe in the revelation given to Joseph Smith, which is false but they also believe in the Bible and do good works. Luther believed in infant baptism, which is false but Lutherans also believe in the Bible and do good works. Calvin believed in predestination, which is false but Presbyterians also believe in the Bible and do good works. Protestants and Catholics believe in the trinity, which is false but they all believe in the Bible and do good works. I know these groups are

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<sup>598</sup> Jer 27:6 Now, therefore, I [Yahweh], have given all these lands, into the hand of Nebuchadnezzar king of Babylon, my servant,—Moreover also, the wild beast of the field, have I given him, to serve him.

<sup>599</sup> That, if thou shalt confess the declaration with thy mouth—That Yahoshua is, Lord, and shalt believe with thy hear—That, Yahweh, raised him from among the dead, thou shalt be saved; (Rm. 10:9) Whosoever shall confess, that, Yahoshua is the Son of Yahweh, Yahweh, in him, abideth, and, he, in Yahweh. (1 Jn. 4:15)

wrong in certain areas because of the written Word of Yahweh. The Word of Yahweh does not say the Pope is infallible, nor does it say to believe in a revelation given to Joseph Smith, nor to baptize infants, nor that we are all predestinated, or that there is a trinity. In spite of these groups' shortcomings, we must all agree that they perform good works and just maybe, they are touching lives that only they can touch! And just maybe, Jehu, with all of his shortcomings, was the only one in this time period who could perform Yahweh's task. We have been instructed that, "...the body also, is not one member, but many: Though the foot should say—Because I am not a hand, I am not of the body, Is it, therefore, not, of the body? And, though the ear should say—Because I am not an eye, I am not of the body, Is it, therefore, not, of the body? If, the whole body, were, an eye, where were the hearing? If, the whole were, hearing, where were, the smelling? But, now, hath Yahweh set the members, each one of them in the body, even as he pleased. Now, however there are many members, yet one body; the eye cannot say unto the hand—I have no need of thee,—nor, again, the head, unto the feet—I have no need of you" (1 Cor. 12:14-21).

Yahweh is longsuffering with believers and understands that we are all blemished. He also understands that we wrestle against, "...principalities, against the authorities, against the world-holders, of this darkness, against the spiritual forces of wickedness in the heavenlies" (Eph. 6:12). These invisible forces along with the lust of our flesh and our desire to please men, deceive, bewitch and becloud us thereby leading us and our leaders astray from the truths of Yahweh recorded in His Word. The written Word of Yahweh, which is not necessarily the Bible translations we read,<sup>600</sup> is our standard for truth. Leaders, even though they have been anointed by Yahweh, are only our standard as they follow the written Word of Yahweh. Following Christian leaders blindly into error because they have been called by Yahweh becomes our sin, if we have the written Word in our possession. Solomon was visited two different times by Yahweh but these visitations did not give him license to teach and to do things contrary to Yahweh's written Word, which was part of his history. Leaders today may have also had contacts from Yahweh, Christ or messengers as did Gideon and Paul but they are still accountable to Yahweh's written Word.

We must learn from the recorders of Solomon, Jeroboam and Jehu that we are not to speak against Yahweh's anointed leaders even though some of what they are teaching or doing is contrary to Yahweh's written Word. We may approach these leaders in the spirit of meekness and instruct them according to the scriptures.<sup>601</sup> Primarily, we must adhere to

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<sup>600</sup> Many Bible translations are interpretations rather than translations written to please men and not Yahweh. These interpretations, rather than translations can lead believers into error by no fault of their own. Read the article, "Divine Inspiration! Does it really matter to the Present Day Church."

<sup>601</sup> But, if thy brother sin, withdraw, convince him, betwixt thee and him, alone,—If unto thee he hearken, thou hast gained thy brother; But, if he do not hearken, take with thee, yet one or two, that, at the mouth of two witnesses or three, every declaration, maybe established; But, if he hear them amiss, tell it to the assembly,—And, if, even the assembly, he hear amiss, Let him be unto thee, just as the man of the nations and the tax-collector. (Mt. 18:15-17)

our own tasks that Christ has given us. Yahweh has given us "...apostles, and some, prophets, and some, evangelists, and some, shepherds and teachers,— With a view to the fitting of the saints for the work of ministering, for an upbuilding of the body of the Christ" (Eph. 4:11-12). We are to submit ourselves to these leaders but only to the extent that their instructions are in alignment with Yahweh's written Word. As Gamaliel stated when he was speaking about the Apostles, "Now, therefore, I say unto you—stand aloof from these men, and let them alone; because if, of men, be this project or this work, it will be overthrown,— But, if it is, of Yahweh, ye will not be able to overthrow them: lest once, even fighters against Yahweh, ye be found" (Acts 5:38-39). We assist these leaders in the areas that are correct according to Yahweh's written Word and avoid them in the areas which are contrary to the written Word. Yahweh's leaders will be held accountable to Yahweh, as will be King Solomon, King Jeroboam and King Jehu. We also will be held accountable for our actions according to how our actions will align themselves to Yahweh's written Word and not according to what other Christians are doing or believing, or what Yahweh's servants have spoken or done which maybe contrary to Yahweh's written Word.<sup>602</sup> Our accounting to Christ and Yahweh will not be, "Well the leader you gave us taught us...", but rather, "It is Written!" Our faithful and true compass is the Written Word of Yahweh and not men even though they have been anointed by Yahweh or Christ into the ministry. We thank Yahweh for His servants but we must also realize that all humans are flawed.

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<sup>602</sup> But, when Cephas came unto Antioch, to the face, *even*, him, I resisted, because he stood condemned; For, before that certain came from James, with them of the nations, used he to eat; whereas, when they came, he used to withdraw, and keep himself separate, fearing them of the circumcision; And the rest of the Jews used hypocrisy with him, so that, even Barnabas, was carried away by their hypocrisy. But, when I saw that they were not walking with straightforwardness as regardeth the truth of the glad-message, I said unto Cephas, before all: If, thou, although, a Jew, like them of the nations, and not like the Jews, dost live, how dost thou compel, them of the nations, to live like Jews? (Gal. 2:11-14)



# Fulfilling our Calling

## (Pursuing Your Desires)

*(When quoting Scriptures, from the Rotherham Emphasized Bible New Testament, I will substitute the Hebrew word Yahoshua for Jesus, Yahweh and Elohim for God and the LORD, ruah for pneuma (spirit) and Anointed for Christ.)*

Yahweh called [klesis]<sup>603</sup> us before the world was formed that we might be holy and blameless in His presence. "...We are—his workmanship, created in Christ Yahoshua upon a footing of good works, which Yahweh prepared beforehand, that, therein, we might walk" (Eph. 1:4, 2:10). Yahweh offers an invitation to each and every child of His. This invitation is to take a course He has plotted for our lives through Christ, our Lord, Savior and Head. We have been called to fulfill Yahweh's will, individual tasks specifically designed for us to complete before we go to sleep. The direction for our individual courses was not given to our parents, neither were they written on paper and given to our pastors but rather our courses have been placed upon the tables of our own hearts by way of ruah (spirit).<sup>604</sup> Our course is unveiled through the godly desires stirring within our hearts, leading us onward and upward, if we but heed its call. This article is for the individuals, like David, who daily sought to please Yahweh. The instruction Nathan the prophet gave David was, "All that is in thy heart, go—do,—for Yahweh is with thee" (2 Sa. 7:3).

Our calling is not our destiny. Destiny means, "that which is destined or fated to happen; predetermined events collectively."<sup>605</sup> The only destiny or predetermined event we have is that we will all die, except for the believers who are alive during the Parousia<sup>606</sup> of the Lord. Even Yahoshua, who had a course plotted for him by the Father,<sup>607</sup> was not destined

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<sup>603</sup> 2821 klhsiv klesis *klay'-sis* a call, invitation

Ro 11:29 For, not to be regretted, are the gifts and the calling of Yahweh:—

1Co 1:26 For be looking at the calling of you, brethren,—that *there were* not many wise, according to flesh. Not many powerful, not many high-born:

1Co 7:20 Each one, in the calling wherein he was called, in the same, let him abide:

Eph 1:18 The eyes of your heart having been enlightened, that ye may know—what is the hope of his calling, what the riches of the glory of his inheritance in the saints,

Eph 4:1 ¶ I exhort you, therefore, I, the prisoner in the Lord, to walk in a manner worthy of the calling wherewith ye were called:—

Eph 4:4 One body, and one spirit, even as ye were also called in one hope of your calling,

Php 3:14 With the goal in view, I press on for the prize of the upward calling of Yahweh in Christ Jesus.

2Th 1:11 ¶ Unto which end, we are also praying continually for you, that our Yahweh may count, you, worthy of your calling, and fulfill every good—pleasure of goodness and work of faith, with power,—

2Ti 1:9 Who hath saved us, and called us with a holy calling, not according to our works, but according to the peculiar purpose and favour—which was given to us in Christ Jesus before age—during times,

Heb 3:1 ¶ Whence, holy brethren, partners, in a heavenly calling, attentively consider the Apostle and High—priest of our confession—Jesus

2Pe 1:10 Wherefore, all the more, brethren, give diligence to be making, firm, your calling and election; for, these things, doing, in nowise shall ye stumble at any time,

<sup>604</sup> clearly you are an epistle of Christ, ministered by us, written not with ink but by the spirit of the living Elohim, not on tablets of stone but on tablets of flesh, *that is*, of the heart. (2 Cor. 3:3)

<sup>605</sup> OED

<sup>606</sup> 3952 parousia parousia *par-oo-see'-ah* Presence; 1 Thes. 4:15, 1 Cor. 15:23

<sup>607</sup> Is. 52:13-53:12

to take that course but rather he chose it.<sup>608</sup> What we do with our lives before we die is up to us. We have freedom of will. We may choose to follow the unholy desires of the flesh or the holy desires of the ruah (spirit). The ruah of Yahweh is directing our hearts to fulfill the will of Christ. The calling for our lives, which comes from Yahweh, is not going to come to pass unless we decide to obey His voice. If we reject our individual missions, He will need to get someone else to fulfill the missions, as was done with the Israelites. The Israelites, upon entering the land of Canaan, were commanded to destroy the inhabitants.<sup>609</sup> They did not destroy all the inhabitants of Canaan, one of which was the Philistines. Their unfulfilled mission then became a mission resting on the shoulders of the judges, one of which was Samson. Saul and David also were finishing the uncompleted mission of the Israelites who first entered the land of Canaan. Our lives are not predestined, even though this English word is used in many inaccurate Bible translations.<sup>610</sup> The Greek word translated, ‘predestined,’ is ‘proorizo.’<sup>611</sup> Pro-orizo means pro ‘before,’ orizo ‘boundaries.’<sup>612</sup> A literal translation of proorizo is ‘having set bounds before.’<sup>613</sup> Our Father has given us freedom of will, a hallmark of His love for us. He doesn’t want puppets as children.

Our will or desire is our motivating force. Will is the Greek word, ‘thelema,’ which means will, choice, inclination, desire or pleasure.<sup>614</sup> In Matthew 6:10, thelema is translated ‘will’ and then in Ephesians 2:3 it is translated ‘desire.’<sup>615</sup> Before we chose Yahoshua as our Master, our will or desire was basically to fulfill the lust of our flesh.<sup>616</sup> Once we actually commit to Yahoshua being our Master, we no longer live for ourselves but for him who in our behalf died and rose again (2 Cor. 5:15). If we call him Master or Lord, we commit ourselves to do his will, as he committed himself to do the Father’s will.<sup>617</sup>

Christ’s will is our Father’s will, written in Scripture and written supernaturally upon our hearts by way of ruah (spirit). His will becomes our will, his desires become our desires,

<sup>608</sup> Lu 22:42 saying—Father! if thou please, bear aside this cup from me. Nevertheless, not my will, but thine, be accomplished.

<sup>609</sup> Deu. 9:1-3, Jos. 9:24, 18:3, Judges 1

<sup>610</sup> NIV and NKJV: Ro 8:29 Ro 8:30 Eph 1:5 Eph 1:11

<sup>611</sup> 4309 proorizw proorizo *pro-or-id’-zo* Acts 4:28; Rom 8:29f; 1 Cor 2:7; Eph 1:5, 11

<sup>612</sup> 3725 orion horion *hor’-ee-on* Matt 2:16; 4:13; 8:34; 15:22, 39; 19:1; Mark 5:17; 7:24, 31; 10:1; Acts 13:50

<sup>613</sup> Word Study Greek English New Testament by Paul R. McReynolds

<sup>614</sup> 2307 yelhma thelema *thel’-ay-mah* Matt 6:10; 7:21; 12:50; 18:14; 21:31; 26:42; Mark 3:35; Luke 12:47; 22:42; 23:25; John 1:13; 4:34; 5:30; 6:38ff; 7:17; 9:31; Acts 13:22; 21:14; 22:14; Rom 1:10; 2:18; 12:2; 15:32; 1 Cor 1:1; 7:37; 16:12; 2 Cor 1:1; 8:5; Gal 1:4; Eph 1:1; 2:3; 5:17; 6:6; Col 1:1, 9; 4:12; 1 Thess 4:3; 5:18; 2 Tim 1:1; 2:26; Heb 10:7, 9f, 36; 13:21; 1 Pet 2:15; 4:2, 19; 2 Pet 1:21; 1 John 2:17; 5:14; Rev 4:11

<sup>615</sup> Mt 6:10 Come may thy kingdom,—Accomplished be thy will [thelema], as in heaven, also on earth: Eph 2:3 Among whom also, we all, had our behaviour, at one time, in the covetings of our flesh, doing the things desired [thelema] by the flesh and the mind, and were children, by nature, of anger—even as the rest,—

<sup>616</sup> “Unto you also—being dead by your offences and sins, In which at one time ye walked, according to the age of the world, according to the prince of the authority of the air, of the spirit that now energized in the sons of disobedience, Among whom also, we all, had our behavior, at one time, in the covetings of our flesh, doing the things desired [thelema] by the flesh and the mind, and were children, by nature, of anger—even as the rest” (Eph. 2:1-3).

<sup>617</sup> Lu 6:46 And why call ye me, Lord! Lord! and not do the things that I say? Joh 5:30 I, cannot be doing, of myself, a single thing,—Just as I hear, I judge; and, my judging, is, just,—because I seek not my own will, but the will of him that sent me.

his pleasure becomes our pleasure and his choices become our choices. Why? We have made him our Lord, our Master, our Friend! As servants, we need direction in order to fulfill our Master's will. Christ is the Head of the Body (the Church). As the Body of Christ, we have the mind of Christ.<sup>618</sup> Our physical head or mind gives directions to our body, which obeys as long as the body does not rebel against the head. Our head tells the body to exercise but the body refuses because exercise doesn't feel good to the body. The person who has committed to serving the Head makes his members obey the will and desires of Christ. These people obey the inner desires upon their heart even if their obedience to these desires results in them performing undesirable tasks, as does a prophet when he reprove people.

When we become Christians, we receive the gift of ruah (spirit).<sup>619</sup> Ruah is an invisible force or power, which also teaches us and directs our lives.<sup>620</sup> (See the article, "Spirit & Soul") An example of ruah leading is illustrated with the Apostle Paul when he was on Mars Hill in Athens; "But, while, in Athens, Paul was expecting them, his spirit [ruah] within him was being urged on, seeing how the city was given to idols" (Acts 17:16). Another illustration is when Paul was on a evangelical trip. Paul was following the desires of his heart, which also was Christ's desire until Christ, by way of ruah, informed him where not to go; "And they passed through the Phrygian and Galatian country, being forbidden by the holy spirit [ruah] to speak the word in Asia; but, coming along Mysia, they were attempting to journey into Bithynia,—and, the spirit [ruah] of Yahoshua, suffered them not; but, passing by Mysia, they came down unto Troas. And, a vision, by night, unto Paul appeared:—A man of Macedonia, there was, standing and beseeching him, and saying—Come over into Macedonia, and bring us succour" (Acts 16:6-9)! What can we learn from Paul's mission?

Paul's mission and desire was to serve Christ. He "...said unto Barnabas—Let us now return, and visit the brethren in every city in which we have declared the word of Yahweh, and see how they are" (Acts 15:36). This desire was put upon his heart by Christ or otherwise Christ would have stopped him from taking the journey. He was fulfilling the desire of Christ, which was also his desire until he decided to journey into Asia. Christ changed that desire or will of Paul to a desire to not to go to Asia. This is saying it mildly. He was 'forbidden to go to Asia,' which is a considerably stronger term than 'do not go to Asia.' The term forbidding is implying that Paul's desire to go to Asia was very strong, which was obviously not Christ's desire or will. His will was strong to teach the Glad-Message in Asia even to the point of possibly disobeying Christ's leading. This has happened to many missionaries. Their desire to teach the Gospel in a place which they or another have chosen, overrode Christ's leading by way of ruah, resulting in their death or in their being unproductive. Their heart, lead by their Head, Christ, all along told them not

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<sup>618</sup> 1Co 2:16 For who hath come to know the mind of the Lord, that shall instruct him? But, we, have, the mind of Christ.

<sup>619</sup> Ac 2:38 And Peter *said* unto them—Repent ye, and let each one of you be immersed, in the name of Yahoshua Christ, into the remission of your sins,—and ye shall receive the free—gift of the holy spirit;

<sup>620</sup> Lu 1:17, Lu 4:14, Ac 1:8, Ac 10:38, Ro 15:13, 1Co 2:4, 1Co 5:4, Eph 3:16, 1Th 1:5, Jn. 14:26

to go but they disobeyed the inner stirring of their heart. These religious actions, which were done with good intentions, actually took people out of the will of Christ rather than fulfilling the will of Christ.

Yahweh or Christ will correct us if our desires are not totally aligned with their desires. This is illustrated in the life of David. David consulted with the prophet Nathan, Yahweh's spokesman, that he wanted to build Yahweh a house. "And Nathan said unto the king, All that is in thy heart, go—do,—for Yahweh is with thee" (2 Sa. 7:3). Yahweh revealed to Nathan later that evening that David was not to build him the house but rather his son would.<sup>621</sup> David received this Word from Yahweh resulting in Solomon building the Temple.

Walking in the supernatural is actually following the desires of our heart. (We can exclude walking in the desires of our flesh which have been identified in Scripture.)<sup>622</sup> Our missions in life are being etched upon our heart, day by day, by Christ, by way of ruah, manifesting itself as our desires and hungers. Acting on these desires and hungers propels us forward thereby fulfilling our individual missions. These missions are part of Yahweh's callings on our lives. Our desires and hungers do not appear to be supernatural leadings but they are. This is illustrated in the life of David. No one, including prophets, messengers or Yahweh, told David to fight Goliath but rather men discouraged him.<sup>623</sup> The desire of David's heart, which was Yahweh's desire, was to slay Goliath, thereby delivering the Israelites from the Philistines. Another one of David's desires was to build a house for Yahweh.<sup>624</sup> Yahweh's desires must have been placed upon his heart by way of the ruah (spirit) of Yahweh.<sup>625</sup> We, like David, have the ruah of Yahweh abiding and working within us.

Sampson is another example of Yahweh putting desires into someone's heart; "And Samson went down to Timnath,—and saw a woman in Timnath, of the daughters of the Philistines. So he came up, and told his father and his mother, and said—A woman, have I seen in Timnath, of the daughters of the Philistines,—now, therefore, take her for me, to wife. And his father and his mother said to him—Is there not, among the daughters of thy brethren, or among all my people, a woman, that thou art going away to take a woman from among the uncircumcised Philistines? But Samson said unto his father—Take, her,

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<sup>621</sup> 2 Sa. 7:13

<sup>622</sup> Manifest, however, are the works of the flesh, which, indeed, are—fornication, impurity, wantonness, idolatry, enchantment, enmities, strife, jealousy, outbursts of wrath, factions, divisions, parties, envyings, drunkenness, revellings...(Gal. 5:19-21)

<sup>623</sup> And Saul said unto David—Thou art not able to go against this Philistine, to fight with him,—for, a youth, art, thou, but, he, a man of war, from his youth. (1 Sa. 17:33)

<sup>624</sup> And it came to pass, when the king had taken up his abode in his house,—and Yahweh had given him rest round about, from all his enemies, that the king said unto Nathan the prophet, See, I pray thee—I, have my abode in a house, of cedar, but, the ark of Elohim, abideth in, the midst, of curtains. And Nathan said unto the king, All that is in thy heart, go—do,—for Yahweh is with thee. (2 Sa. 7:1-3)

<sup>625</sup> 1Sa 16:13 And Samuel took the horn of oil, and anointed him in the midst of his brethren. And the ruah of Yahweh came mightily upon David, from that day forward.

for me, for, she, is pleasant in mine eyes. Now, his father and his mother, knew not, that, from Yahweh, it was, that, an occasion, he was seeking of the Philistines,—at that time, the Philistines having dominion over Israel” (Jud. 14:1-4). Sampson, by the desires of his heart was performing the will of Yahweh, through means of the ruah of Yahweh.<sup>626</sup>

We, like David and Sampson, have received ruah, which is power. We have Christ in us the hope of the glory.<sup>627</sup> Christ as our Head supplies us with what we need; “And not holding fast the head: from which, all the body, through means of its joints and uniting bands, receiving supply, and connecting itself together, groweth with the growth of Yahweh” (Col. 2:19); “But, pursuing truth—may, in love, grow into him in all things,—who is the head, Christ,— Out of whom all the body—fitly framing itself together, and connecting itself, through means of every joint of supply, by way of energising in the measure of each single part—secureth the growing of the body, unto an upbuilding of itself in love” (Eph. 4:15-16). Christ has daily missions or assignments for everyone of his brothers and sisters. Christ leads, instructs and motivates the individual members of his Body as a CEO does when running his company. How does Christ predominately communicate to us?

We complete our missions in life by first desiring and obeying the written Word, which guides us daily in our actions in a general sense. The written Word will not direct us specifically on our careers, jobs, relationships etc. but Christ will, if we give him our hearts and chose to walk by faith. He does this by energizing individual desires upon our hearts, such as having a desire to telephone someone, pursuing ambitions, careers, education etc. This spiritual energizing is recorded in Philippians 2:13; “For it is, Yahweh, who energiseth within you, both the desiring and the energising, in behalf of his good pleasure.” His desires become our desires because we live with him.<sup>628</sup> Isaac Newton, a brother in Christ, pursued his driving desires (calling) into science and Scripture, which benefited all of mankind. John Locke, also a brother in Christ, a friend of Isaac Newton, pursued his driving desires (calling) into natural philosophy, Scripture and government, which benefited a founding father, and president of the United States of America, who was John Adams, a brother in Christ, who also pursued his desires in justice, government and Scriptures, which were his callings from Yahweh.

We have been instructed in Proverbs 3:5-6, “Trust thou in Yahweh, with all thy heart, and, unto thine own understanding, do not lean: In all thy ways, acknowledge him, and, he, will make straight thy paths.” By acknowledging and trusting in Yahweh and Christ, they will make straight our paths by directing our desires; “Who then is the man that revereth Yahweh? Let Him direct him into the way he should choose” (Ps. 25:12).<sup>629</sup> Yahweh has

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<sup>626</sup> Judges 14:6, 19; 15:14

<sup>627</sup> Unto whom Yahweh hath been pleased to make known what is the glorious wealth of this sacred secret among the nations, which is Christ in you, the hope of the glory,— (Col. 1:27)

<sup>628</sup> Who died for us, in order that, whether we be watching or sleeping, together with him, we should live. (1 Thes. 5:10)

<sup>629</sup> Ps 86:11 Point out to me, O Yahweh, thy way, I will walk steadfastly in thy truth, My heart will rejoice to revere thy Name.

placed each one of us in the Body of Christ as it has pleased Him.<sup>630</sup> Our individual duties and missions have or will be placed on our hearts as desires and hungers as we seek to do his will. These desires may be seeking the spiritual or seeking the natural. George Washington Carver read the Bible every day and attributed his great scientific accomplishments to Yahweh and Christ.<sup>631</sup> There are billions of people who have spiritual and natural needs, which Christ is attempting to meet through each and every one of us. Christ may have you living in a small town or village to be his representative, an ambassador that is called to fulfill his will in your local community. Others may be called to leave their communities and become house wives, doctors, scientists, custodians, politicians, pastors, mechanics etc. Paul said, “I exhort you, therefore, I, the prisoner in the Lord, to walk in a manner worthy of the calling wherewith ye were called” (Eph. 4:1). Each day, Christ gives us our marching orders which are manifested as the desires of our heart. We, his representatives, will either obey these orders or discard them as something trivial, never fully realizing that they were orders from Christ. An earnest desire to: telephone, write a letter, give money, encourage, exhort, comfort, reprove, correct, help, minister healing to, prophesy to or avoid someone could very well be from Christ. An earnest desire to cure cancer, work in a nursing home, write a song or be a comedian could also very well be a leading from Christ.

How do we determine if our desires are natural or supernatural? As we discussed above, fleshly desires are easily identified. Natural desires can fade away but there is something about a supernatural desire that stirs within us, calling out to be fulfilled, an itch needing to be scratched. If the desire does not go away and we have been in communion with Yahweh and Christ then very probably it is a leading by Christ. As we fulfill these desires many times we see the fruit instantly, recognizing that it was Christ touching our heart with a desire. An example of this is illustrated when Paul was teaching and a certain man in Lystra, impotent in his feet was hearing him. Paul “...looking steadfastly at him, and seeing he had faith to be made well, Said, with a loud voice—Stand up on thy feet, erect! And he sprang up, and began to walk about” (Acts 14:8-10). Another example of walking in the supernatural is when Paul was on a ship and said to the centurion, the master, and the ship-owner, “...Sirs! I perceive that, with damage and great loss, not only of the cargo and of the ship, but even of our persons, shall the voyage certainly be attended (Acts 27:10). They did not listen to him, which resulted in the loss of the ship and cargo. His perception came from the stirring of his heart. Timing is another witness to our walking by the ruah; money sent at the right time; a telephone call to a person who was depressed or ill witness to the fact that what we did was supernatural.

We must not interfere with a friend or relative, who is walking with Christ, when they have a strong desire to pursue a career or vocation that seems to us to be ludicrous. We

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<sup>630</sup> 1Co 12:18 But, now, hath Yahweh set the members, each one of them in the body, even as he pleased.

<sup>631</sup> “All my life I have risen regularly at four o'clock and have gone into the woods and talked to God. There He gives me my orders for the day.” “There is literally nothing that I ever asked to do, that I asked the blessed Creator to help me to do, that I have not been able to accomplish.”

have not been called in that area, which weakens our understanding of this calling. Their strong desire could be coming from Christ, who is leading them into their calling. Many successful people have had friends and family members attempt to stop them from their divine course. These people followed the desire of their hearts rather than the counsel of their friends and family, thereby pleasing Christ. Others have listened to their friends and family members rather than their heart resulting in missing their divine mission. This leads us to the reason why many of us do not fully fulfill our many divine missions in life.

Fear, I believe, is the number one reason why people resist and extinguish their inner desire or hunger given by Christ by way of ruah: fear of what people will say, fear of failing, financial fears and family fears to name only a few. The opposite of fear is faith. If Christ called you to complete a task, then he will equip you with all of the necessary resources. We must believe that Yahweh, the Creator, is fully able to supply all of our needs and that He is a rewarder to those who diligently seek Him.<sup>632</sup> We must believe that Yahweh and Christ dwell in us by way of ruah. We must believe that we all have individual missions as members of the Body of the Christ. We must believe that we all have been given individual gifts, enabling us to perform the tasks that will fulfill our missions.<sup>633</sup> If we lack a gift, as Moses did, then Yahweh will supply it as we follow His leading.<sup>634</sup>

We must believe that Yahweh's and Christ's guidance can come to us through our desires. The evidence is presented through out the Word of Yahweh. We must begin with the knowledge of Yahweh's written Word, from which our guidance issues forth, instructing us in the desires of the flesh and the desires of the ruah.<sup>635</sup> Our hearts must be kept pure because, "...out of it, are the issues of life" (Pr. 4:23). As we daily commit our hearts to our Lord, his desires will become our desires; his resolve will become our resolve. Faith and not fear must live within our hearts. Faith sees the invisible, believes the incredible and receives the impossible, which is well pleasing to our Heavenly Father. Let it be said of us as it was of King David, "All that is in thy heart, go—do,—for Yahweh is with thee" (2 Sa. 7:3).

P.S. Attached is a 45 minute teaching on this subject by Andrew Womack. Andrew Womack has much to offer but he also errs concerning the Scriptures. The Scripture he

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<sup>632</sup> Heb 11:6 But, apart from faith, it is impossible to be well-pleasing; for he that approacheth unto Yahweh—must needs have faith, that he is, and that, to them who seek him out, a rewarder he becometh.

<sup>633</sup> For, just as in one body we have many members, yet, all the members, have not the same office, So, we, the many, are one body in Christ, yet, severally, members one of another. Now, having gifts of favour, according to the favour given unto us, differing (Rm. 12:4-6)

<sup>634</sup> And Moses said unto Yahweh—Pardon, O My Lord! not a man of words, am I, neither heretofore, nor since thou hast spoken unto thy servant,—for, heavy of mouth, and heavy of tongue, I am. Then Yahweh said unto him—Who appointed a mouth for man, or who appointeth him to be dumb, or deaf, or seeing, or blind? Is it not, I, Yahweh? Now, therefore, go,—and, I, will be with thy mouth, so will I direct thee, what thou shalt speak. (Ex. 4:10-12)

<sup>635</sup> Ga 5:17 For, the flesh, coveted against the spirit, but, the spirit, against the flesh,—for, these, unto one another, are opposed, lest, whatsoever things ye chance to desire, these, ye should be doing!

uses in his teaching is Psalms 37:4, which in most translations read, “Delight yourself also in the LORD, And He shall give you the desires [mish’alah] of your heart.” The Hebrew word translated desires is mish’alah (*mish-aw-law*), which is only used twice in the Old Testament. The other usage is in Psalms 20:5, which reads. “We will rejoice in your salvation, And in the name of our God we will set up *our* banners! May the LORD fulfill all your petitions [mish’alah].” Mish’alah means request, petition, desire. Rotherham translated Psalms 37:4 as, “Yea, rest thy delight on Yahweh, that he may give thee the requests [mish’alah] of thy heart,” which would be accurate. Young translates the verse as “And delight thyself on Jehovah, And He giveth to thee the petitions of thy heart.” Andrew Womack also uses the word destiny in his teaching, which is inaccurate. We are accountable to go to the Word of Yahweh to see if what he teaches is true. I encourage you to listen to the teaching but at the same time “search the Scriptures,—whether these things could be so.”



# Martin Luther on Marriage & Divorce

(From 'A Compend of Luther's Theology,' page 194-196)

## Marriage

God has done marriage the honor of putting it into the Fourth Commandment, immediately after the honor due to Him, and commands, "Thou shalt honor father and mother." Show me an honor in heaven or on earth apart from the honor of God, that can equal this honor! Neither the secular nor the spiritual estate has been so highly honored. And if God had given utterance to nothing more than this Fourth Commandment with reference to married life, men ought to have learned quite well from this Commandment that in God's sight there is no higher office, estate, condition and work (next to the Gospel which concerns God Himself) than the estate of marriage.

—*"To the Knights of the Teutonic Order," Works of Martin Luther, Vol. III, pp. 423 f.*

To get a wife is easy enough, but to love her with constancy is difficult, and he who can do that may well be grateful to our Lord God. Therefore if any one wants to marry a wife, let him take the matter seriously and pray to our Lord God: "O Lord, if it is thy divine will that I should live without a wife, then help me to do so! If not, bestow upon me a good, pious maid, with whom I can live my whole life long, one whom I love and who loves me." For the mere union of the flesh is not sufficient. There must be congeniality of tastes and character. — *Conversations with Luther, p. 63.*

When a man and a woman love and are pleased with each other, and thoroughly believe in their love, who teaches them how they are to behave, what they are to do, leave undone, say, not say, think? Confidence alone teaches them all this, and more. They make no difference in works: they do the great, the long, the much, as gladly as the small, the short, the little, and vice versa; and that too with joyful, peaceful, confident hearts, and each is a free companion of the other. But where there is a doubt, search is made for what is best; then a distinction of works is imagined whereby a man may win favor; and yet he goes about it with a heavy heart, and great disrelish; he is, as it were, taken captive, more than half in despair, and often makes a fool of himself.

— *"Treatise on Good Works," Works of Martin Luther, Vol. I, p. 191.*

## Divorce

Those who want to be Christians are not to be divorced, but each to retain his or her spouse, and bear and experience good and evil with the same, although he or she may be strange, peculiar and faulty; or, if there be a divorce, that the parties remain unmarried; and that it will not do to make a free thing out of marriage, as if it were in our power to do with it, changing and exchanging, as we please; but it is just as Jesus says: "What God has joined together let not man put asunder."

For trouble here is owing solely to the fact that men do not regard marriage according to God's word as his work and ordinance, do not pay regard to his will, that he has given to every one his spouse, to keep her, and to endure for his sake the discomforts that married life brings with it; they regard it as nothing else than a mere human, secular affair, with which God has nothing to do. Therefore one soon becomes tired of it, and if it does not go as we wish, we soon begin to separate and change. Then God nevertheless so orders it, that we thereby make it no better; as it then generally happens, if one wants to change and improve matters, and no one wants to carry his cross, but have everything perfectly convenient and without discomfort, that he gets an exchange in which he finds twice or ten times more discomfort, not alone in this matter but in all others. . . .

But you ask: Is there then no reason for which there may be separation and divorce between man and wife? Answer: Christ states here (Matt. v. 31-32) and in Matthew xix. 9, only this one, which is called adultery, and he quotes it from the law of Moses, which punishes adultery with death. Since now death alone dissolves marriages and releases from the obligation, an adulterer is already divorced not by man but by God himself, and not only cut loose from his spouse, but from this life. For by adultery he has divorced himself from his wife, and has dissolved the marriage, which he has no right to do; and he has thereby made himself worthy of death, in such a way that he is already dead before God, although the judge does not take his life. Because now God here divorces, the other party is fully released, so that he or she is not bound to keep the spouse that has proved unfaithful, however much he or she may desire it.

For we do not order or forbid this divorcing, but we ask the government to act in this matter, and we submit to what the secular authorities ordain in regard to it. Yet, our advice would be to such as claim to be Christians, that it would be much better to exhort and urge both parties to remain together, and that the innocent party should become reconciled to the guilty (if humbled and reformed) and exercise forgiveness in Christian love; unless no improvement could be hoped for, or the guilty person who had been pardoned and restored to favor persisted in abusing this kindness, and still continued in leading a public, loose life, and took it for granted that one must continue to spare and forgive him. . . .

In addition to this cause of divorce there is still another: if one of a married couple forsakes the other, as when through sheer petulance deserts the other. So, if a heathen woman were married to a Christian, or, as now sometimes happens, that one of the parties is evangelical and the other not (concerning which Paul speaks in I Cor. vii. 13), whether in such a case divorce would be right? There Paul concludes: If the one party is willing to remain, the other should not break the engagement; although they are not of one faith, the faith should not dissolve the marriage tie. But if it happens that the other party absolutely will not remain, then let him or her depart; and thou art not under any obligation to follow. But if a fellow deserts his wife without her knowledge or consent, forsakes house, home, wife and child, stays away two or three years, or as long as he pleases (as now often happens), and when he has run his riotous course and squandered his substance and wants to come home again and take his old place, that the other party must be under obligation to wait for him as long as he chooses, and then take up with him again: such a fellow ought

not only to be forbidden house and home, but should be banished from the country, and the other party, if the renegade has been summoned and long enough waited for, should be heartily pronounced free. *Commentary on Sermon on the Mount*, pp. 169-174

...The third case for divorce is that in which one of the parties deprives and avoids the other, refusing to fulfill the conjugal<sup>636</sup> duty or to live with the other person. For example, one finds many a stubborn wife like that who will not give in, and who cares not a whit whether her husband falls into the sin of unchastity ten times over. Here it is time for the husband to say, "If you will not, another will; the maid will come if the wife will not." Only first the husband should admonish and warn his wife two or three times, and let the situation be known to others so that her stubbornness becomes a matter of common knowledge and is rebuked before the congregation...<sup>637</sup>

Here you should be guided by the words of St. Paul, I Corinthians 7 [:4-5], "The husband does not rule over his own body, but the wife does; likewise the wife does not rule over her own body, but the husband does. Do not deprive each other, except by agreement," etc. Notice that St. Paul forbids either party to deprive the other, for by the marriage vow each submits his body to the other in conjugal duty. When one resists the other and refuses the conjugal duty she is robbing the other of the body she had bestowed upon him. This is really contrary to marriage, and dissolves the marriage...<sup>638</sup>

I therefore pass over the good or evil which experience offers, and confine myself to such good as Scripture and truth ascribe to marriage. It is no slight boon that in wedlock fornication and unchastity are checked and eliminated. This in itself is so great a good that it alone should be enough to induce men to marry forthwith, and for many reasons.

The first reason is that fornication destroys not only the soul but also body, property, honor, and family as well. For we see how a licentious and wicked life not only brings great disgrace but is also a spendthrift life, more costly than wedlock, and that illicit partners necessarily occasion greater suffering for one another than do married folk. Beyond that it consumes the body, corrupts flesh and blood, nature, and physical constitution. Through such a variety of evil consequences God takes a rigid position, as though he would actually drive people away from fornication and into marriage. However, few are thereby convinced or converted.

The estate of marriage, however, redounds to the benefit not alone of the body, property, honor, and soul of an individual, but also to the benefit of whole cities and countries, in that they remain exempt from the plagues imposed by God. We know only

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<sup>636</sup> Of or relating to marriage, matrimonial.

<sup>637</sup> Mat. 18:15-18 But, if thy brother sin, withdraw, convince him, betwixt thee and him, alone,—If unto thee he hearken, thou hast gained thy brother; But, if he do not hearken, take with thee, yet one or two, that, at the mouth of two witnesses or three, every declaration, maybe established; But, if he hear them amiss, tell it to the assembly,—And, if, even the assembly, he hear amiss, Let him be unto thee, just as the man of the nations and the tax-collector.

<sup>638</sup> 1 Cor. 7:1-5 Now, concerning the things whereof ye wrote, it were, good, for a man, not to touch, a woman; But, on account of fornications, let, each man, have, his own wife, and, each woman, have, her own husband: Unto the wife, let the husband render what is her due, and, in like manner, the wife also, unto the husband,— The wife, over her own body, hath not authority, but the husband, and, in like manner, the husband also, over his own body, hath not authority, but the wife. Be not depriving one another—unless perhaps by consent for a season, that ye may have leisure for prayer, and, again, may be together,—lest Satan be tempting you by reason of your want of self-control.

too well that the most terrible plagues have befallen lands and people because of fornication. This was the sin cited as the reason why the world was drowned in the Deluge, Genesis 6 [:1-13], and Sodom and Gomorrah were buried in flames, Genesis 19 [:1-24]. We see before our very eyes that God even now sends more new plagues.

In addition to these three grounds for divorce there is one more which would justify the sundering of husband and wife, but only in such a way that they must both refrain from remarrying or else become reconciled. This is the case where husband and wife cannot get along together for some reason other than the matter of the conjugal duty. St. Paul speaks of this in I Corinthians 7 [:10-11], "Not I but the Lord give charge to the married that the wife should not separate from her husband. But if she does, let her remain single, or else be reconciled to her husband. Likewise, the husband should not divorce his wife." Solomon complains much in the Proverbs about such wives, and says he has found a woman more bitter than death [Eccles. 7:26]. One may also find a rude, brutal, and unbearable husband.

Now if one of the parties were endowed with Christian fortitude and could endure the other's ill behavior, that would doubtless be a wonderfully blessed cross and a right way to heaven. For an evil spouse, in a manner of speaking, fulfils the devil's function and sweeps clean him who is able to recognize and bear it. If he cannot, however, let him divorce her before he does anything worse, and remain unmarried for the rest of his days. Should he try to say that the blame rests not upon him but upon his spouse, and therefore try to marry another, this will not do, for he is under obligation to endure evil, or to be released from his cross only by God, since the conjugal duty has not been denied him. Here the proverb applies, "He who wants a fire must endure the smoke."

What about a situation where one's wife is an invalid and has therefore become incapable of fulfilling the conjugal duty? May he not take another to wife? By no means. Let him serve the Lord in the person of the invalid and await His good pleasure. Consider that in this invalid God has provided your household with a healing balm by which you are to gain heaven. Blessed and twice blessed are you when you recognize such a gift of grace and therefore serve your invalid wife for God's sake.

But you may say: I am unable to remain continent. That is a lie. If you will earnestly serve your invalid wife, recognize that God has placed this burden upon you, and give thanks to him, then you may leave matters in his care. He will surely grant you grace, that you will not have to bear more than you are able. He is far too faithful to deprive you of your wife through illness without at the same time subduing your carnal desire, if you will but faithfully serve your invalid wife. *Excerpts from 'The Estate of Marriage,' written in 1522 in 'Luther's Works,' Vol. 45, edited by Walter I. Brandt pg. 38-46*

# **An Essay For the Understanding Of St. Paul's Epistles By Consulting St. Paul Himself**

by  
John Locke<sup>639</sup>  
(1632-1704)

(Grammar updated to today's spelling)

To go about to explain any of St. Paul's Epistles, after so great a Train of Expositors and Commentators, might seem an Attempt of Vanity, censurable for its Needlessness, did not the daily and approved Examples of pious and learned Men justify it. This may be some Excuse for me to the Public, if ever these following Papers should chance to come abroad: But to my self for whose Use this Work was undertaken, I need make no Apology. Though I had been conversant in these Epistles, as well as in other Parts of Sacred Scripture, yet I found that I understood them not; I mean the doctrinal and discursive parts of them: Though the practical Directions, which are usually dropped in the latter Part of each Epistle, appeared to me very plain, intelligible, and instructive.

I did not, when I reflected on it, very much wonder that this part of Sacred Scripture had Difficulties in it, many Causes of Obscurity did readily occur to me. The Nature of Epistolary Writings in general, disposes the Writer to pass by the mentioning of many Things, as well known to him to whom his Letter is address which are necessary to be laid open to a Stranger, to make him comprehend what is said: And it not seldom falls out, that a well Penned Letter which is very easy and intelligible to the Receiver, is very obscure to a Stranger, who hardly knows what to make of it. The Matters that St. Paul wrote about, were certainly things well known to those he wrote to, and which they had some peculiar Concern in which made them easily apprehend his Meaning, and see the Tendency and Force of his Discourse. But we having now at this distance no Information of the Occasion of his writing, little or no Knowledge of the Temper and Circumstances those he wrote to were in, but what is to be gathered out of the Epistles themselves, it is not strange that many things in them lie concealed to us, which no doubt they who were concerned in the Letter understood at first sight. Add to this, that in many places it is manifest he answers Letters sent, and Questions proposed to him, which if we had would much better clear those Passages that relate to them, than all the learned Notes of Critics and Commentators, who in after- times fill us with their Conjectures; for very often, as to the Matter in hand, they are nothing else.

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<sup>639</sup> A paraphrase and Notes on the Epistles of St. Paul Vol. 1; Wainwright; pg. 103-116

The Language wherein these Epistles are written, are another; and that no small occasion of their Obscurity to us now: The Words are Greek; a Language dead many Ages since: A Language of a very witty volatile People, Seekers after Novelty, and abounding with Variety of Notions and Sects, to which they applied the Terms of their common Tongue with great Liberty and Variety: And yet this makes but one small part of the Difficulty in the Language of these Epistles; there is a Peculiarity in it, that much more obscures and perplexes the Meaning of these Writings, than what can be occasioned by the Looseness and Variety of the Greek Tongue. The Terms are Greek, but the Idiom or Turn of the Phrases may be truly said to be Hebrew or Syriac.<sup>640</sup> The Custom and Familiarity of which Tongues do sometimes so far influence the Expressions in these Epistles, that one may observe the Force of the Hebrew Conjugations, particularly that of Hiphil<sup>641</sup> given to Greek Verbs, in a way unknown to the Grecians themselves.' Nor is this all; the Subject treated of in these Epistles is so wholly new, and the Doctrines contained in them so perfectly remote from the Notions that Mankind were acquainted with, that most of the important Terms in it have quite another Signification from what they have in other Discourses: So that putting all together, we may truly say, that the New Testament is a Book written in a Language peculiar to it self.

To these Causes of Obscurity common to St. Paul, with most of the other Penmen of the several Books of the New Testament we may add those that are peculiarly his, and owing to his Style and Temper. He was, as it is visible, a Man of quick Thought, warm Temper, mighty well versed in the Writings of the Old Testament, and full of the Doctrine of the New: All this put together, suggested Matter to him in abundance on those Subjects which came in his way: So that one may consider him when he was writing, as beset with a Crowd of Thoughts, all striving for Utterance. In this Posture of Mind it was almost impossible for him to keep that slow Pace, and observe minutely that Order and Method of ranging all he said, from which results an easy and obvious Perspicuity.<sup>642</sup> To this Plenty and Vehemence of his may be imputed those many large Parentheses which a careful Reader may observe in his Epistles. Upon this account also it is, that he often breaks off in the Middle of an Argument, to let in some new Thought suggested by his own Words; which having pursued and explained as far as conduced to his present Purpose, he reassumes again the Thread of his Discourse, and goes on with it, without taking any notice that he returns again to what he had been before saying, though sometimes it be so far of that it may well have slipped out of his Mind, and requires a very attentive Reader to observe, and so bring the disjointed Members together, as to make up the Connection, and see how the scattered Parts of the Discourse hang together in a coherent well-agreeing Sense, that makes it all of a Piece.

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<sup>640</sup> Syriac is probably intended to include Aramaic as well as Syriac.

<sup>641</sup> Hiphil is the name given to the causative active form of the Hebrew verb, which can mean either 'to cause to be...' or 'to declare to be...' For example the Hiphil of the verb 'to be righteous' can mean either 'to cause to be righteous' or 'to declare to be righteous,' a feature of the Hebrew which is important for the discussion of Paul's use of the Greek *dikaioō* *dikaioō* (to justify).

<sup>642</sup> Clearness of statement or exposition; freedom from obscurity or ambiguity; lucidity.

Besides the disturbance in perusing St. Paul's Epistles, from the Plenty and Vivacity of his Thoughts, which may obscure his Method, and often hide his Sense from an unwary, or over-hasty Reader; the frequent changing of the Personage he speaks in, renders the Sense very uncertain, and is apt to mislead one that has not some Clue to guide him; sometimes by the Pronoun 'I,' he means himself; sometimes any Christian; sometimes a Jew, and sometimes any Man, etc. If speaking of himself in the first Person Singular has so various meanings; his use of the first Person Plural is with a far greater Latitude, sometimes designing himself alone, sometimes those with himself whom he makes Partners to the Epistle; sometimes with himself comprehending the other Apostles, or Preachers of the Gospel, or Christians: Nay, sometimes he in that way speaks of the Converted Jews, other times of the Converted Gentiles, and sometimes of others, in a more or less extended Sense, every one of which varies the meaning of the Place, and makes it to be differently understood. I have forbore to trouble the Reader with Examples of them here. If his own Observation path not already furnished him with them, the following Paraphrase and Notes I suppose will satisfy him in the point.

In the current also of his Discourse, he sometimes drops in the Objections of others, and his Answers to them, without any Change in the Scheme of his Language, that might give Notice of any other speaking besides himself. This requires great Attention to observe, and yet if it be neglected or overlooked, will make the Reader very much mistake, and misunderstand his Meaning, and render the Sense very perplexed.

These are intrinsic difficulties arising from the Text it self, whereof there might be a great many other named as the uncertainty, sometimes, who are the Persons he speaks to, or the Opinions or Practices which he has in his Eye, sometimes in alluding to them, sometimes in his Exhortations and Reproofs. But those above mentioned being the chief it may suffice to have opened our Eyes a little upon them, which, well examined, may contribute towards our Discovery of the rest.

To these we may subjoin two external Causes that have made no small increase of the Native and Original Difficulties that keep us from an easy and assured Discovery of St. Paul's Sense, in many parts of his Epistles, and those are:

First, The dividing of them into Chapters and Verses, as we have done, whereby they are so chopped and minced, and as they are now Printed stand so broken and divided, that not only the Common People take the Verses usually for distinct Aphorisms,<sup>643</sup> but even Men of more advanced Knowledge in reading them, lose very much of the strength and force of the Coherence, and the Light that depends on it. Our Minds are so weak and narrow, that they have need of all the helps and assistances can be procured, to lay before them undisturbedly, the Thread and Coherence of any Discourse; by which alone they are truly improved and lead into the Genuine Sense of the Author. When the Eye is constantly disturbed with loose Sentences, that by their standing and separation, appear as so many distinct Fragments; the Mind will have much ado to take in, and carry on in its Memory an uniform Discourse of dependent Reasoning's, especially having from the Cradle been used

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<sup>643</sup> Any principle or precept expressed in few words; a short pithy sentence containing a truth of general import; a maxim.

to wrong Impressions concerning them, and constantly accustomed to hear them quoted as distinct Sentences, without any limitation or explication of their precise Meaning from the Place they stand in, and the Relation they bear to what goes before, or follows. These Divisions also have given occasion to the reading these Epistles by parcels and in scraps, which has farther confirmed the Evil arising from such partitions. And I doubt not but every one will confess it to be a very unlikely way to come to the Understanding of any other Letters, to read them Piecemeal a Bit to day, and another Scrap to morrow, and so on by broken Intervals; Especially if the Pause and Cessation should be made as the Chapters the Apostles Epistles are divided into do end sometimes in the middle of a Discourse, and sometimes in the middle of a Sentence. It cannot therefore but be wondered that that should be permitted to be done to Holy Writ, which would visibly disturb the Sense, and hinder the Understanding of any other Book whatsoever. If Tully's Epistles<sup>644</sup> were so printed; and so used, I ask whither they would not be much harder to be understood, less easy and less pleasant to be read by much than now they are?

How plain so ever this Abuse is, and what Prejudice so ever it does to the Understanding of the Sacred Scripture, yet if a Bible was printed as it should be, and as the several Parts of it were written, in continued Discourses where the Argument is continued, I doubt not but the several Parties would complain of it, as an Innovation, and a dangerous Change in the publishing those holy Books. And indeed those who are for maintaining their Opinions, and the Systems of Parties by Sound of Words, with a Neglect of the true Sense of Scripture, would have reason to make and foment the Outcry. They would most of them be immediately disarmed of their great Magazine of Artillery wherewith they defend themselves, and fall upon others, if the Holy Scripture were but laid before the Eyes of Christians in its due Connection and Consistency, it would not then be so easy to snatch out a few Words, as if they were separate from the rest, to serve a Purpose, to which they do not at all belong, and with which they have nothing to do. But as the matter now stands, he that has a mind to it, may at a cheap rate be a notable Champion for the Truth, that is, for the Doctrines of the Sect that Chance or Interest has cast him into. He need but be furnished with Verses of Sacred Scripture, containing Words and Expressions that are but flexible (as all general obscure and doubtful ones are) and his System that has appropriated them to the Orthodoxy of his Church, makes them immediately strong and irrefragable Arguments for his Opinion. This is the Benefit of loose Sentences, and Scripture crumbled into Verses, which quickly turn into independent Aphorisms. But if the Quotation in the Verse produced, were considered as a part of a continued coherent Discourse, and so its Sense were limited by the Tenor of the Context, most of these forward and warm Disputants would be quite striped of those, which they doubt not now to call Spiritual Weapons, and they would have often nothing to say that would not show their Weakness, and manifestly fly in their Faces. I crave leave to set down a Saying of the Learned and Judicious Mr. Selden,<sup>645</sup> 'In interpreting the Scripture, says he, many do as if a Man should see one have Ten Pounds, which he reckoned by I, 2, 3, 4, 5, 6, 7, 8, 9, 10.

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<sup>644</sup> The Epistles of Marcus Tullius Cicero.

<sup>645</sup> John Selden (1584-1654) *Table Talk*



meaning Four was but four Unites, and five five Unites, etc. and that he had in all but Ten Pounds: 'The other that sees him, takes not the Figures together, as he doth, but picks here 'and there; and thereupon reports that he had five Pounds in one Bag, and six Pounds in another Bag, and nine Pounds in another Bag, etc. when as in truth 'he has but ten Pounds in all. So we pick out a Text here and there, to make it serve 'our turn;' whereas if we take it altogether, and consider what went before, and what followed after, we should find it meant no such thing. I have heard sober Christians very much admire why ordinary illiterate People, who were Professors, that showed a Concern for Religion, seemed much more conversant in St. Paul's Epistles, than in the plainer, and as it seemed to them much more intelligible Parts of the New Testament; They confessed that though they read St. Paul's Epistles with their best Attention, yet they generally found them too hard to be mastered, and they labored in vain so far to reach the Apostle's Meaning all along in the Train of what he said, as to read them with that Satisfaction that arises from a feeling that we understand and fully comprehend the Force and Reasoning of an Author; and therefore they could not imagine what those saw in them, whose Eyes they thought not much better than their own. But the Case was plain, These sober inquisitive Readers had a mind to see nothing in St. Paul's Epistles but just what he meant; whereas those others of a quicker and gayer Sight could see in them what they pleased Nothing is more acceptable to Fancy than plain Terms and Expressions that are not obstinate, in such it can find its account with Delight, and with them be illuminated Orthodox, infallible at pleasure, and in its own way. But where the Sense of the Author goes visibly in its own Train, and the Words, receiving a determined Sense from their Companions and Adjacents, will not consent to give Countenance and Color to what is agreed to be right, and must be supported at any rate, there Men of established Orthodoxy do not so well find their Satisfaction. And perhaps if it were well examined it would be no very extravagant Paradox to say, that there are fewer that bring their Opinions to the Sacred Scripture to be tried by that infallible Rule, than bring the Sacred Scripture to their Opinions, to bend it to them, to make it as they can a Cover and Guard of them. And to this Purpose its being divided into Verses, and brought as much as may be into loose and general Aphorisms, makes it most useful and serviceable. And in this lies the other great Cause of Obscurity and Perplexedness, which has been cast upon St. Paul's Epistles from without.

[Second] St. Paul's Epistles, as they stand translated in our English Bibles, are now by long and constant Use become a part of the English Language, and common Phraseology, especially in Matters of Religion; This every one uses familiarly, and thinks he understands, but it must be observed, that if he has a distinct meaning when he uses those Words and Phrases, and knows himself what he intends by them, it is always according to the Sense of his own System, and the Articles or Interpretations of the Society he is engaged in. So that all this Knowledge and Understanding which he has in the Use of these Passages of Sacred Scripture, reaches no farther than this, that he knows (and that is very well) what he himself says, but thereby knows nothing at all what St. Paul said in them. The Apostle wrote not by that Man's System, and so his Meaning cannot be known

by it. This being the ordinary way of understanding the Epistles, and every Sect being perfectly Orthodox in its own Judgment: What a great and invincible Darkness must this cast upon St. Paul's Meaning to all those of that way, in all those Places where his Thoughts and Sense run counter to what any Party has espoused for Orthodox; as it must unavoidably to all but one of the different Systems, in all those Passages that any way relate to the Points in Controversies between them.

This is a Mischief which, however frequent and almost naturist reaches so far, that it would justly make all those who depend upon them, wholly different of Commentators, and let them see, how little Help was to be expected from them in relying on them for the true Sense of the Sacred Scripture, did they not take care to help to cozen<sup>646</sup> themselves, by choosing to use and pin their Faith on such Expositors as explain the Sacred Scripture in favor of those Opinions that they before hand have voted Orthodox, and bring to the Sacred Scripture not for Trial, but Confirmation. No Body can think that any Text of St. Paul's Epistles has two contrary Meanings, and yet so it must have to two different Men, who taking two Commentators of different Sects for their respective Guides into the Sense of any one of the Epistles, shall build upon their respective Expositions. We need go no further for a Proof of it, than the Notes of the two Celebrated Commentators on the New Testament, Dr. Hammond and Beza, both Men of Parts and Learning, and both thought by their Followers Men mighty in the Sacred Scriptures. So that here we see the hopes of great Benefit and Light from Expositors and Commentators, is in a great part abated and those who have most need of their help, can receive but little from them, and can have very little Assurance of reaching the Apostle's Sense by what they find in them, whilst Matters remain in the same State they are in at present. For those, who find they need Help, and would borrow Light from Expositors, either consult only those who have the good luck to be thought sound and Orthodox, avoiding those of different Sentiments from themselves in the great and approved Points of their Systems, as dangerous and not fit to be meddled with; or else with Indifferency look into the Notes of all Commentators promiscuously. The first of these take Pains only to confirm themselves in the Opinions and Tenants they have already, which whether it be the way to get the true Meaning of what St. Paul delivered, is easy to determine. The others with much more Fairness to themselves, though with reaping little more Advantage (unless they have something else to guide them into the Apostle's Meaning than the Comments themselves) seek Help on all hands, and refuse not to be taught by any one, who offers to enlighten them in any of the dark Passages. But here though they avoid the Mischief which the others fall into, of being confined in their Sense, and seeing nothing but that in St. Paul's Writings, be it right or wrong; yet they run into as great on the other side, and instead of being confirmed in the meaning, that they thought they saw in the Text, are distracted with an hundred suggested by those they advised with; and so instead of that one Sense of the Scripture which they carried with them to their Commentators, return from them with none at all.

This indeed seems to make the Case desperate: For if the Comments and Expositions of pious and learned Men cannot be depended on, whether shall we go for Help? To

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<sup>646</sup> To cheat, defraud by deceit.

which I answer, I would not be mistaken, as if I thought the Labors of the Learned in this Case wholly lost, and fruitless. There is great Use and Benefit to be made of them, when we have once got a Rule to know which of their Expositions, in the great Variety there is of them, explains the Words and Phrases according to the Apostle's Meaning. Till then it is evident, from what is above said they serve for the most part to no other Use, but either to make us find our own Sense, and not his in St. Paul's Words; or else to find in them no settled Sense at all.

## **Rules to Understand St. Paul's Writings**

Here it will be asked how shall we come by this Rule you mention? Where is that Touchstone to be had that will show us whether the Meaning we our selves put, or take as put by others upon St. Paul's Words in his Epistles, be truly his Meaning or no? I will not say the way which I propose, and have in the following Paraphrase followed, will make us infallible in our Interpretations of the Apostle's Text: But this I will own, that till I took this way, St. Paul's Epistles to me, in the ordinary way of reading and studying them, were very obscure Parts of Scripture, that left me almost every where at a loss; and I was at a great Uncertainty in which of the contrary Senses, that were to be found in his Commentators, he was to be taken. Whether what I have done has made it any clearer and more visible now, I must leave others to judge. This I beg leave to say for my self, that if some very sober judicious Christians, no Strangers to the Sacred Scriptures, nay learned Divines of the Church of England, had not professed that by the Perusal of these following Papers, they understood the Epistles better much than they did before, and had not with repeated Instances pressed me to publish them, I should not have consented they should have gone beyond my own private Use, for which they were at first designed and where they made me not repent my Pains.

If any one be so far pleased with my Endeavours, as to think it worth while to be informed, what was the Clue I guided my self by through all the dark Passages of these Epistles, I shall minutely tell him the Steps by which I was brought into this way, that he may judge whether I proceeded rationally, upon right Grounds or no, if so be any thing in so mean an Example as mine may be worth his notice.

After I had found by long Experience, that the reading of the Text and Comments in the ordinary way proved not so successful as I wished to the end proposed I began to suspect that in reading a Chapter as was usual and thereupon sometimes consulting Expositors upon some hard Places of it, which at that time most affected me, as relating to Points then under Consideration in my own Mind, or in Debate amongst others, was not a right Method to get into the true Sense of these Epistles. I saw plainly, after I began once to reflect on it, that if any one now should write me a Letter, as long as St. Paul's to the Romans, concerning such a Matter as that is, in a Style as Foreign, and Expressions as dubious as his seem to be, if I should divide it into fifteen or sixteen Chapters, and read of them one to day, and another to morrow, etc. it was ten to one I should never come to a full and clear Comprehension of it The way to understand the Mind of him that wrote it, every one would agree, was to read the whole Letter through from one end to the other, all

at once, to see what was the main Subject and Tendency of it: or if it had several Views and Purposes in it, not dependent one of another, nor in a Subordination to one chief Aim and End, to discover what those different Matters were, and where the Author concluded one, and began another; and if there were any Necessity of dividing the Epistle into Parts, to make the Boundaries of them.

In Prosecution of this Thought, I concluded it necessary, for the understanding of any one of St. Paul's Epistles, to read it all through at one Sitting, and to observe as well as I could the Drift and Design of his writing it. If the first reading gave me some Light, the second gave me more; and so I persisted on reading constantly the whole Epistle over at once, till I came to have a good general View of the Apostle's main Purpose in writing the Epistle, the chief Branches of his Discourse wherein he prosecuted it, the Arguments he used, and the Disposition of the whole.

This, I confess, is not to be obtained by one or two hasty Readings; it must be repeated again and again, with a close Attention to the Tenor of the Discourse, and a perfect Neglect of the Divisions into Chapters and Verses. On the contrary, the safest way is to suppose, that the Epistle has but one Business, and one Aim, till by a frequent Perusal of it, you are forced to see there are distinct independent Matters in it, which will forwardly enough show themselves.

It requires so much more Pains, Judgment and Application, to find the Coherence of obscure and abstruse Writings, and makes them so much the more unfit to serve Prejudice and Preoccupation when found, that it is not to be wondered that St. Paul's Epistles have with many passed rather for disjointed, loose pious Discourses, full of Warmth and Zeal, and Overflows of Light, rather than for calm strong coherent Reasoning's, that carried a Thread of Argument and Consistency all through them.

But this muttering of lazy or ill disposed Readers, hindered me not from persisting in the Course I had began; I continued to read the same Epistle over and over, and over again, till I came to discover, as appeared to me, what was the Drift and Aim of it, and by what Steps and Arguments St. Paul prosecuted his Purpose. I remembered that St. Paul was miraculously called to the Ministry of the Gospel, and declared to be a chosen Vessel; that he had the whole Doctrine of the Gospel from God by immediate Revelation, and was appointed to be the Apostle of the Gentiles, for the propagating of it in the Heathen World. This was enough to persuade me, that he was not a Man of loose and shattered Parts, incapable to argue, and unfit to convince those he had to deal with. God knows how to choose fit Instruments for the Business he employs them in. A large Stock of Jewish Learning he had taken in at the Feet of Gamaliel's and for his Information in Christian Knowledge, and the Mysteries and Depths of the Dispensation of Grace by Jesus Christ, God himself had condescended to be his Instructor and Teacher. The Light of the Gospel he had received from the Fountain and Father of Light himself, who, I concluded, had not furnished him in this extraordinary manner, if all this plentiful Stock of Learning and Illumination had been in danger to have been lost or proved useless, in a jumbled and confused Head; nor have laid up such a Store of admirable and useful Knowledge in a

Man, who for want of Method and Order, Clearness of Conception, or Pertinency<sup>647</sup> in Discourse, could not draw it out into Use with the greatest Advantages of Force and Coherence. That he knew how to prosecute his Purpose with Strength of Argument and close Reasoning, without incoherent Sallies, or the intermixing of things foreign to his Business, was evident to me from several Speeches of his recorded in the Acts: And it was hard to think that a Man that could talk with so much Consistency and Clearness of Conviction, should not be able to write without Confusion, inextricable Obscurity, and perpetual Rambling. The Force, Order and Perspicuity<sup>648</sup> of those Discourses could not be denied to be very visible. How then came it that the like was thought much wanting in his Epistles? and of this there appeared to me this plain Reason: The Particularities of the History in which these Speeches are inserted, showed St. Paul's end in Speaking, which being seen, casts a Light on the whole, and shows the Pertinency of all that he says. But his Epistles not being so circumstantiated; there being no concurring History that plainly declares the Disposition St. Paul was in, what the Actions, Expectations, or Demands of those to whom he wrote, required him to speak to, we are no where told. All this and a great deal more necessary to guide us into the true meaning of the Epistles, is to be had only from the Epistles themselves, and to be gathered from thence with stubborn Attention, and more than common Application.

This being the only safe Guide (under the Spirit of God, that dictated these Sacred Writings) that can be relied on, I hope I may be excused, if I venture to say, that the utmost ought to be done to observe and trace out St. Paul's Reasonings; to follow the Thread of his Discourse in each of his Epistles; to show how it goes on still directed with the same View, and pertinently drawing the several Incidents towards the same Point. To understand him right, his Inferences should be strictly observed; and it should be carefully examined from what they are drawn, and what they tend to. He is certainly a coherent, argumentative, pertinent Writer, and Care I think should be taken in expounding of him, to show that he is so. But though I say he has weighty Aims in his Epistles, which he steadily keeps in his Eye, and drives at in all that he says, yet I do not say that he puts his Discourses into an artificial Method, or leads his Reader into a Distinction of his Arguments, or gives them notice of new Matter by Rhetorical or studied Transitions. He has no Ornaments borrowed from the Greek Eloquence; no Notions of their Philosophy mixed with his Doctrine to set it off. The enticing Words of Man's Wisdom, whereby he means all the studied Rules of the Grecian Schools, which made them such Masters in the Art of Speaking, he, as he says himself in I Cor. 2:4 wholly neglected. The Reason whereof he gives in the next Verse, and in other places. But though Politeness of Language, Delicacy of Style, Fineness of Expression, labored Periods, artificial Transitions, and a very methodical ranging of the Parts with such other Embellishments as make a Discourse enter the Mind smoothly, and strike the Fancy at first hearing, have little or no place in his Style, yet Coherence of Discourse, and a direct Tendency of all the Parts of it, to the Argument in hand, are most eminently to be found in him. This I take to be his Character, and doubt not but he will be

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<sup>647</sup> The quality of being pertinent or pertaining to the matter in hand; relevancy; appositeness.

<sup>648</sup> Transparency, translucency.

found to be so upon diligent Examination. And in this if it be so, we have a Clue, if we will take the Pains to find it, that will conduct us with Surety through those seemingly dark Places, and imagined Intricacies in which Christians have wandered so far one from another, as to find quite contrary Senses.

Whether a superficial Reading, accompanied with the common Opinion of his invincible Obscurity, has kept off some from seeking in him the Coherence of a Discourse tending with close strong reasoning to a Point; Or a seemingly more honorable Opinion of one that had been wrapped up into the Third Heaven, as if from a Man so warmed and illuminated as he had been, nothing could be expected but Flashes of Light, and Raptures of Zeal hindered others to look for a Train of Reasoning, proceeding on regular and cogent Argumentation from a Man raised above the ordinary pitch of Humanity to an higher and brighter way of Illumination; Or else whether others were loath to beat their Heads about the Tenor and Coherence in St. Paul's Discourses, which if found out, possibly might set him at a manifest and irreconcilable Difference with their Systems, it is certain that whatever hath been the Cause, this way of getting the true Sense of St. Paul's Epistles, seems not to have been much made use of or at least so thoroughly pursued as I am apt to think it deserves.

For, granting that he was full stored with the Knowledge of the things he treated of For he had Light from Heaven, it was God himself furnished him, and he could not want: Allowing also that he had Ability to make use of the Knowledge had been given him for the end for which it was given him, viz. the Information, Conviction, and Conversion of others; and accordingly that he knew how to direct his Discourse to the Point in hand, we cannot widely mistake the Parts of his Discourse employed about it, when we have any where found out the Point he drives at: Wherever we have got a View of his Design, and the Aim he proposed to himself in Writing, we may be sure that such or such an Interpretation does not give us his genuine Sense, it being nothing at all to his present purpose. Nay among various Meanings given a Text, it fails not to direct us to the best, and very often to assure us of the true. For it is no Presumption, when one sees a Man arguing for this or that Proposition, if he be a sober Man, Master of Reason or common Sense, and takes any care of what he says, to pronounce with Confidence in several Cases, that he could not talk thus or thus.

I do not yet so magnify this Method of studying St. Paul's Epistles, as well as other Parts of Sacred Scripture, as to think it will perfectly clear every hard Place, and leave no Doubt unresolved. I know Expressions now out of use, Opinions of those times, not heard of in our days, Allusions to Customs lost to us, and various Circumstances and Particularities of the Parties, which we cannot come at, etc. must needs continue several Passages in the dark now to us at this distance, which shone with full Light to those they were directed to. But for all that the studying of St. Paul's Epistles in the way I have proposed, will, I humbly conceive, carry us a great length in the right understanding of them, and make us rejoice in the Light we receive from those most useful Parts of Divine Revelation, by furnishing us with visible Grounds that we are not mistaken, whilst the Consistency of the Discourse, and the Pertinency of it to the Design he is upon, vouches it

worthy of our great Apostle. At least I hope it may be my Excuse for having endeavored to make St. Paul an Interpreter to me of his own Epistles.

To this may be added another Help which St. Paul himself affords us towards the attaining the true meaning contained in his Epistles. He that reads him with the Attention I propose, will easily observe, that as he was full of the Doctrine of the Gospel, so it lay all clear and in order open to his view. When he gave his Thoughts Utterance upon any Point, the Matter flowed like a Torrent, but it is plain it was a Matter he was perfectly Master of: he fully possessed the entire Revelation he had received from God had thoroughly digested it; all the Parts were formed together in his Mind into one well contracted harmonious Body. So that he was no way at Uncertainty, nor ever in the least at a loss concerning any Branch of it. One may see his Thoughts were all of a piece in all his Epistles, his Notions were at all times uniform, and constantly the same, though his Expressions very various. In them he seems to take great Liberty. This at least is certain, that no one seems less tied up to a Form of Words. If then having by the Method before proposed got into the Sense of the several Epistles, we will but compare what he says, in the Places where he treats of the same Subject, we can hardly be mistaken in his Sense, nor doubt what it was, that he believed and taught concerning those Points of the Christian Religion. I know it is not unusual to find a Multitude of Texts heaped up for the maintaining of an espoused Proposition, but in a Sense often so remote from their true Meaning, that one can hardly avoid thinking that those who so used them, either sought not or valued not the Sense; and were satisfied with the Sound where they could but get that to favor them. But a verbal Concordance leads not always to Texts of the same meaning; trusting too much thereto, will furnish us but with slight Proofs in many Cases, and any one may observe how apt that is to jumble together Passages of Scripture not relating to the same Matter, and thereby to disturb and unsettle the true meaning of Holy Scripture.

I have therefore said that we should compare together Places of Scripture treating of the same Point. Thus indeed one part of the Sacred Text could not fail to give light unto another. And since the Providence of God hath so ordered it, that St. Paul has written a great Number of Epistles, which though upon different Occasions, and to several Purposes, yet are all confined within the Business of his Apostleship, and so contain nothing but Points of Christian Instruction, amongst which he seldom fails to drop in, and often to enlarge on the great and distinguishing Doctrines of our holy Religion; which, if quitting our own Infallibility in that Analogy of Faith which we have made to our selves, or have implicitly adopted from some other, we would carefully lay together, and diligently compare and study, I am apt to think would give us St. Paul's System in a clear and indisputable Sense, which every one must acknowledge to be a better Standard to interpret his Meaning by, in any obscure and doubtful Parts of his Epistles, if any such should still remain, than the System, Confession, or Articles of any Church or Society of Christians yet known, which however pretended to be founded on Scripture, are visibly the Contrivances of Men' (fallible both in their Opinions and Interpretations) and as is visible in most of them, made with partial Views, and adapted to what the Occasions of that time,

and the present Circumstances they were then in, were thought to require for the Support or Justification of themselves.

Their Philosophy also has its part in misleading Men from the true Sense of the Sacred Scripture. He that shall attentively read the Christian Writers after the Age of the Apostles, will easily find how much the Philosophy they were tinctured<sup>649</sup> with, influenced them in their Understanding of the Books of the Old and New Testament. In the Ages wherein Platonism prevailed, the Converts to Christianity of that School, on all occasions, interpreted Holy Writ according to the Notions they had imbibed from that Philosophy. Aristotle's Doctrine had the same effect in its turn, and when it degenerated into the Peripateticism<sup>650</sup> of the Schools, that too brought its Notions and Distinctions into Divinity, and affixed them to the Terms of the Sacred Scripture. And we may see still how at this day every ones Philosophy regulates every ones Interpretation of the Word of God. Those who are possessed with the Doctrine of Aerial and Ethereal Vehicles, have thence borrowed an Interpretation of the Four first Verses of 2 Cor. 5<sup>651</sup> (See Appendix A) without having any Ground to think that St. Paul had the least Notion of any such Vehicles. It is plain that the teaching of Men Philosophy was no part of the Design of Divine Revelation; but that the Expressions of Scripture are commonly suited in those Matters to the Vulgar Apprehensions and Conceptions of the Place and People where they were delivered. And as to the Doctrine therein directly taught by the Apostles, that tends wholly to the setting up the Kingdom of Jesus Christ in this World and the Salvation of Men's Souls, and in this it is plain their Expressions were conformed to the Ideas and Notions which they had received from Revelation, or were consequent from it. We shall therefore in vain go about to interpret their Words by the Notions of our Philosophy, and the Doctrines of Men delivered in our Schools. This is to explain the Apostles a meaning by what they never thought of while they were writing, which is not the way to find their Sense in what they delivered, but our own, and to take up from their Writings not what they left there for us, but what we bring along with us in our selves. He that would understand St. Paul right, must understand his Terms in the Sense he uses them, and not as they are appropriated by each Man's particular Philosophy, to Conceptions that never entered the Mind of the Apostle. For Example, he that shall bring the Philosophy now taught and received to the explaining of Spirit, Soul, and Body, mentioned I Thess. 5:23<sup>652</sup> will I fear hardly reach St. Paul's Sense, or represent to himself the Notions St. Paul then had in his Mind. That is what we should aim at in reading him, or any other Author, and till we from his Words paint his very Ideas and Thoughts in our Minds, we do not understand him.

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<sup>649</sup> Imbued with a tincture or colour; having a tincture (esp. of a specified kind); dyed, coloured, stained, tinged.

<sup>650</sup> The Peripatetic system of philosophy.

<sup>651</sup> KJV 2 Cor. 5:1 For we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. 2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: 3 If so be that being clothed we shall not be found naked. 4 For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

<sup>652</sup> But, the God of peace himself, hallow you completely, and, entire, might your spirit, and soul, and body,—*so as to be* unblameable in the Presence of our Lord Jesus Christ,—be preserved!



In the Divisions I have made, I have endeavored the best I could to govern my self by the Diversity of Matter. But in a Writer like St. Paul, it is not so easy always to find precisely where one Subject ends, and another begins. He is full of the Matter he treats and writes with Warmth, which usually neglects Method, and those Partitions and Pauses which Men educated in the Schools of Rhetoricians usually observe. Those Arts of Writing St. Paul, as well out of Design as Temper, wholly laid by: The Subject he had in hand, and the Grounds upon which it stood firm, and by which he enforced it, was what alone he minded; and without solemnly winding up one Argument, and intimating any way that he began another, let his Thoughts, which were fully possessed of the Matter, run in one continued Train, wherein the Parts of his Discourse were wove one into another. So that it is seldom that the Scheme of his Discourse makes any Gap; and therefore without breaking in upon the Connection of his Language, it is hardly possible to separate his Discourse, and give a distinct View of his several Arguments in distinct Sections.

I am far from pretending Infallibility in the Sense I have any where given in my Paraphrase or Notes; That would be to erect my self into an Apostle, a Presumption of the highest Nature in any one that cannot confirm what he says by Miracles. I have for my own Information sought the true Meaning as far as my poor Abilities would reach. And I have unbiasedly embraced what upon a fair Enquiry appeared so to me. This I thought my Duty and Interest in a Matter of so great Concernment to me. If I must believe for my self, it is unavoidable that I must understand for my self. For if I blindly and with an Implicit Faith take the Pope's Interpretation of the Sacred Scripture, without examining whether it be Christ's Meaning, it is the Pope I believe in, and not in Christ; it is his Authority I rest upon; it is what he says I embrace: For what it is Christ says, I neither know nor concern my self. It is the same thing when I set up any other Man in Christ's place, and make him the Authentic Interpreter of Sacred Scripture to my self. He may possibly understand the Sacred Scripture as right as any Man, but I shall do well to examine my self whether that which I do not know, nay (which in the way I take) I can never know, can justify me in making my self his Disciple, instead of Jesus Christ's, who of Right is alone and ought to be my only Lord and Master and it will be no less Sacrilege in me to substitute to my self any other in his room, to be a Prophet, to me, than to be my King or Priest.

The same Reasons that put me upon doing what I have in these Papers done, will exempt me from all Suspicion of imposing my Interpretation on others. The Reasons that lead me into the Meaning which prevailed on my Mind, are set down with it; as far as they carry Light and Conviction to any other Man's Understanding, so far I hope my Labor may be of some Use to him; beyond the Evidence it carries with it, I advise him not to follow mine, nor any Man's Interpretation. We are all Men liable to Errors, and infected with them; but have this sure way to preserve our selves every one from danger by them, if laying aside Sloth, Carelessness, Prejudice, Party, and a Reverence of Men, we betake our selves in earnest to the Study of the way to Salvation, in those holy Writings wherein God has revealed it from Heaven, and proposed it to the World seeking our Religion where we are sure it is in Truth to be found, comparing spiritual things with spiritual things.

## Appendix A

### *Locke Paraphrase for 2 Cor. 5:1-9:*

For I know that if this my body which is but as a tent for my sojourning here upon earth for a short time were dissolved I shall have an other of a divine original which shall not, like buildings made with men's hands, be subject to decay but shall be eternal in the heaven. For in his tabernacle I groan earnestly desiring, without putting off this mortal earthly body by death, to have that celestial body super induced, If so be the coming of Christ shall overtake me in this life before I put off this body. For we that are in the body groan under the pressures and inconveniencies that attend us in it, which yet we are not therefore willing to put off but had rather without dying have it changed<sup>653</sup> into a celestial immortal body, that so this mortal state may be put an end to by an immediate entrance into an immortal life. Now it is God who prepares and fits us for this immortal state, who also gives us the spirit as a pledge<sup>654</sup> of it. Wherefore being always undaunted and knowing that whilst I dwell or sojourn in this body I am absent from my proper home which is with the Lord (for I regulate my conduct not by the enjoyment of the visible things of this world but by my hope and expectation of the invisible things of the world to come) I with boldness preach the gospel, preferring in my choice the quitting this habitation to get home to the Lord wherefore I make this my only aim whither staying here in this body or departing<sup>655</sup> out of it so to acquit my self as to be acceptable to him.<sup>656</sup>

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<sup>653</sup> The same that he had told them in the first Epistle 15:51. I should happen to those who should be alive at Christ's coming. This I must own is not a very easy passage, whither we understand by *gumnov*, 'naked' as I do here the state of the dead unclothed with immortal bodies until the resurrection which sense is favored by the same word 1 Cor. 15:37 or whither we understand the clothing upon, which the Apostle desires, to be those immortal bodies which souls shall be clothed with at the resurrection which sense of clothing upon seems to be favored by 1 Cor. 15:53-54, and is that which one should be inclined to, were it not accompanied with this difficulty viz that then it would follow that the wicked should not have immortal bodies at the resurrection. For what ever it be that St. Paul here means by being 'clothed upon:' it is some thing that is peculiar to the saints, who have the spirit of God, and shall be with the Lord in contradistinction to others as appears from the following verses and the whole tenor of this place.

<sup>654</sup> The spirit is mentioned in more places than one as the pledge and earnest of immortality; more particularly Eph. 1:13-14 which compared with Rom 8:23 shows that the inheritance whereof the spirit is the earnest is the same which the Apostle speaks of here viz. the possession of immortal bodies.

<sup>655</sup> *Eite endhmountev eite ekdhmountev, whether staying in the body or going out of it*, whither I am to stay longer here, or suddenly to depart. This sense the foregoing verse leads us to and what he says in this verse that he endeavors. (*whether endhm or ekdhm*) *to be well pleasing to the lord*. To do what is well pleasing to him shows that neither of these words can signify here his being with Christ in heaven. For when he is there the time of endeavoring to approve himself is over.

<sup>656</sup> St Paul from 4:12 to this place has, to convince them of his uprightness in his ministry, been showing that the hopes and sure expectation he had of eternal life kept him steady and resolute in an open sincere preaching of the gospel without any tricks or deceitful artifice. In which his argument stands thus 'Knowing that God who raised up 'Christ will raise me up again, I without any fear or consideration of what it may draw `upon me preach the gospel faithfully making this account that the momentaneous `afflictions which for it I may suffer here, which are but slight in comparison of the 'eternal things of an other life, 'will exceedingly increase my happiness in the other world, where I long to be. And therefore death which brings me home to Christ is no 'terror to me, all my care is that whither I am to stay longer in this body, or quickly to leave `it, livening or dying I may approve my self to Christ in my ministry.' In the next two verses he has an other argument to fix in the Corinthians the same thoughts of him and that is the punishment he shall receive at the day of judgment if he should neglect to preach the gospel faithfully and not endeavor sincerely and earnestly to make converts to Christ.

# The Word of Yahweh is Art of the Highest Magnitude

*(When quoting scriptures, from the Rotherham Emphasized Bible New Testament, I will substitute the Hebrew words Yahoshua for Jesus, Yahweh and Elohim for God and the LORD and ruah for pneuma (spirit)).*

Art is the skillful production of the beautiful into visible forms. Michelangelo's essence is revealed through his sculptures 'David' and 'Pieta.' These masterpieces can be drawn or painted by other artists but the essence of Michelangelo will be lost in part due to the translation and reproduction process. One must touch and see the original David to fully perceive the heart of Michelangelo. William Shakespeare was an artist whose pallet consisted not of marble but of 'words.' Words, as marble, can be chiseled with such masterful strokes that they result in a masterpiece that transcends mere communication but rather ascends into the heavens as works of art. Yahweh, the Creator, the artist of all artists, has unveiled or revealed Himself through His art, which is His creation.<sup>657</sup> Yahweh, whether forming a rose, breathing life into a child, sculpting a planet, creating cherubim or breathing out ruah (spirit), has also unveiled Himself to mankind through His work of art known as the Word of Yahweh. The Word of Yahweh consist of words masterfully applied to a canvas by number, position, pattern, emphasis, repetition, figures, rhyme, verse, meter and we could go on and on and on. Studying it is as viewing a living cell under a microscope with unlimited magnification; the greater the magnification, the greater the viewing of unimaginable worlds. The Word of Yahweh, a divine masterpiece, was breathed out, sculpted, formed and painted by Yahweh's inspired prophets using the Hebrew language to communicate the mind of Yahweh to mankind. The majority of believers have forgotten or were never instructed that this book is a work of art and must be treated as such, preserved, restored and maintained as one would a Rembrandt painting, neither adding to nor taking away any part thereof! This has not been the case with our present Bible translations, the Rotherham Emphasized Translation being the exception. New popular translations, which are not literal, such as the NIV and the Message are actually works of desecration if they are treated as the Word of Yahweh instead of paraphrases of the Bible.

To desecrate means to treat as not sacred or holy. The Ark of the Covenant was so holy that if anyone other than the priest touched it they would die, as in the case of Uzza.<sup>658</sup>

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<sup>657</sup> Inasmuch as, what may be known of Yahweh, is manifest among them, for, Yahweh, unto them, hath made it manifest,—For, the unseen things of him, from a world's creation, by the things made, being perceived, are clearly seen, even his eternal power and divinity,—to the end they should be without excuse; (Rm. 1:19-20)

<sup>658</sup> 1 Chr. 13:1-10

What was in this ark that made it so holy? It was the Word of Yahweh.<sup>659</sup> The Word of Yahweh, this divine glorious masterpiece loses some or all of its beauty, purpose and meaning when it is reproduced or translated into English by human artists who are also known as Bible Translators. “When we speak of the ‘words of Yahweh’ it must be borne in mind that we mean Hebrew and Greek words; for in these, the original languages, have the words been given to us. We cannot hold the prophets responsible for the way in which individual men have chosen to translate the Hebrew words into their respective languages. It was truly said by Archbishop Whately that “the Bible consists of the Old Testament in Hebrew and the New Testament in Greek; and a translation of them is only an Interpretation according to the best judgment of the translator.” Each, doubtless, has done the best he could, and has brought to bear upon the work his highest powers. But, unless he has been guided by divine principles, such as the preservation of this sacred masterpiece, his best efforts will be of little avail to us; for he will have given us only his own judgment and his own views.

His views are, very largely, traditional. He comes, to the work of Bible translation with his views already more or less fixed with the purpose of pleasing the purchaser in order that his translation will be purchased. His views have been derived from what he has first received from a man like himself. He may perhaps be more widely read in what others before him have said, but still he is more or less tied and bound by traditional views. It is surprising, when we really come to examine ourselves closely in this matter and see how much of what we already believe has been ‘received by tradition from our fathers.’ How little has actually been derived from our own direct personal study of the Word of Yahweh itself. We believe what we have received from man; and we do our best to get it confirmed by the Bible. When we are unable to get the confirmation we are in search of, then we find what we call a ‘difficulty.’ But the difficulty is not in the Word of Yahweh itself; it is in our own minds. The real difficulty is in giving up our own views because we fail to make the Bible conform to them. It does not, at first, occur to our minds that we may have to abandon some of our views if we would get rid of the difficulty.

Even where there is no difficulty, and our view is indeed in accord with the Word of Yahweh, we shall find it better to study the Word of truth afresh, and learn it again direct from the Scriptures. This is what we must do if we would really profit from the Word so as to enjoy it. It is better for the truth to hold us, than for us to hold the truth. The two things are very different. Our concern now is with the words in the English versions: and our objective is to see how far they accord with the words in Hebrew. That is to say, how far an English reader may find out for himself the meaning of the heavenly original, and thus

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<sup>659</sup> And it came to pass, when Moses had made an end of writing the words of this law, upon a scroll,—until he had finished them, then Moses commanded the Levites, who were bearing the ark of the covenant of Yahweh, saying: Take this scroll of the law, and put it at the side of the ark of the covenant of Yahweh your God,—so shall it be there in thy midst as a witness. (Deu. 31:24-26); There was nothing in the ark, save the two tables of stone, which Moses deposited there in Horeb,—the tables of the covenant which Yahweh solemnised with the sons of Israel, when they came forth out of the land of Egypt. (1 Kg. 8:9)

discover the mind of Yahweh, who is revealing Himself therein rather than the minds of the translators who appearing divine but are none the less, very earthly.”<sup>660</sup>

Would we ever consider revising the Gettysburg Address; “Four score and seven years ago our fathers brought forth on this continent, a new nation, conceived in Liberty, and dedicated to the proposition that all men are created equal?” Would we revise Romeo & Juliet; “What’s in a name? That which we call a rose By any other name would smell as sweet?” Would we change the words of Christ when he said, “If ye be loving me, my commandments, ye will keep?” (See Appendix A) The former two examples have been treated as hallow works but the Words of Yahweh are desecrated by many Bible translations, with good intentions I might add, because His ‘Words’ are not acknowledged as Art or Holy or otherwise they would not be tampered with.

How it disturbs a song writer, poet or author when we change, modify and delete their original work. How much more is it an offense to Yahweh to rewrite His poetry on ‘The Song of Songs,’ which has been done by the NIV and other Bibles, as is illustrated below?

## The Song of Songs 2:14, 16-17

*(The Most Accurate Translation)*

### **Rotherham’s Emphasized Bible**

[[HE]] O my dove!

In the retreats of the crag,<sup>661</sup>

in the hiding-place of the terrace,<sup>662</sup>

Let me see thy form,<sup>663</sup>

Let me hear thy voice,

For, thy voice, is sweet,

and, thy form, comely.<sup>664</sup>

[[SHE]] My beloved,<sup>665</sup> is, mine,

and, I, am, his,

he that pastureth<sup>666</sup> among lilies!

Until the day, breathe,<sup>667</sup>

and the shadows, be lengthened,

Again, liken thyself, my beloved,

to a gazelle, or to a young stag,

### **NIV Bible**

My dove in the clefts of the rock,

in the hiding-places on the mountainside,

show me your face, let me hear your voice;

for your voice is sweet,

and your face is lovely.

My lover is mine and I am his;

he browses among the lilies.

Until the day breaks and the shadows flee,

turn, my lover

and be like a gazelle,

or like a young stag

on the rugged hills.

<sup>660</sup> How to Enjoy the Bible by E. W. Bullinger; pg. 184-185, edited by Chuck Cunningham.

<sup>661</sup> 05553 elo cela‘ seh’- lah This noun is related to an Arabic root sala‘a ‘split’ (hence sil’un ‘fissure’). As opposed to sâr ‘rock,’ (with which it is often used interchangeably, which lays emphasis on a more massive rock; cf. Aramaic tûr ‘mountain’), it refers basically to a cleft in a rock, thence a rock or cliff.

<sup>662</sup> 04095 hgrdm madregah mad-ray-gaw’ steep place

<sup>663</sup> 04758 harm mar’eh mar-eh’ sight, appearance, vision

<sup>664</sup> 05000 hwan na’veh naw-veh’ comely, beautiful, seemly

<sup>665</sup> 01730 dwd dowd dode or (shortened) dd dod dode beloved, love, uncle

<sup>666</sup> 07462 her ra’ah raw-aw’ to pasture

<sup>667</sup> 06315 xwp puwach poo’akh to breathe, blow

upon the cleft<sup>668</sup> mountains.<sup>669</sup>

Above is just a token of the desecration that the NIV and other translations have inflicted upon the Masterpiece of all Literature. The NIV Bible has desecrated the majority of all the verses of our Father's Word, an example of which is illustrated in Appendix A.

The vast majority of us will never be able to read the Hebrew and Greek manuscripts. Then what are we to do? I thank Yahweh for Robert Young and James Strong because of their concordances, which allow us to read Hebrew and Greek in the Word of Yahweh. These tools enable us to weigh the accuracy of Bible translations, as has been illustrated above. Of all the English Bible translations, the Rotherham Emphasized Bible, a literal translation is in a class of its own when it comes to accuracy in the Hebrew and Greek text, as well as in the poetic form of the Words of Yahweh. It was not written to please men but Yahweh!

Yahweh is the inspiration behind the masterpieces of Longfellow, Shakespeare, Locke, Luther, Bach, Michelangelo etc. etc. We revere, preserve and relish the works of these artists but when it comes to one of the Greatest Works of Art of all times, written by the Greatest Artist of all time, we desecrate it for ease of reading, conforming it to our man-made beliefs and subjecting it to our times and culture. We have "exchanged the glory of the incorruptible Yahweh, for the likeness of an image of a corruptible man..." Let us repent of our ways and return to the age of the Massorites,<sup>670</sup> the literalist, the preservers of the living, breathing, energizing Word of Life, who exalted the Word of Yahweh to the highest honor by honoring it as, the Greatest Masterpiece of Literature ever Written.

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<sup>668</sup> 01336 rtb Bether *beh'-ther* Bether = "cleft" a mountainous region in Palestine, site unknown

<sup>669</sup> 02022 rh har *har* The antiquity, majesty, power and height of mountains reaching up to the heavens above the clouds naturally led people to associate mountains with gods.

<sup>670</sup> "The Text itself had been fixed before the *Massorites* were put in charge of it. This had been the work of the *Sopherim* (from *saphar*, to count, or number). The *Sopherim* were the authorized revisers of the Sacred Text; and, their work being completed, the Massorites were the authorized custodians of it. Their work was to preserve it. The *Massorah* is called 'A Fence to the Scriptures,' because it locked all words and letters in their places." E W Bullinger Companion Bible, Appendix 30.

# Appendix A

## John 14:15-20

(1st Rotherham Emphasized Bible, 2<sup>nd</sup> NIV Bible, 3<sup>rd</sup> The Message Bible)

- 15 ¶ If ye be loving me, my commandments, ye will keep; (*Rotherham*)  
15 ¶ "If you love me, you will obey what I command. (*NIV*)  
15 ¶ "If you love me, show it by doing what I've told you. (*Message*)
- 16 And, I, will request the Father, and, Another Advocate, will he give unto you, that he may be with you age—  
abidingly,  
16 And I will ask the Father, and he will give you another Counsellor to be with you for ever—  
16 I will talk to the Father, and he'll provide you another Friend so that you will always have someone with you.
- 17 The Spirit of truth,—which, the world, cannot receive, because it beholdeth it not, nor getteth to know it. But,  
ye, are getting to know it; because, with you, it abideth, and, in you, it is.  
17 the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him,  
for he lives with you and will be in you.  
17 This Friend is the Spirit of Truth. The godless world can't take him in because it doesn't have eyes to see him,  
doesn't know what to look for. But you know him already because he has been staying with you, and will even  
be in you!
- 18 ¶ I will not leave you bereft,—I am coming unto you.  
18 ¶ I will not leave you as orphans; I will come to you.  
18 ¶ "I will not leave you orphaned. I'm coming back.
- 19 Yet a little, and, the world, no longer beholdeth me; but, ye, behold me,—Because, I, live, ye also, shall live.  
19 Before long, the world will not see me any more, but you will see me. Because I live, you also will live.  
19 In just a little while the world will no longer see me, but you're going to see me because I am alive and you're  
about to come alive.
- 20 In that day, shall ye get to know, That, I, am in my Father, and, ye, in me, and, I, in you.  
20 On that day you will realise that I am in my Father, and you are in me, and I am in you.  
20 At that moment you will know absolutely that I'm in my Father, and you're in me, and I'm in you.
- 21 He that hath my commandments and keepeth them, he, it is that loveth me; and, he that loveth me, shall be  
loved by my Father, and, I, will love him, and will manifest, myself, unto him.  
21 Whoever has my commands and obeys them, he is the one who loves me. He who loves me will be loved by my  
Father, and I too will love him and show myself to him."  
21 "The person who knows my commandments and keeps them, that's who loves me. And the person who loves  
me will be loved by my Father, and I will love him and make myself plain to him."
- 22 Judas, not the Iscariot, saith unto him—Lord! what hath happened, that, unto us, thou art about to manifest  
thyself, and, not unto the world?  
22 Then Judas (not Judas Iscariot) said, "But, Lord, why do you intend to show yourself to us and not to the  
world?"  
22 Judas (not Iscariot) said, "Master, why is it that you are about to make yourself plain to us but not to the  
world?"





**THE DAY OF PENTECOST**  
**OR THE**  
**BAPTISM WITH THE HOLY GHOST**

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**A TREATISE IN THREE PARTS:**

- 1. THE PROMISE CONTAINED IN ALL THE SCRIPTURES.**
  - 2. THE FULFILLMENT ON THE DAY OF PENTECOST.**
  - 3. THE EFFECT IN THE EDIFICATION OF THE CHURCH**
- 

**BY THE**  
**REV. EDWARD IRVING, M.A.**

**LONDON:**  
**FOR BALDWIN AND CRADOCK,**  
**PATERNOSTER ROW.**  
**1831**

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(An excerpt from the Book, pages 30-47)

# Defining Precisely What the Baptism With the Holy Spirit Is

By Rev. Edward Irving, M. A. (Published in 1831)  
edited by Chuck Cunningham

*(When quoting scriptures, from the Rotherham Emphasized Bible New Testament, I will substitute the Hebrew words Yahoshua for Jesus, Yahweh and Elohim for God and the LORD and ruah for pneuma (spirit)).*

What is the baptism with the holy spirit. There are only two things, the creature and the Creator; one having its bounds and limits within the sphere of creation, the other having His place and habitation above and beyond it: not of creation a part, though the Author and Sustainer of its being; not mixed up with it in any way, nor inhabiting any part of it; but out of the world: "I came forth out of the Father, and have come into the world,—Again, I leave the world, and go, unto the Father" (John 16:28). Of these creatures it hath pleased the Father to choose one for a dwelling-place, which is man; and for this end he made man in his own image, and after his own likeness; a fit house for such an Inhabitant. It is the greatest act of grace on the part of Yahweh, to choose such a shrine from out of which to show himself; and thrice blessed and honored is the creature of whom he makes choice. In choosing man for a habitation to walk in, and abide in, and show himself out of Yahweh doth not mean to make himself a man, nor yet to make man Yahweh, nor in any way to mingle the Creator and the creature; but by the organs and faculties of that creature to put forth his own surpassing beauty, supreme majesty, infinite love, and almighty strength. To obtain for the Father his great and gracious end, of which he had been long defeated by the sinfulness of man, his own Son was born, and accomplished to be sinless; and as became the habitation of the Father's fullness, the brightness of his glory, and the express image of his person: "It pleased (the Father) that in him all fullness should dwell—all fullness of the theotes<sup>671</sup> in a body." In the man Christ, always man, and at no time more than man (for whatever is more than man to ascribe unto Christ, is to bereave the Father's work in the man Christ, who is the Son of Yahweh), the Father dwelt, and did things such as never man did. He knew what never man knew, "for in him dwelt all the treasures of wisdom and knowledge." He spoke as never man spoke "The spirit of Yahweh did rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord" (Is. 11:2). He overcame the devil and all his messengers, and cast them forth; he healed all manner of diseases by the word of his power; he commanded the winds and the waves, and all the elements, by the same free word. He created bread; he made men, and animals, and fishes of the sea, to serve him; he raised the dead; he abolished death and the grave; he apprehended all Yahweh's mind, and

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<sup>671</sup> 2320 yeothv theotes *theh-ot'-ace* From theos; a god or goddess, a general name of deities or divinities; only used once in the scriptures.

he uttered it, failing nothing; he showed all Yahweh's love and longsuffering and patience; he preached Yahweh's Gospel; "The spirit of Adonay Yahweh, is upon me,—Because Yahweh, Hath anointed me, to tell good tidings to the oppressed, Hath sent me to bind up the broken-hearted, To proclaim, To captives, liberty, To them who are bound, the opening of the prison; To proclaim—The year of acceptance of Yahweh" (Is. 61:1-2). These are all Divine works; works proper to the Creator, and to no creature. Christ, as a creature, was a mortal; this he was, in the form of a slave; but what power was given him! what liberty! what wisdom! what virtue! Truly might the Baptist say, "He that hath received his witness, hath set seal—that, Yahweh, is, true. For, he whom Yahweh hath sent, the sayings of Yahweh, doth speak; for, not by measure, giveth he the spirit. The Father, loveth the Son, and, all things, hath given into his hand" (Jn. 3:33-35): and well might Christ himself say, "All things, unto me, have been delivered up by my Father; and, no one, knoweth, who the Son is, save the Father,—and who the Father is, save the Son, and he to whomsoever the Son may be minded to reveal him (Luke 10:22); and again, "Believest thou not, that, I, am in the Father, and, the Father, is, in me? The things which I am saying unto you, from myself, I speak not; but, the Father, within me abiding, doeth his works. Believe me, That, I, am in the Father, and, the Father, in me; or else, on account of the works themselves, believe ye" (John 14:10-11). The works did testify that Yahweh was with him, because they were works proper to the Creator. The works of Christ were as truly Yahweh's works, as the works recorded in the first chapter of Genesis. To do these things was not man's province, himself mortal, nor Adam's at first, nor spiritual messengers nor any creature's, but only Yahweh's; and so Yahweh exhibited himself in action, through the faculties of this Man, 'Yahoshua.' He revealed the Father in will, in thought, in word, in act. To do this, was in his case the baptism with the holy spirit, also known as being anointed with the spirit of Yahweh.<sup>672</sup> And what is it in ours? The same, the very same! And are we to expect the same things to be displayed in us? Yes, and greater things than these. Explain this more perfectly. That I will, brother, if Yahweh permit.

To ask the question, 'Whether any thing which was done in Christ is to be expected by his members? is to betray great ignorance of the way of Yahweh. What was done in Christ, was done in him as man; he was born in order that it might be done in him. For this end He, "...through whom are all things, and, we, through him..."<sup>673</sup> taking, a servant's form, coming to be, in men's likeness; And, in fashion, being found, as a man, humbled himself,

*that he might receive those things which had been intended for man.*

These purposes concerning man were not made for any other being but for man; and Christ, in order that they might be realized, was born. That his Father's infinite grace, predetermined upon this much-favored creature, might no more be hindered or postponed,

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<sup>672</sup> Is. 61:1-4, 11:1-2

<sup>673</sup> 1 Cor. 8:6

Christ himself took that creature's form, and presented the faultless subject for the Father to do all his will upon. And the same honors which Christ hath attained as man, are reserved for every man who walks in his footsteps; and there is a certain portion who are called in Christ to the fellowship of all his glory, and shall not by any means be suffered to miss of it; of whom he could say, before he left the earth, "And, I, the glory which thou hast given to me, have given to them, that they may be one, even as, we, are, one" (John 17:22). To make a question, therefore, whether what Christ in his manhood attained to in the world, be not the privilege and property of other men as well as he, is not to understand the doctrine of the sacred secret at all. I say, in the world, because that honor which he hath with the Father out of the world, sitting on his throne, we may not aspire to; but "as he is, so are we in this world " (1 John 4:17). In the days of his earthly ministry he shared with men his powers against unclean spirits and diseases: "Lo! I have given you the authority—to be treading upon serpents and scorpions, and over all the power of the enemy, and, nothing, unto you, shall in anywise do harm; Notwithstanding, in this, be not rejoicing—that, the spirits, unto you submit themselves; but be rejoicing—that, your names, are inscribed in the heavens!" (Luke 10:19-20). And not only so, but he communicated to them of that anointing of the holy spirit which he had received for the preaching of the Gospel, when he sent them forth, and covered them with the fearful sanction thereof: "And, whosoever shall say a word against the Son of Man, it shall be forgiven him; but, unto him who, against the holy spirit, speaketh profanely, it shall not be forgiven. But, whensoever they shall be bringing you in before the synagogues, and the rulers, and the authorities, do not be anxious how, ye shall answer, or what ye shall say; For, the holy spirit, shall teach you, in that very hour, what ye ought to say" (Luke 12: 10-12). And he could say of them, in his intercessory prayer, "And, the declarations which thou gavest me, have I given them, and, they, received them, and came to know in truth, that, from thee, came I forth,—and they believed, that, thou, didst send me forth" (John 17:8). This liberal distribution of that, his flesh-inheritance of the holy spirit, to those who believed on him, ought to be the surest guarantee of his power and his purpose to do the same with that larger store which he should receive when he ascended unto his Father: and Peter expressly declared, that the thing which was seen and heard on the day of Pentecost was nothing else than this very communication unto his members of what he himself had come to the inheritance of: "The same Yahoshua, hath Yahweh raised up, whereof, all we, are witnesses! By the right hand of Yahweh, therefore, having been exalted, also, the promise of the holy spirit, having received from the Father, He hath poured out this which, yourselves, do see and hear" (Acts 2:32-33). Now the Lord was not slow to assure his disciples of that mindfulness which he would have of them when he should ascend to his Father, and of the Father's own love to them: "For, the Father himself, dearly loveth you, because, ye, have dearly loved me, and believed that, I, from the Father, came forth" (John 16:27). The supply of supernatural power and providence which he bestowed upon his disciples during the days of his ministry, to fit and furnish them for being his heralds in the cities of Israel, was, as I have said, cut short when that hour and power of darkness came on, to which he looked forward with so much apprehension, and all but prayed that it

might not befall him. Then, as it seems to me, he was left to struggle in naked manhood with all manhood's enemies; until, after having endured the whole of man's bitter portion for transgressions, the spirit of Yahweh came mightily upon him in the separate state, and he burst the gates of Sheol,<sup>674</sup> and rifled the house of corruption, and entered triumphantly into the ways of age-abiding life. During this period of suspended power within himself, there was also a suspension of it with his disciples. The Shepherd being smitten, the sheep were scattered abroad. But when he returned from his perilous voyage back again to his well-beloved little flock, that very night he breathed on them, that they might receive the holy spirit;<sup>675</sup> thereby proving to them that he was again in full possession of power. But he told them, as we have seen, that a few days must elapse before he would fulfill all he had promised to them, because he was "not yet ascended to his Father and to their Father, to his Elohim and to their Elohim." For in the days of his earthly ministry he always made the gift of the holy spirit to depend upon his going to his Father as for example, "Verily, verily, I say unto you—He that believeth on me, the works which, I, am doing, he also, shall do; and, greater than these, shall he do, because, I, unto the Father, am going" (John 14:12). The reason is, that the gift might be known to be neither of the man, human; nor of the earth, earthly; but of the heavens, heavenly; of the Father, divine. The earthly things are what Yahweh gave into man's hand to rule over and enjoy: the heavenly things are what belong not to man in natural or creation right; but what belong to Yahweh in his proper sphere, to man only as the favorite creature of Yahweh, made to be his habitation of delights and his seat of power. That the holy spirit, when given by Christ, might therefore be known to be from the Father, it was necessary that Christ should first go to the Father and receive it, and from thence dispense it to the church. No doubt Christ entered into a fullness of the holy spirit upon his resurrection, whereof the gift at his baptism was but to him the first-fruits, as the baptism of the holy spirit given to us now is but the first fruits of that full harvest which at our resurrection we shall enter into.<sup>676</sup> With all the oneness which he then enjoyed with the Father, he was still in humiliation, a man of sorrows and acquainted with grief; open at every pore to temptation, and exposed to every assault of the adversary, needing the ministry and consolation and strengthening of ministering spirits; but when he ascended into glory, behold, the mightiness of the spirit is such as words can hardly express, and the dignity and power of life, into which it bore his once mortal members, is far above the level of every being, into the very throne of Yahweh: and being thus exalted. endowed, and possessed, he is given to be the Head over all to the church, from which no elevation, as no adversity, can divide him; "Which, indeed, is his body, the fulness of him who, the all things in all, is for himself filling up" (Eph. 1:23). In his exaltation we are exalted: "we are risen with him, and seated with him in the heavenly places;" "we are made partakers of all spiritual blessings in the Heavenly places in Christ?"

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<sup>674</sup> Ps 16:10 For thou wilt not abandon my soul to sheol, neither wilt thou suffer thy man of lovingkindness, to see corruption:

<sup>675</sup> Joh 20:22 And, this, saying, he breathed strongly, and saith unto them—Receive ye holy spirit:

<sup>676</sup> It is sown a body of the soul, it is raised a body of the spirit; if there is a body of the soul, there is also of the spirit: (I Cor. 15:44) In whom, ye also—hearing the word of the truth, the glad-message of your salvation,—in whom also believing,—were sealed with the spirit of the promise, the holy, Which is an earnest of our inheritance, unto the redemption of the acquisition... (Eph. 1:13-14)

*In one word, the whole tenor of Scripture represented his church on earth to be as truly one with him in the co-partnering of his celestial estate even now,*

as we are one with him in the fellowship of his sufferings. His disciples in the days of his earthly ministry received share of the powers then possessed by him; and when he received new powers, the gift of the holy spirit, on his ascension to the Father, they received on the day of Pentecost the full share thereof, to the extent of this body's power to contain, and of this world's power to bear the sight and the hearing of them. There is as perfect sympathy between Christ in glory and his members on the earth, as between the head and the members of the body, between the trunk and the branches of the vine; and therefore we are not only to expect that the works which he did we shall do also, but that greater works we shall do, because he is gone to the Father, and hath received power which in this world he did not possess.

Are we, then, to understand by the baptism of the holy spirit and the indwelling of the Father, that in as the works of Yahweh are to be manifested as they were manifested in Christ? Yes, we are so to understand. And is the life of Christ an ensample to the believer in its miraculous and divine works, as it is to him in its humility, meekness, and holiness? Even so. And may we really hope to enjoy what he enjoyed of the Father's sweet and gracious indwelling? Hear his own words, in that blessed discourse concerning the promise of the Father: "These things, have I spoken unto you, that, my own joy, in you, may be, and, your joy, may be made full" (John 15:11). And may the believer expect that very peace which the holy and harmless Yahoshua enjoyed always, through his oneness with the Father? Hear his own words: "Peace, I leave with you, My own peace, give, I, unto you,—Not as, the world, giveth, give, I, unto you:—Let not your heart be troubled, neither let it be afraid" (Jn. 14:27). And may we expect the same insight into the mind of the Father, which he had? Hear his own words: "But, the Advocate, the holy spirit, which the Father will send in my name, He, will teach you all things, and will put you in mind, of all things which, I, told you" (Jn. 14:26). And may we expect to have the same power of withstanding the world's snares, and rebuking its hypocrisy and sin? Hear his own words: "Whosoever the Advocate shall come, Whom, I, will send unto you from the Father, the spirit of truth, which, from the Father, cometh forth, He, will bear witness concerning me; And do, ye also, bear witness, because, from the beginning, ye are, with me" (Jn. 15:26-27). But did he not say that he did the works which none other man did? May we expect to do these? Hear his own words, so oft quoted: "Verily, verily, I say unto you—He that believeth on me, the works which, I, am doing, he also, shall do; and, greater than these, shall he do, because, I, unto the Father, am going" (Jn. 14:12). And, to take a particular instance, when the disciples marveled to see how soon the fig-tree which he had cursed was withered, "And Yahsua, answering, said unto them—Verily, I say unto you, If ye have faith, and do not doubt, not only, this of the fig-tree, shall ye do,—but, even if, unto this mountain, ye shall say, Be lifted up, and be cast into the sea, it shall be done" (Matt. 21:21). And in both these instances, to make assurance doubly sure, he gave to the

believer a carte blanche of power, to be filled up according to his own mind: “And, all things whatsoever ye shall ask in prayer, believing, ye shall receive” (ver. 22). But may we expect the same fullness of knowledge which he possessed? Hear his own words: “Howbeit, as soon as, he, hath come—The Spirit of truth, he will guide you into all truth; for he will not speak from himself, but, whatsoever he heareth, he will speak, and, the coming things, will he announce unto you. He, shall glorify me; for, of mine, shall he receive, and announce unto you” (John 16:13-14). And, to show us that there is not any thing which Christ hath received of the Father that the same Advocate will not bring into us, he adds, “All things, whatsoever the Father hath, are, my own; therefore, said I—Of mine, shall he receive, and announce unto you” (ver. 15). And, in confirmation of this promise by the fact, read 1 Cor. 2:7; and 1 John 2:20, 27; and Eph. 3:19; 4:13, 15; and innumerable passages of the Epistles, which, because they come not within the scope of this part of our subject, we only refer to. And we might refer to hundreds of passages in the Epistles, and indeed to the whole New Testament, written after the day of Pentecost, wherein our community of power and working with Christ, and our possession of the indwelling Father, are every where taken for granted and presupposed, as the basis and being of the church, rather than enumerated as one of her properties. But one passage I must quote, in confirmation of all which hath been declared: “But, distributions of gifts, there are, yet the same spirit, And, distributions of ministries, there are, and the same Lord, And, distributions of energies, there are, and the same Elohim—who energizes all things in all. But, unto each one, is given the manifesting of the spirit, with a view to that which is profitable; For, unto one, indeed, through the spirit, is given, a word of wisdom, but, unto another, a word of knowledge, according to the same spirit; — Unto a different one, faith, in the same spirit, and, unto another, gifts of healings, in the one spirit, And, unto another, energies of mighty works, unto another, prophesying, unto another, discriminations of spirits,—unto a different one, kinds of tongues, and, unto another, translation of tongues; — But, all these, energizes the one and the same spirit, distributing unto each one, peculiarly, even as it is disposed” (1 Cor. 12: 4-11). This is the description of the manifested holy spirit, of the inworkings of the Father, of the endowments of Christ to the members of his church. It is not now the place to go into the detail of these manifestations, but the bare enumeration we give, as amply demonstrative of the great truth which we are opening, namely,

*That the baptism of the holy spirit does bring to every believer  
the presence of the Father  
and the power of the holy spirit,  
according to that measure, at the least,  
in which Christ during the days of his earthly ministry possessed the same.*

My idea, therefore, concerning the baptism of the holy spirit, or the promise of the Father, is simply this,

*That it is a superhuman supernatural power, or set of powers,  
which Yahweh did from the beginning purpose to place in man,*

but which he accomplished not to do until his own Son had kept man's original trust. He had not the perfection or pre-eminence because he was the Son of Yahweh, but because he was the first man who had kept man's charge. It had entered into the purpose of Yahweh from the beginning, to make man the seat of his own Divine power, and through him to reveal his working for ever in the midst of the created universe. The superhuman, the "divine nature," was intended from the beginning for man; but Yahweh could never get it rightly and fitly, bestowed upon him, because he failed in his hand, and kept not his first estate. He was not faithful over the few things of nature, but brought himself into sin and death; and how shall Yahweh recompense such a one with any blessing, and be not himself partaker with him of his sin? How Yahweh should gain his end of bringing the superhuman and divine into man after he had become a sinner, so as not himself to be a sin-indulger, this was the great difficulty and obstruction, which Christ removed out of the way, by perfecting holiness in our nature, cursed, corruptible and mortal though it had become. Then Yahweh attained that for which he had longed, and accomplished his great purpose of making man possessor of "all power in heaven and in earth" forasmuch as this superhuman and infrangible<sup>677</sup> life, this "life of Yahweh," was intended for mankind; for the unity of the brotherhood, and not for any single man, or set of men; Christ, having received it, does straightway proceed to dispense it unto others, and commands it to be proclaimed as the privilege of "every creature under heaven." Who are they who are quickened together with him, raised together with him, and together with him seated in the heavenly places? Those who were dead in trespasses and sins (Eph. 2:4-7). The superhuman and divine power resident in the risen Christ, are as much the birth right of every man, through the riches of the mercy and the love of Yahweh, as disease, death, and dissolution are, through his justice and his holiness; the purchase of the one being the righteousness of the man Christ, the purchase of the other being the sin of the man Adam. That this superhuman endowment of power divine was originally within the range of man's capacities, yea, and desires, is, we have already observed, manifest from the way in which Satan shaped his temptation; "Ye shall be as gods:" for to make any thing a temptation, there must be a natural adaptation of the subject to the object. The same was manifest also in the creation of man "in Yahweh's image and likeness." Wherefore? That Yahweh might show himself through the same. Not that man might be seen to be Yahweh, but that Yahweh might dwell in, and be seen dwelling in, man. It reduces you at once to anthropomorphism,<sup>678</sup> if you do not recognize the truth that Yahweh was to be seen dwelling in the image, not the image as the representative of Yahweh. An image the representative of Yahweh is the essence of idolatry: Yahweh dwelling in that form of creature which is made to be his image, is revelation or manifestation of himself. In the very creation of man, therefore, I see the purpose of inhabitation, and endowment with

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<sup>677</sup> That cannot be broken; unbreakable.

<sup>678</sup> Attribution of human form or character. a. Ascription of a human form and attributes to the Deity.



attributes divine, as clearly contained, as I see it fully accomplished in the resurrection of Christ. And when man fell, I see the same truth contained in the promise, that "the Seed of the woman should bruise the head of the serpent." But I see it more brightly in the cherubim, in which Yahweh dwelt from thenceforth. For what is the cherubim, but the symbol of the church gathered from amongst men; as they themselves declare (Rev. 5:9), and as we have demonstrated at large in our Lectures on the Revelation. Now, from this cherubim the mighty power of Yahweh ever proceeded; as at Sinai, in the wilderness, in Canaan, and every where; both the word of wisdom and of knowledge, and all the Divine acts of power and judgment. All which proceeding from the cherubim, declares the truth, that in man it was the purpose of Yahweh at length to deposit superhuman divine power. The same thing is taught in all the Prophets; to whom it was given by the spirit to foresee and foretell the future, which is a divine faculty; also to control and counteract the course of wickedness, disease, and death, and to do acts superhuman and divine—as making the sun and moon to stand still, cleaving the sea, and performing all wonderful works. Any one, the least of all these miracles, done by man, is proof to me that man is intended for having and holding the administration of manifested Divine power. For there are no exceptions or anomalies with Yahweh; no appearances, or occasional actings: every thing is on a system, and to an end, into which every incident and particular works most harmoniously. All the wonders done in the beings of what are called angels as at Sodom, before Gideon, Manoah, and others—were done by the Angel of the Covenant. In the carrying into effect of these miraculous powers, I well believe those angels or invisible spirits do serve, but always under the superior direction and guidance of man; who is the proper and immediate shrine of Yahweh for word and work divine. All these apparitions, promises, types, and symbols of Yahweh dwelling in man, were realized fully in the ascension of Christ into glory. The resurrection life, is life of Yahweh within the man; it was first consummated in Christ, and belongs to us in virtue of union with him. We have it not in full, nor can have, till the resurrection. We have it only as a baptism till then; as he had it as a baptism from the day of his baptism until the day of his agony. He kept the law without any baptism of the holy spirit; and thus also he contended with the powers of wicked men, and wicked spiritual messengers: after finishing the former part, he received the baptism of the holy spirit; after the completion of the whole, he received the fullness of the holy spirit, the spirit of Yahweh. And so we, sealing first into John's baptism of repentance and remission of sin, by believing on Christ, the Lamb of Yahweh that takes away the sin of the world, do receive the baptism of the holy spirit; and when we have finished our course, by overcoming death and the grave, we shall share in the fullness of Christ's present power and government of all things. We shall be made partakers in full of the Divine nature, when we have escaped the pollution that is in the world through lust (2 Pet. 1:4). And through eternity, Yahweh, residing in his church, shall therein administer all government, and work all blessedness for his creatures. And by the church shall be manifested to spiritual messengers and principalities, in the ages to come, the manifold wisdom of Yahweh; and the church shall be the image in which Yahweh shall be seen; a perfect transparency, hiding none of his glory, and yet always having the felicity of

rendering it intelligible and operative of all good. Blessed distinction, to which thou has lifted us up, O glorious Son of Yahweh, by becoming humbled and lowly Son of Man!

And now we are able to see the full force of the name, "Promise of the Father," which is given to the baptism of the holy spirit. The promise of the Father, is therefore essentially the promise of superhuman power. The promise of Messiah, which had been put into the mouth of all the former prophets, is the promise of the Son of Man to come and redeem man, and man's habitation, from the power of evil. And when Messiah comes, the Prophet of prophets, his mouth also is filled with a promise. He comes not only to be the end and seal of all former prophecies, but to originate a far higher and more glorious promise than they had brought; which is, the promise of the Father. They promised the Son; the Son, when he comes promised the Father. They promise manhood's Redeemer; he promised manhood's Glorifier. They promise holiness in flesh, and life from the dead; he promised Divine wisdom, power, and glory, through inhabitation and in working of Yahweh. Therefore he could properly say, "The promise of the Father, which ye have heard of ME"—of him, and not of any former prophet—for though the former prophets had given hints of the outpouring of spirit, yet did they not speak of it as the inhabitation of the Father; "For no one knows the Father, but the Son, and he to whom the Son shall reveal him." The promise of the Father, is the promise of Yahweh to dwell in them, and act in them, in what ways are proper to Yahweh; that is, in ways above the ways of man, or angel, or any creature. If it be more particularly inquired, in what way? I answer, in all those ways in which Christ wrought after his baptism; every one of whose works was a manifestation of the Father; a true divine work, which no one but Yahweh is able to perform. The working of Yahweh is seen in creation, in the things which were done during the first six days. Christ's miracles were akin to them. He gave life, when he healed the man with the withered hand; he created matter, when he made the five loaves to feed five thousand, and to fill twelve baskets with their fragments: he gave words to the elements, and his word was a law unto them: he commanded the impure spirits, and they obeyed him. These works are works proper only to Yahweh; and in all of them he did glorify the Father, by protesting that he did them not of himself, but by the Father who dwelt in him. Besides these, he manifested the Father in a way which had not been done in creation. For in creation there was no sin present, and the Father's bearing towards sin could not therein be revealed. His severity against it was manifested by the disease, death, and dissolution of the things which he had made; but further than this there was no distinct revelation till Christ came, at least none in action, or only such as to foreshow what was then to be accomplished. The Father in Christ healing all manner of diseases, and casting out all manner of unclean spirits, did most remarkably show the finger of Yahweh, and accomplish all the words written in the Old Testament concerning his power and office as the healer of diseases; and, finally, the resurrection of Christ, which he devoutly ascribed to the Father (Ps. 16) does show him as the destroyer of sin and death, and the expeller of them from creation. Now the promise of the Father, which Christ, gave to all who should believe upon him, is no less than the promise of a power of Yahweh in them to do all these works of Yahweh in the sight of an evil and rebellious and gainsaying world, that they

may be left without all excuse in saying that there is no Creator, or that Yahweh is not good and gracious.

*The church is intended to be the witness, yea, the image of Yahweh;  
and Yahweh through the church  
intends to reveal himself to the sight and blessedness of every creature.*

This also is the reason why the baptism of the holy spirit is called "power from on high," or power from heaven, where Yahweh dwells. Not power merely, but 'power from on high.' There is a power which is given to men, the power proper to us as creatures within our own habitation of the earth,—power to rule the animal creation, power to know and take care of the things which spring out of the earth. This belongs to us as creatures; we received it as our talent, to improve for the Master's use, and for our own advancement if we should be found faithful. Being found faithless, we forfeited it; and there remained nothing but a fearful looking for of judgment and fiery indignation to consume us. In this state the Son of Man found the family whom Yahweh had loved before the foundation of the world; and having set himself to the work,

*he recovered to us our original estate, and with it our original power;*

power in the will over the members of the body, over the world, and over the temptations of the devil. This we receive in Baptism and the Lord's Supper; the one for regeneration, the other for crucifixion of the flesh, and empowering of the members thereof unto all holiness. But all this, being received, is but earthly power. 'Power from on high' is power of Yahweh, to whom the rule and government of the heavens appertained. He gave the earth unto the sons of men, but the heavens he reserved unto himself; and power in that region we can only possess by possessing Yahweh. For that which distinguishes Yahweh from his creatures is this, that he only rules in the heavens. This he hath not delegated, nor will delegate. He holds it in his own hands; nor can it be possessed, save by possessing him: and when Yahoshua comes, he brings it with him.

*Therefore Christ could not bestow this power until he had ascended into the heavens, and received all power in heaven as well as in earth.*

And inasmuch as Christ enjoys both these regions of power, to dispense them to whom he will, he is proved to be both perfect Lord and perfect man: and inasmuch as we come to him in order to receive them at his hand, we acknowledge him to be both perfect Lord and perfect man; and no one who will not seal to this confession, can be partakers of either sphere of power. And thus, by beginning in lowly manhood, Christ attained unto perfect Lord; and we, by sharing with him of his holy manhood in the sacrament of the Lord's Supper, do attain unto the inheritance of his divine and heavenly power. And therefore the Christian calling is called a heavenly calling; not to heaven merely as a place, but to the

functions and offices of that place, which are altogether divine. Therefore also we are said to be "blessed with all spiritual blessings in the heavenly things." (Not places only, but things also, and chiefly, as it is translated in the discourse with Nicodemus, John 3.) Therefore it is also called "the heavenly gift," and "the powers of the world to come;" that is, the powers which in the world to come shall rule and preside over the creation; and which are at present, hid with Christ in Yahweh, except so much of them as is revealed in the church, for an earnest of the inheritance of power which we shall afterwards receive. Of these "heavenly things" our Lord would not discourse to Nicodemus, because he was not yet acquainted with the "earthly things," which were exhibited under his eye. But after the day of Pentecost brought them amongst, they ought to have been a chief part of the discourse of the church; and for not being so prized, they have fallen out of our hand:

*but, now that they are found again,  
like the Book of the Law in Josiah's<sup>679</sup> time,  
we do well to make great account of them,  
and to set forth the whole subject in order,  
as we are laboring,  
by the help of Yahweh,  
to do.*

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<sup>679</sup> 2 Kg. 22

# **“In the Beginning”**

## **(*B re’shîth*)**

### **Genesis & Revelation**

### **Foundational Truths**

*(When quoting scriptures, from the Rotherham Emphasized Bible New Testament, I will substitute the Hebrew words Yahoshua for Jesus, Yahweh and Elohim for God and the LORD and ruah for pneuma (spirit)).*

Mankind (adam) are the only beings, in our seen world, that have the ability to ponder their own existence, the existence of their physical universe, the existence of the unseen, metaphysical (spiritual) universe and the reality of their own death. Not only do we ask the questions of how and why but we also seek Him who is the Creator, our Father, the giver of chay (*khah’- ee* = life) that is age-abiding; the giver of Paradise, of love, of joy, of peace, of everlasting bliss; the giver of a communion with one and all, which is sacred and pure. Our Creator answered our questions in the first three chapters of Genesis and the last three chapters of Revelation. These six chapters are the foundation upon which all truths are built, the Alpha and the Omega, the beginning and the never ending end. The never ending end is the last three chapters of Revelation whereby we leave our seen universe and enter into the unseen age-abiding universe, which has always been our longing, our true home. In the first three chapters of Genesis we become enlightened as to who is the Creator, how old are the planets and “what was weak man, that thou shouldst make mention of him? or the son of the earthborn, that thou shouldst set him in charge? That thou shouldst make him little less than Elohim, with glory and honor, shouldst crown him? Shouldst give him dominion over the works of thy hands,—All things, shouldst have put under his feet: Sheep and oxen, all of them,—yea even the beasts of the field; The bird of the heavens, and the fishes of the sea,— the passer-by on the paths of the seas? O Yahweh, our Lord! How majestic is thy Name, in all the earth” (Ps. 8:4-9)? We become enlightened to life, to death, to sin, to an adversary, to a Savior and to the way of the Tree of Life. The last three chapters of Revelation bring us absolute hope, joy and peace if we are workers of righteousness or they bring upon us the wrath of the Creator if we are workers of iniquity. The first three chapters of Genesis and the last three chapters of Revelation show us the Tree of Life; the unseen city that; “...hath no need of the sun, nor of the moon, that they should shine therein; for, the glory of Yahweh, illumined it, and, the lamp thereof, was the Lamb” (Rev. 21:23); where “...death, shall be no more, and grief and outcry and pain shall be no more” (Rev. 21:4); where we shall see His face, and, His name, *shall be* upon our foreheads (Rev. 22:4); where the second death has no authority over us (Rev. 20:6)!

Yahweh communicated to us in the Hebrew language. His words are true while our translation of His words into the English language might not necessarily be true. Our English translation of His Hebrew words might miss the truth of what He was speaking because many of His Hebrew words do not have an English equivalent, which necessitates using his Hebrew words when necessary. In the book of Genesis we will learn the Hebrew words Elohim, Yahweh, bara<sup>680</sup> (creation), ruah<sup>681</sup> (spirit), nephesh<sup>682</sup> (soul), adam<sup>683</sup> (mankind), adamah<sup>684</sup> (ground), aphar<sup>685</sup> (dust), neshamâ<sup>686</sup> (breath), chay<sup>687</sup> (life), muth<sup>688</sup> (death), nachash<sup>689</sup> (serpent), barak<sup>690</sup> (blessed), arar<sup>691</sup> (cursed), the tree of life, living to times age—abiding, gan<sup>692</sup> Eden<sup>693</sup> (Garden of Eden) and the seed of the woman.

(Genesis and Revelation reveal mankind's story except for our present period of time, known as the age or the administration of the sacred secret.<sup>694</sup> This revelation of a sacred secret, in age—past times was kept silent until it was revealed unto His apostles and prophets.<sup>695</sup> In this our age, salvation is not acquired according to ones good works<sup>696</sup> but rather through faith.<sup>697</sup> Also, this is the only age that at the sound of the trumpet the dead believers will be raised from among the dead and the living believers will ascend together into the clouds to meet the Lord in the air (Parsouia of the Lord), temporarily abiding with Christ in the heavens as celestial beings until Christ's returns to the earth for his 1,000 year reign, at which time we, once again, become terrestrial beings.<sup>698</sup> This event, which occurs before the events in the book of Revelation, was a sacred secret, hidden away from the prophets. It is not to be confused with the resurrection of the just and unjust, which is

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<sup>680</sup> 01254 arb bara' *baw-raw'*

<sup>681</sup> 07307 xwr ruach *roo'- akh*

<sup>682</sup> 05315 vpn nephesh *neh'- fesh*

<sup>683</sup> 0120 Mda 'adam *aw-dawm'*

<sup>684</sup> 0127 hmda 'adamah *ad-aw-maw'*

<sup>685</sup> 06083 rpe 'aphar *aw-fawr'*

<sup>686</sup> 05397. hmvn neshamâ *nesh-aw-maw'*

<sup>687</sup> 02416 yx chay *khah'- ee*

<sup>688</sup> 04191 twm muwth *mooth*

<sup>689</sup> 05175 vxn nachash *naw-khawsh'*

<sup>690</sup> 01288 Krb barak *baw-rak'*

<sup>691</sup> 0779 rra 'arar *aw-rar'*

<sup>692</sup> 01588 Ng gan *gan*

<sup>693</sup> 05731 Nde 'Eden *ay'- den*

<sup>694</sup> Eph. 3

<sup>695</sup> Now, unto him who hath power to establish you, according to my glad—message—even the proclamation of Yahoshua Christ, according to the revelation of a sacred secret, in age—past times kept silent, But now made manifest, and through means of prophetic scriptures, according to the command of the age—abiding Yahweh, for obedience of faith unto all the nations made known, (Rm. 16:25-26)

<sup>696</sup> And I saw a great white throne, and him that was sitting thereon, from whose face fled the earth and heaven, and, place, was not found for them. And I saw the dead, the great and the small, standing before the throne; and, books, were opened, and, another book, was opened, which is, the book, of life; and the dead, were judged, out of the things written in the books, according to their works. And the sea gave up the dead that were in it, and, death and hades, gave up the dead that were in them; and they were judged, each one, according to their works. (Rev. 20:11-13) (Mt. 19:16-19)

<sup>697</sup> For, by his favour, have ye been saved, through means of faith, and this *hath come to pass*—not from you, of God, the free—gift! Not from works, lest anyone should boast. (Eph. 2:8-9)

<sup>698</sup> 1 Thes. 4:13-18, 1 Cor. 15:50-55

recorded in the Old Testament, Gospels and Revelation, which will occur in Revelation chapter twenty.<sup>699</sup> For more information concerning this age, read the article by E. W. Bullinger, “The Great Sacred Secret.”)

Yahweh has revealed to us that there are two universes,<sup>700</sup> the seen and the unseen,<sup>701</sup> the visible and the invisible,<sup>702</sup> the corruptible and the incorruptible,<sup>703</sup> the mortal and the immortal;<sup>704</sup> “Thus, also, it is written—The first man, Adam, became, a living nephesh (soul), the last Adam, a life-giving ruah (spirit). Howbeit, not first, is the *body* of the ruah (spirit), but that, of the nephesh (soul),—afterwards, that of the ruah (spirit). The first Adam (man), is of the adamah (ground), earthy, the second Adam (man), is, of heaven” (1 Cor. 15:45-47, Gen. 2:7). (Ruah can best be described as an invisible force.)<sup>705</sup> Genesis 1:1 to 3:14 is written about the first adam and his fall, while Genesis 3:15 to Revelation 22:21 is written about adams (mankinds) redemption, which would be accomplished in full by the last Adam, who took of the tree of life and ate, thereby making an avenue for us, who through him can also take of the tree of life and eat and live to times age-abiding, and enter into Yahweh’s unseen, invisible, incorruptible and glorious universe. The obstinate world (Yahweh rejecters) verbally denies this unseen world but they know it exists and are without excuse.<sup>706</sup> By verbally denying the Creator they exalt themselves to His position as Supreme Beings but one day they shall be brought low!<sup>707</sup>

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<sup>699</sup> Dan. 12:2; Jn. 5:29; Rev. 20:4-15

<sup>700</sup> The whole of created or existing things regarded collectively; all things (including the earth, the heavens, and all the phenomena of space) considered as constituting a systematic whole, esp. as created or existing by Divine power; the whole world or creation; the cosmos. OED

<sup>701</sup> Ro 1:20 For, the unseen things of him, from a world’s creation, by the things made, being perceived, are clearly seen, even his eternal power and divinity,—to the end they should be without excuse; Col 1:15 Who, is an image of the unseen God, Firstborn of all creation,— Col 1:16 Because, in him, were created all things in the heavens and upon the earth, the things seen and the things unseen, whether thrones or lordships or principalities or authorities,—they all, through him and for him, have been created,

<sup>702</sup> 2Co 4:18 So long as we are not looking out for the visible things, but for the invisible; for, the visible things, are temporary, whereas, the invisible, are age-abiding. 1Ti 1:17 Now, unto the King of the ages,—incorruptible, invisible, alone Elohim, be honour and glory, unto the ages of ages, Amen!

<sup>703</sup> 862 afyartov aphthartos *af’-thar-tos* uncorrupted, not liable to corruption or decay, imperishable Rom 1:23; 1 Cor 9:25; 15:52; 1 Tim 1:17; 1 Pet 1:4, 23; 3:4

<sup>704</sup> 110 ayanasia athanasia *ath-an-as-ee’-ah* undying, immortality, everlasting 1 Cor. 15:53, 54; 1 Ti. 6:16

<sup>705</sup> Appendix 9 THE USAGE OF RUACH from the Companion Bible by E. W. Bullinger

The word ruach occurs 389 times in the Hebrew Old Testament.

The meaning of the word is to be deduced only from its usage. The one root idea running through all the passages is invisible force. As this force may be exerted in varying form, and may be manifested in divers ways, so various renderings are necessitated, corresponding thereto. Ruach, in whatever sense it is used, always represents that which is invisible except by its manifestations. These are seen both externally to man, as well as internally within man. As coming from Elohim, it is the invisible origin of life. All apart from this is death.

<sup>706</sup> Inasmuch as, what may be known of Yahweh, is manifest among them, for, Yahweh, unto them, hath made it manifest,— For, the unseen things of him, from a world’s creation, by the things made, being perceived, are clearly seen, even his eternal power and divinity,—to the end they should be without excuse; (Rm. 1:19-20).

<sup>707</sup> Isa 2:12 For, a day of Yahweh of hosts, *shall be*—Upon every one who is high and lofty,—And upon every one who is lifted up, And he shall be brought low;

## **B re'shîth (In Beginning)**

B re'shîth, 'In [the] beginning,' is the name Yahweh gave His book which men changed to what we now call, 'Genesis.'<sup>708</sup> This change should be an omen, giving us great concern that the Church does not even know the correct name of Yahweh's first book but rather it follows the traditions of men. The word 'and,' being used 102 times in the first thirty-four verses is the figure of speech called, polysyndeton.<sup>709</sup> "Each one of the 102 separate acts are emphasized; and the important word 'Elohim,' in verse one is carried like a lamp through the whole of this introduction (1:1 through 2:3)."<sup>710</sup> The foundation of the spiritual significance of numbers is also found in Genesis. (See Appendix A) In the first three chapters of Genesis, Yahweh gives us all of the necessary elements with which to understand our physical universe, our very existence. By observing His Hebrew word usage we can determine the errors that have been taught by the Church. Let Yahweh be true and every man a liar!

## **Spirit, Soul & Body?**

We must humble ourselves before our Creator, before his written Word, and set aside perceived ideas or the teachings of men that are not validated by the scriptures. Concerning the teaching that man is composed of spirit, soul and body, as taught by many Churches, we must ask ourselves, 'Where are the multiple scriptures that state this doctrine?' We would expect it to be in the first three chapters of Genesis, the Psalms and in the book of Romans because these books deal with the composition of man. To our surprise, these three words can not be found together in Genesis, the Psalms or in Romans but rather these words are only found one time together in the Word of Yahweh, which is in the book of Thessalonians. The context of the scriptures in which these three words are being used has nothing to do with the composition of man but rather with a farewell address.<sup>711</sup> First and foremost, a doctrine does not come from one verse of scripture, especially when it is being used out of context. We could just as easily say that man is composed of four parts (heart, soul, mind and strength) because Mark 12:30 says, "Therefore shalt thou love Yahweh thy Elohim, with all thy heart, and with all thy soul,—and with all thy mind; and with all thy strength." Doctrines must come from many scriptures proclaiming the same truth. For instance, we are told that man was created in the

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<sup>708</sup> Genesis is the Greek title men have given it which means generation, creation

<sup>709</sup> Po'ly-syn'de-ton; or, Many Ands (#Ge 22:9,11). (#Jos 7:24). (#Lu 14:21). The repetition of the word "and" at the beginning of successive clauses, each independent, important, and emphatic, with no climax at the end. Compare Asyndeton and (#Lu 14:13). Appendix 6; Companion Bible by E. W. Bullinger.

<sup>710</sup> Footnote Companion Bible 1:2

<sup>711</sup> 1Th 5:22-23 From every form of wickedness, abstain. But, the Elohim of peace himself, hallow you completely, and, entire, might your spirit, and soul, and body,—so as to be unblameable in the Presence of our Lord Yahoshua Christ,—be preserved!



image of Elohim. Why do we know this? Because it is proclaimed by many verses.<sup>712</sup> We know that man comes from dust and he will return to dust because of the many scriptures stating such.<sup>713</sup> The teaching that man is spirit, soul and body is found in the writings of men but is not found in the scriptures. It contradicts the scriptures as we will see. Yahweh's first book, B re'shîth, will tell us all we need to know about man.

It is very important that we remember there are two differing accounts of man coming into being in Genesis. The first and the most important foundational account is presented in Genesis 1:26-27, "And Elohim said—Let us make [asah]<sup>714</sup> man [adam]<sup>715</sup> in our image [tselem]<sup>716</sup>, after our likeness [d@muwth]<sup>717</sup> ...;" "And Elohim created [bara] the man [adam], in his own image [tselem], In the image [tselem] of Elohim, created [bara]<sup>718</sup> he, him,—Male and female, created [bara] he, them." The word, 'image,' and 'created,' are used three times and the word, 'likeness,' is used once. This account records the male and the female coming into being at the same time, treated as a single entity whose name is adam; "...Let us make man [adam] in our image, after our likeness—and let them have dominion..." (Gen. 1:26). This account is reasserted again in Genesis 5:1-2; "This, is the record of the generations of Adam,—In the day when Elohim created [bara] man [adam], In the likeness [d@muwth] of Elohim, made [asah] he, him; Male and female, created [bara] he them,—and blessed them, and called their name Adam, in the day they were created [bara]." The word bara (created) was once again used three times in a scripture. The subject in this account is not that men (Adam & Eve) are composed of spirit, soul and body but rather they were created, created, created in the image, image, image of Elohim. Male and female are bara (created) in the image and likeness of Elohim in the accounts of Genesis chapter one and five but this is not the case in the second account of man coming into existence as recorded in Genesis chapter two. In Genesis chapter one, there are no accounts of man being or receiving spirit, or receiving a soul or receiving a body. The message is that the male and the female, as twins, were birthed (created) at the same time. They were the spitting image of their Father. He named both of them, 'Adam.'

The word 'adam,' is all encompassing. It includes all that Adam is. Adam is not divided into three units called body, soul and spirit but rather he is a single unit called, 'Adam.' When Adam died, the scriptures do not say 'Adam's body died' or 'Adam's soul left his dead body' or 'Adam's spirit left his dead body and went back to God.' Genesis 5:5 says, "So all the days of Adam which he [Adam] lived [chayay], were nine hundred and thirty years,—and he [Adam] died [muth]" (Gen. 5:5). Who lived and who died? Adam! Man

<sup>712</sup> Gen. 1:26, 27; 9:6; 1 Cor. 11:7

<sup>713</sup> Gen. 2:7, 3:19; Ps. 30:9, 90:3, 103:14, 104:29; Ecc. 3:20

<sup>714</sup> 06213 hse 'asah *aw-saw*' 1) to do, fashion, accomplish, make; Gen. 1:7, 16, 25, 31

<sup>715</sup> 0120 Mda 'adam *aw-dawm*' man, mankind

<sup>716</sup> 06754 Mlu tselem *tseh'-lem*

<sup>717</sup> 01823 twmd d@muwth *dem-ooth*' 1) likeness, similitude

<sup>718</sup> The root *bara*' has the basic meaning 'to create.' It differs from *yasar* 'to fashion' in that the latter primarily emphasizes the shaping of an object while *bara*' emphasizes the initiation of the object.

rewrites Yahweh's Word by saying, "So all the days of Adam's body which his body lived, were nine hundred and thirty years,—and his body died and Adam's immortal soul or spirit are now presently residing in hell, purgatory, paradise or heaven." Man inserts the correct dogma that Yahweh, obviously, mistakenly, left out.

Genesis chapter two presents another account of man coming into being, which differs from the original account presented in Genesis chapter one. Yahweh Elohim is presented in chapter two while Elohim was presented in chapter one. The man and the woman are not created [bara] as they were in the first account but rather the man was "...formed [yatsar]<sup>719</sup> of the dust of the ground while the woman was built [banah]<sup>720</sup> from the rib of Adam. This account does not present man as male and female created in the image and likeness of Elohim but rather it presents a husband coming from the ground (adamah) and his wife coming from his flesh making them one flesh as husband and wife. This account of man does not deal with male and female but rather husband and wife. Chapter two ends with this conclusion by stating, "For this cause, will a man [husband = iysh]<sup>721</sup> leave his father, and his mother,—and cleave unto his wife [ishshah]<sup>722</sup>, and they shall become one flesh" (Gen. 2:24). The words body and spirit are not used in connection with the creation of or the forming of the male or female in Genesis chapter one, two and five. If anywhere the words, 'spirit' and 'body' should be present, it should be in these records but these words were not use by Yahweh to explain his adam.

Let us examine what Yahweh Elohim did in Genesis chapter two concerning man, which is presented in verse seven;

*"So then Yahweh Elohim formed [yatsar] man [adam], of the dust [aphar] of the ground [adamah], and breathed [naphach] in his nostrils the neshamâ [breath] of chay [life]—and man [adam] became a chay [living] nephesh [soul]."*

In Genesis chapter two, Yahweh Elohim is presented rather than Elohim. In Genesis chapter one, Elohim created [bara] male and female in his image and likeness while in Genesis chapter two, Yahweh Elohim formed [yatsar] the male man [adam] from the apha (dust) of the adamah (ground). This scripture does not say that Yahweh Elohim formed Adam's body of the dust of the ground but rather it states that "Yahweh Elohim formed 'man' of the dust of the ground. Yahweh does have the word 'body',<sup>723</sup> in his vocabulary but chose not to use it in this verse. Man's doctrine corrects Yahweh by saying, "God formed man's body from the dust of the ground." Yahweh again says, "Thou causest man

<sup>719</sup> 03335 ruy yatsar yaw-tsar' 1) to form, fashion, frame

<sup>720</sup> 01129 hnb banah baw-naw' 1) to build, rebuild, establish, cause to continue

<sup>721</sup> 0376 vya 'iysh eesh 1a) man, male (in contrast to woman, female) 1b) husband

<sup>722</sup> 0802 hva 'ishshah ish-shaw', irregular plural Myvn nashiym naw-sheem' 1) woman, wife, female

<sup>723</sup> gewîyâ. Body, carcass, corpse, dead body. The term refers to a body as an object, whether dead (as in the case of the lion's body, #Jud 14:8-9, and Saul's corpse, #1Sa 31:10,12), or else as alive (Egyptians so speak of themselves in #Ge 47:18). Living bodies of creatures {#Eze 1:11,23} and the angelic 'man' {#Da 10:6} appear in visions; thus the objectivity of a vision is supported. Usages Gen 47:18; Judg 14:8f; 1 Sam 31:10, 12; Neh 9:37; Ps 110:6; Ezek 1:11, 23; Dan 10:6; Nah 3:3

to return unto dust, And hast said—Return, ye sons of Adam” (Ps. 90:3) but again man says “God inadvertently left the word body out of his revelation so we must correct him by saying, “Thou causest man’s body to return unto dust, And hast said—Return, ye bodies of Adam to the ground!” Yahweh does not separate man from his body as man made doctrines teaching, such as the Apostle’s Creed; “I believe in the the resurrection of the body” rather than the resurrection of the dead; to Yahweh, there is just adam.

Yahweh Elohim then “...breathed [naphach] in his nostrils the neshamâ [breath] of chay [life]—and man [adam] became a chay [living] nephesh [soul ].” We will skip over the neshamâ of chay at the moment and address, “...man became a chay nephesh.” What is a ‘chay nephesh’ or ‘living soul’?<sup>724</sup> The first usage is in Genesis 1:20; “And Elohim said—Let the waters swarm *with* an abundance of chay nephesh [living soul], and, birds, shall fly over the earth, over the face of the expanse of the heavens.” As you can see, the usage of the term, ‘living soul’ in this context is not part of the Church’s doctrine. They proclaim that we have a soul and not that we, as well as animals, are called by Yahweh, ‘living souls.’ The Church hides these statements of Yahweh from their members through incorrect Bible, so called, translations. (For more information on nephesh, read the articles, ‘Spirit and Soul’ and ‘The Rich Man and Lazarus by E. W. Bullinger.) This corruption is so apparent that even Genesis 2:7 has now been changed by the, so called translators, to read that man became a ‘living being’ rather than a ‘living soul.’ Man is either a chay

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<sup>724</sup> Ge 1:20 And God said—Let the waters swarm *with* an abundance of [living soul](#), and, birds, shall fly over the earth, over the face of the expanse of the heavens.

Ge 1:21 And God created the great sea—monsters,—and every [living soul](#) that moveth—*with* which the waters swarmed after their kind, and every winged bird—after its kind. And God saw that it was, good.

Ge 1:24 And God said—Let the land, bring forth, [living soul](#), after its kind, tame—beast and creeping thing and wild—beast of the land, after its kind. And it was so.

Ge 1:30 and to every living thing of the land—and to every bird of the heavens, and to every thing that moveth on the land, wherein is a [living soul](#), every green herb for food. And it was so.

Ge 2:7 So then Yahweh God formed man, *of the* dust of the ground, and breathed in his nostrils the breath of life—and man became a [living soul](#).

Ge 2:19 Now Yahweh God had formed from the ground every living thing of the field, and every bird of the heavens, which he brought in unto the man, that he might see what he should call it,—and, whatsoever the man should call it—any [living soul](#), that, should be the name thereof.

Ge 9:10 and with every [living soul](#) that is with you, of birds, of tame—beasts, and of all wild—beasts of the earth, that are with you,—of all coming forth out of the ark, even to all wild—beasts of the earth;

Ge 9:12 And God said, This, is the sign of the covenant, which I am granting betwixt me and you, and every [living soul](#) that is with you,—to age—abiding generations:—

Ge 9:15 then will I remember my covenant, which is betwixt me and you, and every [living soul](#), among all flesh,—that the waters may no more become a flood, to destroy all flesh:

Ge 9:16 so the bow shall be in the cloud,—and I will behold it, to remember an age—abiding covenant, between God, and every [living soul](#), among all flesh that is on the earth.

Le 11:46 This, is the law of beast, and of bird, and of every [living soul](#) that moveth in the waters,—and as to every soul that creepeth upon the earth:

Eze 47:9 And it shall come to pass, that, every [living soul](#) that swarmeth, whithersoever the rivers shall come, shall live, and the fish shall become, a very great multitude; for these waters, have come thither, that they may be healed, so shall everything live, whithersoever the river cometh.

1Co 15:45 Thus, also, it is written—The first man, Adam, became, a [living soul](#), the last Adam, a life—giving spirit.

Re 16:3 And, the second, poured out his bowl into the sea; and it became blood, as of a dead man, and, every [living soul](#), died—  
—as regardeth the things in the sea.

nephesh (living soul) or a muth nephesh (dead soul).<sup>725</sup> We have arrived at the conclusion that Genesis chapter one and two never state that man received a soul as taught by many Churches but rather he, along with animals, is a chay nephesh (living soul) when he is breathing and a muth nephesh (dead soul) when he is not breathing.

Many men teach that “Man is a spirit; he has a soul consisting of the mind, the will and the emotions; and he lives in a body.”<sup>726</sup> This teaching is very common today as is the teaching that the soul is immortal and can be separated from the body.<sup>727</sup> Genesis chapter one and two do not teach these doctrines, which should give us concern. Spirit (ruah) is not used in Genesis 1:26-27 neither is it used in Genesis 2:7. What is taught in chapter two is that Yahweh Elohim “...breathed [naphach] in his nostrils the neshamâ<sup>728</sup> [breath] of chay [life]...” What animated man was Yahweh breathing the neshamâ of chay into man resulting in him becoming a ‘living nephesh.’ Is this neshamâ of chay just for man as distinct from animals? No. Animals also have the neshamâ of chay as was illustrated in the account of the Flood; “And all flesh ceased to breathe [gava]<sup>729</sup> that moved on the earth, of birds and of tame—beasts and of wild—beasts, and of all the swarming things that swarm on the earth,—and all mankind. All in whose nostrils was the breath [neshamâ] of the spirit [ruah] of life [chay], of all that were on the dry ground, died [muth]. Thus was wiped out all that existed on the face of the ground, from man unto beast, unto creeping thing, and unto the bird of the heavens, thus were they wiped out from the earth,—so that there was left—only Noah and they that were with him in the ark” (Gen. 7:21-23). Animals as well as probably billions of people who all had “...the breath [neshamâ] of the spirit [ruah] of life [chay],...” ceased to breathe because they could not breathe under water.

If animals are chay nephesh (living souls) as we are and they have the neshamâ of chay (breath of life) breathed into them as we have had and they have been bara (created)<sup>730</sup> as also we have been created, then what is the difference between us and the animals? We have been created in the image and likeness of Elohim! We have been given an opportunity to “...take even of the tree of life, and eat, and live to times age—abiding” (Gen. 3:22) or we can chose the Second Death.<sup>731</sup>

Men have rewritten Yahweh’s Word by saying, “...God formed man’s body, *of the* dust of the ground, and breathed in his nostrils soul life—and man became a living spirit.” So

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<sup>725</sup> Lev. 21:11; Nu. 6:6; 19:11, 13; Jud. 16:30

<sup>726</sup> The Laws of Prosperity by Kenneth Copeland; pg. 10

<sup>727</sup> “We know our souls won’t be trapped in our bodies when we die for one very good reason: God has promised to take us to Himself.” Billy Graham; <http://www.billygraham.org/articlepage.asp?articleid=4059>

<sup>728</sup> Usages: Gen 2:7; 7:22; Deut 20:16; Josh 10:40; 11:11, 14; 2 Sam 22:16; 1 Kgs 15:29; 17:17; Job 4:9; 26:4; 27:3; 32:8; 33:4; 34:14; 37:10; Ps 18:15; 150:6; Prov 20:27; Isa 2:22; 30:33; 42:5; 57:16; Dan 10:17

<sup>729</sup> 01478 ewg gava ‘gaw-vah’ to expire

<sup>730</sup> Ge 1:21 And Elohim created the great sea—monsters,—and every living soul that moveth—with which the waters swarmed after their kind, and every winged bird—after its kind. And Elohim saw that it was, good. Ge 1:27 And Elohim created the man, in his own image, In the image of Elohim, created he, him,—Male and female, created he, them.

<sup>731</sup> Re 21:8 But, as for the timid, and disbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all the false, their part, is in the lake that burneth with fire and brimstone,—which is the second death.

what do the scriptures actually say? We have learned, in Genesis chapter one and two that there was no distinction between male and female when Elohim created them in his image and likeness on the sixth day. Woman did not come from man, neither was man formed (yatsar)<sup>732</sup> or women built (banah)<sup>733</sup> but rather they were both bara (created) in the ‘image and likeness of Elohim.’ The image and likeness of Elohim should be our focus as it was Yahweh’s focus. Genesis chapter two paints a picture of male and female as husband and wife, who were taken from the ground to work the ground. They are terrestrial and not celestial beings. Even their name, ‘Adam,’ is derived from the ground (adamah) from which they were taken. The subject is not male and female but rather a relationship between husband and wife who came from the same flesh (Adam’s rib) and who are to remain one flesh. The male is not head of the female as shown in Genesis chapter one but in marriage, the wife chooses the male who now becomes her husband thereby she voluntarily submits to her husband, as her husband submits to her by filling her needs. Yahweh is the head of Christ<sup>734</sup> who is the head of males and females but in the case of marriage issues, the wives are called upon to submit to their husbands, in doing so they are submitting to Christ.<sup>735</sup> These are the truths presented throughout Yahweh’s Wonderful Word.

## **Spirit (Ruah), Heaven, Hell, Serpent & the Savior**

In the first three chapters of Genesis, the word ruah, which has been translated, ‘spirit,’ is only used in verses 1:2 and 3:8:

Now, the earth, had become waste and wild, and, darkness, was on the face of the roaring deep,—but, the ruah [spirit] of Elohim, was brooding on the face of the waters.

Then heard they the sound of Yahweh Elohim, walking to and fro in the garden, at the ruah [breeze] of the day...

These chapters do not say that man is a ruah or has a ruah or that his ruah is everlasting. Neither does it unveil ‘God the Ruah (Spirit).’ In these three chapters there is no mention of hell, purgatory or heaven but what is focused upon is life or death. Yahweh Elohim did not say, “...Of every tree of the garden, thou mayest, eat; but, of the tree of the knowledge of good and evil, thou shalt not eat of it,—for, in the day thou eatest thereof, thou shalt, go to hell” but rather “thou shalt die!” Death is the opposite of Life. Other topics in the first

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<sup>732</sup> The basic meaning of this root is ‘to form,’ ‘to fashion.’ While the word occurs in synonymous parallelism with *bara* ‘create’ and *asâ* ‘make’ in a number of passages, its primary emphasis is on the shaping or forming of the object involved.

<sup>733</sup> *banâ* as construction refers to houses, cities, towers, altars, etc. and idiomatically to bring about increase in offspring. {#Ge 16:2} *banâ* occurs 376 times in Qal and Niphal stems.

<sup>734</sup> But I wish you to know—that, the head of every man [husband], is, the Christ, and, the head of a woman [wife], is, the man [husband]; and, the head of the Christ, is, Yahweh. (1 Cor. 11:3)

<sup>735</sup> Ye wives, unto your own husbands, as unto the Lord, Because, a husband, is the head of his wife, as, the Christ also, is the head of the assembly, he, being the saviour of the body,— Nevertheless, as, the assembly, submitteth herself unto the Christ, so, the wives, unto their husbands, in everything: (Eph. 5:22-24)

three chapters of Genesis include the seed of the woman (Our Savior), the demise of the serpent and the Tree of Life.

In the last three chapters of Revelation, there are no men living in hell, purgatory or heaven but there are men who are dead and given life, raised from the dead to reign with Christ on the earth for one thousand years.<sup>736</sup> We are also told that the rest of the dead, who are not in heaven, purgatory or hell, lived not until the thousand years were ended.<sup>737</sup> If these individuals are not alive then they must be dead, returned to dust as foretold in Genesis. Earth is man's domain, which the righteous shall inherit.<sup>738</sup> The Garden of Eden was upon the earth in Genesis as it will be during the thousand year reign of Christ and during the period of the New Jerusalem. We can then come to the conclusion that man is not a celestial being, as the Church sometimes teaches, but rather a terrestrial being; he came from the ground, dies and returns to the ground and some will be raised to live again on the ground, age-abidingly with Yahweh and Christ.

One common being living in both books is the serpent also known as the dragon, who is called the deceiver. Could it be that this deceiver has deceived the present day Church as he did Eve and as he will also do to the nations<sup>739</sup> who will live under the reign of Christ for 1,000 years? If the doctrines we believe are not mentioned in the book of Genesis or Revelation then where did they come from? The dragon's assault has always been the Words of Yahweh, which he has had men change, add to and delete. His methods are no different today. For example, Genesis 2:7 in older Bible translations says, "man became a living soul [nephesh]," but in today's newer versions, they now say, "man became a living being."<sup>740</sup> The serpent said to Eve, in Genesis 3:4, "Ye shall not, die." Is this not the exact phrase the majority of Churches use to instruct their members that upon death men do not die but live on in hell, purgatory or heaven? Are not our funeral services full of this same doctrine, delivered by the serpent over four thousand years ago? 'Absent from the body, present with the Lord'<sup>741</sup> is proclaimed by many but Yahweh's doctrine of dying, returning

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<sup>736</sup> Rev. 20:4

<sup>737</sup> Rev. 20:5

<sup>738</sup> Ps 37:9 For, evil doers, shall be cut off, but, as for them who wait for Yahweh, they, shall [inherit](#) the [earth](#). Ps 37:11 But, the patient oppressed—ones, shall [inherit](#) the [earth](#), and shall delight themselves over the abundance of prosperity. Ps 37:22 For, such as are blessed of him, shall [inherit](#) the [earth](#). But, the cursed of him, shall be cut off. Ps 37:29 The righteous, shall [inherit](#) the [earth](#), that they may settle down, to futurity, thereupon. Ps 37:34 Wait for Yahweh, and observe thou his path, that he may exalt thee, to [inherit](#) the [earth](#). On the cutting off of the lawless, shalt thou look.

<sup>739</sup> And, as soon as the thousand years, shall be ended, the Accuser shall be loosed out of his prison, and will go forth to deceive the nations that are in the four corners of the earth... (Rev. 20:7-8)

<sup>740</sup> NIV, NKJV, Amplified Version etc.

<sup>741</sup> (3) The third passage, 2 Cor. 5:6, 8, "to be absent from the body and to be present with the Lord (KJV)," was the inspired desire of the Apostle, which could be realized only in resurrection. Resurrection (and not death) is the subject of the whole context. These words are generally misquoted "Absent from the body, present with the Lord", as though it said that when we are absent from the body we are present with the Lord. But no such sentence can be found. No less than nine words are deliberately omitted from the context when the quotation is thus popularly made. The omission of these words creates quite a new sense, and puts the verse out of all harmony with the context; the object of which is to show that we cannot be "present with the Lord" except by being clothed upon with our Resurrection body our "house which is from heaven". Rotherham translation II Cor. 5:1-8 as:

to the ground and awaiting to live again in the resurrection, as proclaimed in Genesis and Revelation, is absent. We must discard the doctrines of men and return to Yahweh's Word.

"Genesis is the seed-plot of the whole Word of Yahweh. It is essential to the true understanding of its every part. It is the foundation on which Divine Revelation rests; and on which it is built up. It is not only the foundation of all truth; it is the underlying structure on which Holy Scripture is built."<sup>742</sup> Genesis, chapters 1 - 3 finds its complement in the Book of Revelation, chapters 19 - 22. (See Appendix B) These two books reveal the possibilities of mankind.

According to the Word of Yahweh there are three heavens and three earths.<sup>743</sup> The first heaven and earth are presented in Genesis 1:1. It became<sup>744</sup> waste and wild (tohu va bohu, Is. 45:18) in Genesis 1:2 and perished by water.<sup>745</sup> The second heaven and earth, which we presently live in, began in Genesis 1:3 and will one day be destroyed by fire.<sup>746</sup> The third

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"For we know that—if, our earthly tent—dwelling, should be taken down,  
we have, a building of Yahweh, a dwelling not made by hand, age-abiding in the heavens.  
And verily, in this, we sigh, earnestly desiring to clothe ourselves over,  
with our habitation which is of heaven,—  
Although, indeed, even clothing ourselves, we shall not be found, naked;  
And verily, we who are in the tent, do sigh, being weighed down,  
while yet we are not wishing to unclothe ourselves, but to clothe ourselves over,  
in order that, what is mortal, may be swallowed up, by life.  
Now, he that hath wrought us for this very thing, is, Yahweh,  
who hath given unto us the earnest of the spirit,  
Having good courage, therefore, at all times,  
and knowing that—remaining at home in the body,  
we are away from home from the Lord,  
By faith, are we walking, not by sight;  
We have good courage, however, and are well pleased rather to be  
away from home, out of the body, and to come home, unto the Lord.

We might with equal justice quote the words "hang all the law and the prophets", and leave out "on these two commandments" (Matt. 22:40); or say "there is no Elohim" and leave out "The fool hath said in his heart" (Psalm 53:1), or say "Ye shall not drink wine", and leave out "Ye have planted pleasant vineyards, but (ye shall not drink wine) of them" (Amos. 5:11); or talk about "the restitution of all things" and leave out "which Yahweh hath spoken by the mouth of all his holy prophets" (Acts 3:21).

All these partial quotations are correct so far as the Text is concerned, but what about the Context? The context is, "We have good courage, however, and are well pleased—rather to be away from home, out of the body, and to come home, unto the Lord." (v. 8). Being "at home in the body" in both verses is explained, in verse 3 as being in "this tent", which, in v. 1, is called "our earthly tent, dwelling"; and being "and to come home, unto the Lord" is explained in verse 2 as being "clothe ourselves over, with our habitation which is of heaven". The Apostle distinctly says, on the one hand, that he did not wish to die (v. 4, "not that we would be unclothed"); and on the other hand, he was not merely "willing rather" but "earnestly desiring to be clothed upon" (v. 2). It is true that some years later he did say "to die is gain"; but as we have seen above, the circumstances were very different, for he was then in prison. (THE RICH MAN AND LAZARUS or THE INTERMEDIATE STATE by E. W. Bullinger; page 16)

<sup>742</sup> The Companion Bible by E. W. Bullinger; Appendixes 2

<sup>743</sup> 2 Cor. 12:2, 2 Pe. 3:5-6

<sup>744</sup> Rotherham Emphasized Bible; Companion Bible by E. W. Bullinger; 01961 hyh hayah *haw-yaw* to be, become, come to pass, exist, happen, fall out

<sup>745</sup> By which means, the world that then was, with water being flooded, perished; 2 Pe. 3:6

<sup>746</sup> While, the heavens and the earth that now are, by the same word, have been stored with fire, being kept unto the day of judgment and destruction of the ungodly men. 2 Pe. 3:7



heaven and earth begins in Revelation 21:1 and has no end. In my opinion, the first heaven and earth did not have a sun or moon but Yahweh was the light thereof. This would make it similar to the third heaven and earth which also do not need the sun or stars; "...the city, hath no need of the sun, nor of the moon, that they should shine therein; for, the glory of Yahweh, illumined it, and, the lamp thereof, was the Lamb" (Rev. 21:23; 22:5). In Genesis 1:1 to 2:3, Elohim creates the heavens and the earth, unveiling the mysteries of our physical universe. We do not know the age of the earth because day one did not begin at Genesis 1:1 but rather at 1:3-5. We do know the ages of the sun, moon and stars, which are approximately six thousand years old because they were made on day four. Darwinism is pseudo-science because Elohim states in His Word that everything bears fruit after its kind.<sup>747</sup> What came first the egg or the chicken? It was the chicken! All true science will be found in harmony with these accounts.

## Adam & Adam-ah

Genesis 2:4 to 3:24 unveils Yahweh Elohim as the former<sup>748</sup> of adam (mankind) from the apar (dust) of the adama (ground). The Hebrew word, 'adam,'<sup>749</sup> meaning mankind (human beings) is from the root word, 'adom,' meaning red.<sup>750</sup> Adamah (*adamâ*) meaning 'ground, land, earth' comes from 'adam.' "The Word of Yahweh makes much of the relationship between man (*adam*) and the ground (*adamâ*). That this might be vivid in the mind of the reader we will transliterate the words in the following discussion. Initially, Yahweh Elohim made *adam* out of the *adamâ* to till the *adamâ* (Ge 3:23, to bring forth life?). The *adamâ* was Yahweh's possession and under his care. Thus, the first *adam* (the man, Adam) and his family were to act as Yahweh's children by obeying him in maintaining the divinely created and intended relationships vertically and horizontally. As

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<sup>747</sup> Ge 1:11 And Elohim said—Let the land put—forth vegetation—herb yielding seed, fruit—tree, bearing fruit, after its kind, whose seed is within it on the land. And it was so.

Ge 1:12 And the land brought—forth vegetation—herb yielding seed after its kind, and tree bearing fruit, whose seed is within it, after its kind. And Elohim saw that it was, good.

Ge 1:21 And Elohim created the great sea—monsters,—and every living soul that moveth—*with* which the waters swarmed after their kind, and every winged bird—after its kind. And Elohim saw that it was, good.

Ge 1:24 And Elohim said—Let the land, bring forth, living soul, after its kind, tame—beast and creeping thing and wild—beast of the land, after its kind. And it was so.

Ge 1:25 And Elohim made the wild—beast of the land, after its kind, and the tame—beast, after its kind, and every creeping thing of the ground, after its kind. And Elohim saw that it was, good.

<sup>748</sup> 03335 ruy yatsar *yaw-tsar* 'The basic meaning of this root is 'to form,' 'to fashion.' While the word occurs in synonymous parallelism with *bara* 'create' and 'asâ 'make' in a number of passages, its primary emphasis is on the shaping or forming of the object involved.

<sup>749</sup> *adam*. Man, mankind; also human (adj.), someone (indef.); Adam (the first man). Although the etymology of ' *adam* cannot be explained with certainty (cf. TDOT, I, p. 78), the word probably relates to the original ruddiness of man's complexion (cf. F. Maas, ' *adam* TDOT, I, pp. 78-79). This word for man has to do with man as being in Elohim's image, the crown of creation. It should be distinguished from ' *îsh* (man as opposite of woman, or as man distinguished in his manliness), ' *enôsh* (man as weak and vulnerable), *geber* (man as mighty and noble), and *metîm*; ' *adam* occurs exclusively in the singular absolute, 562 times.

<sup>750</sup> This, is the record of the generations of Adam,—In the day when Elohim created man, In the likeness of Elohim, made he, him; Male and female, created he them,—and blessed them, and called their name Adam, in the day they were created. Gen. 5:1-2



long as this condition was sustained Yahweh caused the *adamâ* to give its fruitfulness (blessing) to *adam*.

Then came sin. *Adam* (Adam and Eve; see also #Ro 5:12) violated the created structure. The *adamâ*, henceforth, brought forth thorns and thistles rather than freely giving fruit. Since *adam* had disrupted the paradisiacal life-producing state, he was driven off the paradisiacal *adamâ* and sentenced to return to the *adamâ*. However, the gracious Creator did not completely destroy *adam*. He promised to bring forth from *adam* a lifegiver, the seed of the woman (Gen. 3:15). As a token of that promise the Creator caused the *adamâ* to give of its fruit (blessing) to *adam* (note the curse on Cain, #Ge 4:12,14, whereby the *adamâ* was no longer to give its strength to him). Because of disobedience *adam* received a curse from the *adamâ* rather than life. Thus, we see that *adam* / *adamâ* are deeply involved in the pattern creation-fall-redemption.”<sup>751</sup>

Contrary to metaphysical philosophy, which includes the teachings of the Christian Church, the Word of Yahweh states that *adam* (mankind) is strongly associated with *adamah* (the ground) rather than being an immoral soul or spirit. Yahweh formed *adam* from the dust of the *adamah* (ground) in Genesis 2:7 and because of their disobedience, accursed would be the *adamah* (ground); they would return to the *adamah* (ground); “...For, dust, thou art, And, unto dust, shalt thou return” (Gen. 3:19). Yahweh does not mention *adam* (mankind) as being immortal beings going to heaven, hell or purgatory upon death but rather returning to *aphar* (dust). Yahweh does make this conditional promise to *adam* (mankind) concerning how an age-abiding life can be aquired; “...Now, therefore, lest he thrust forth his hand, and take even of the tree of life, and eat, and live to times age-abiding” (Gen. 3:22).

## The Tree of Life

(Chay = *khah'* - *ee*)

Yahweh's one message to mankind is to chose between life (*chay*) or death (*muth* or *maveth*); “See! I have set before thee, today, life [*chay*] and prosperity,—and death

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<sup>751</sup> This pattern is repeated throughout the OT. After the flood God said he would never again curse the '*adamâ* because of '*adam*. {#Ge 8:21} He made a new covenant (creation) with Noah {#Ge 9:1-17} who became the father of '*adam* (since only Noah and his immediate family were in the ark, #Ge 7:7). Noah became a tiller of the '*adamâ*, {#Ge 9:20} and God blessed his efforts. However, Noah sinned. In Abraham the promise (redemption) given by God through Noah to Shem emerges in the form of Paradise regained, i.e. the promised land. { '*adamâ*, #Ge 28:14-15 }

In the Mosaic legislation God gives the '*adamâ* or takes it away according to the obedience of his people. {#Le 20:24} Its fruitfulness depends upon their obedience. {#De 11:17} Solomon repeats this creation-fall-redemption pattern around '*adam* / '*adamâ*. {#1Ki 8:34,40} This cycle governs the history of Israel. {#1Ki 13:34 1Ki 14:15 2Ki 21:8 2Ki 25:21} Nehemiah recognizes the same theological pattern (#Ne 10:37 [H 38]).

In the eschaton God will change the inner constitution of '*adam* (fully restore the divine image) so as to eliminate the possibility of a fall and assure eternal possession of the '*adamâ* which yields its fruit freely (#Eze 36:25-30; cf. #Jer 31:33-34 2Co 5:17 Heb 8:8-12) -the return to the garden of Eden. {#Eze 36:35} (Theological Wordbook of the Old Testament)

[maveth] and calamity” (De. 30:15).<sup>752</sup> Yahweh’s offer to mankind has always been to live an age-abiding life with Him in His Garden. This offer was given to Eve and Adam by making it available to eat of the Tree of Life which was in the mist of the Garden of Eden.<sup>753</sup> This same offer has been given to all of mankind.<sup>754</sup> One must only “...thrust forth his hand, and take even of the Tree of Life [chay], and eat, and live [chayah] to times age-abiding” (Gen. 3:22).<sup>755</sup>

Chay (Life), the unseen force that animates matter, came from the spoken Word of Elohim. (Chay is not used for vegetation but rather for all animal life. Vegetation was placed upon the earth before Elohim used the word, ‘chay.’) The first usage is in Genesis 1:20; “And Elohim said—Let the waters swarm *with* an abundance of chay (living) nephesh (soul), and, birds, shall fly over the earth, over the face of the expanse of the heavens.” Yahweh Elohim then formed man from the adamah (ground) and “...naphach (breathed) in his nostrils the neshamâ (breath) of chay (life)—and adam (man) became a chay (living) nephesh (soul)” (Gen. 2:7). Chay (life) is associated with breathing (ruah or neshamâ). Yahweh told Ezekiel to “...Prophesy unto the ruah (spirit),—Prophesy, Son of adam (man), and thou shalt say unto the ruah (spirit), Thus, saith Adonay, Yahweh—From the four ruah (winds), come thou, O ruah (spirit), And naphach (breathe) into these slain, That they may chayah (live)” (Ez. 37:9).

It appears that chay (life), indefinable by man, is part of Yahweh’s unseen universe. Man cannot bottle or duplicate or identify chay. Once life is gone, death (corruption) occurs whether in animal or plants; all return to the adamah (ground) from whence they have come. Once the invisible force of chay leaves the last of a species, the species is extinct. Elohim spoke life into beings on the earth allowing its own regeneration to reoccur into other beings. His commandment to animal life was to “Be fruitful and multiply.” The elements that compose a body come from the adamah (ground) but chay (life) does not come from the ground but rather this invisible force was transferred from the original parents of Genesis chapter one to their offspring, which includes all life that exists today. Chay is like a torch, that can generate other torches but if it is extinguished, darkness (death) is the state of its being. If one dies, as did Lazarus, Yahweh, Christ or His servants, such as Apostles, prophets etc., would have to speak chay (life) into existence again.

This also probably explains the lack of chay in Genesis 1:2. The first heaven and earth, which probably included dinosaur’s etc., perished by water and an absence of light. Water would kill all land breathing life and the absence of light would destroy all plant life until

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<sup>752</sup> De 30:19 I call to witness against you today, the heavens and the earth, that life and death, have I set before thee, the blessing and the curse,—therefore shouldest thou choose life, that thou mayest live, thou and thy seed;

<sup>753</sup> ...Of every tree of the garden, thou mayest, eat; but, of the tree of the knowledge of good and evil (Gen. 2:16-17)

<sup>754</sup> Re 2:7 He that hath an ear, let him hear what, the ruah (spirit), is saying unto the assemblies. Unto him that overcometh—I will give, unto him, to eat of the tree of life, which is in the paradise of Yahweh.

<sup>755</sup> Joh 6:51 I, am the living bread, which, out of heaven, came down: If one eat of this bread, he shall live unto times age-abiding; and, the bread, moreover, which, I, will give, is, my flesh—for the world’s life.

all life would perish; “Now, the earth, had become waste and wild, and, darkness, was on the face of the roaring deep,—but, the ruah [invisible force] of Elohim, was brooding on the face of the waters” (Gen. 1:2). In Genesis 1:3 Elohim spoke into existence light, then dry land and then vegetation, all things which are necessary for animals. Then He spoke into existence animals and mankind, equipping them with chay. Psalms 104:19-30 tell part of this story:

*“He hath made the moon for seasons,  
And, the sun, knoweth his place for entering in.  
Thou causest darkness, and it becometh night,  
Therein, creepeth forth, Every wild beast of the forest;  
The young lions, roaring for prey, And seeking, from El, their food.  
The sun ariseth, they withdraw themselves, And, in their lairs, lay them down.  
Adam (man) goeth forth to his work, And to his labour, until evening.  
How thy works abound, O Yahweh!  
All of them—in wisdom, hast thou made, The earth is full of thy possession:—  
This sea here, is great and broad on both hands,  
Wherein are creeping things, even without number, Living things, small with great;  
There, ships, sail along, This sea—monster, thou hast formed to sport therein;  
All of them, for thee, do wait, That thou mayest give them their food in its season;  
Thou givest unto them, they gather, Thou openest thy hand, they are satisfied with good.  
Thou hidest thy face, they are dismayed, Thou withdrawest their ruah (invisible force),  
They cease to breathe, And, unto their own dust, do they return:  
Thou sendest forth thy ruah (invisible force), they are created,  
And thou renewest the face of the ground.*

If one chooses not to take and eat of the tree of life then he has chosen death.

## Death

Yahweh told Adam that he would muth (die) if he disobeyed Him. (Muth is the opposite of chay.) This first evidence that adam (mankind) would not live to times age-abiding was displayed in the phrase, “...all the days of thy chay (life)” (Gen. 3:17).<sup>756</sup> The serpent also received the same words concerning his chay (life).<sup>757</sup> Death does not mean living a life (chay) in an evil place, such as in hell or purgatory, as is taught by many but rather the absence of chay (life). The absence of Yahweh’s breath (neshamâ)<sup>758</sup> of chay (life) (Gen.

<sup>756</sup> The earthborn, resembleth, a vapour, his days, are like a passing shadow. (Ps. 144:4) As for man, like grass, are his days, Like the blossom of the field, so, doth he blossom; For, a wind, hath passed over it, and it is gone, And its own place is acquainted with it no more. (Ps. 103:15-16) Men who are not versed in the morrow—of what sort your life *will be*; for ye are, a vapour—for a little, appearing, then, just disappearing! (Ja. 4:14)

<sup>757</sup> Then said Yahweh Elohim unto the serpent—Because thou hast done this, Accursed, art thou above every tame-beast, and above every wild-beast of the field,—on thy belly, shalt thou go, and, dust, shalt thou eat, all the days of thy life [chay]. Gen. 3:14

<sup>758</sup> 05397 hmvn neshamâ *nesh-aw-maw*’ Gen 2:7; 7:22; Deut 20:16; Josh 10:40; 11:11, 14; 2 Sam 22:16; 1 Kgs 15:29; 17:17; Job 4:9; 26:4; 27:3; 32:8; 33:4; 34:14; 37:10; Ps 18:15; 150:6; Prov 20:27; Isa 2:22; 30:33; 42:5; 57:16; Dan 10:17

2:7) is to cease breathing (gava);<sup>759</sup> “And, I, behold me! bringing in the flood—even waters, upon the earth, to destroy all flesh, wherein is the spirit [ruah] of life [chay], from under the heavens,—everything that is in the earth, shall cease to breathe [gava]” (Gen. 6:17); “And all flesh ceased to breathe [gava] that moved on the earth, of birds and of tame—beasts and of wild—beasts, and of all the swarming things that swarm on the earth,—and all mankind” (Gen. 7:21). When one ceases to breathe (gava) he dies (muth).<sup>760</sup> Yahweh takes no pleasure in the death of the lawless man<sup>761</sup> but he will machah (wipe out) his life as He did in the days of Noah.<sup>762</sup> “All in whose nostrils was the neshamâ (breath) of the ruah (spirit) of chay (life), of all that were on the dry ground, muth (died). Thus was machah (wiped out) all that existed on the face of the ground, from adam (man) unto beast, unto creeping thing, and unto the bird of the heavens, thus were they machah (wiped out) from the earth,—so that there was left—only Noah and they that were with him in the ark” (Gen. 7:22-23).

## The Second Death

In Genesis 7:22-23, all animals who could breathe, including mankind, were wiped out from the earth. Their chay was removed thereby they breathed their last breath; they expired. Mankind, after returning to dust, is the only being on earth that will be raised from the dusty ground for judgment according to his obedience to the Word of Yahweh; “...and, at that time, shall thy people, be delivered, every one found written in the book; and, many of the sleepers in the dusty ground, shall awake,—these, *shall be* to age—abiding chay (life), but, those, to reproach, and age—abiding abhorrence”<sup>763</sup> (Dan. 12:1-2); “Thy muth (dead), shall come to chayah (life) again, My dead body,<sup>764</sup> they shall arise,—Awake and shout for joy, ye that dwell in the dust, For, a dew of light, is thy dew, And, earth, to the shades, shall give birth” (Is. 26:19).

<sup>759</sup> 01478 ewg gava‘ *gaw-vah*’ to expire, to breathe out; Gen 6:17; 7:21; 25:8, 17; 35:29; 49:33; Num 17:12f; 20:3, 29; Josh 22:20; Job 3:11; 10:18; 13:19; 14:10; 27:5; 29:18; 34:15; 36:12; Ps 88:15; 104:29; Lam 1:19; Zech 13:8

<sup>760</sup> So Abraham breathed his last [gava], and died [muwth], in a fine old age, old and satisfied,—and was gathered unto his people. Gen 25:8, 17; 35:29; Num 17:13; Job 3:11; 14:10

<sup>761</sup> Say unto them, As I live, Declareth My Lord, Yahweh, Surely, I can take no pleasure in the death [maveth] of the lawless man, But that the lawless man turn, from his way, and live [chayah],—Turn ye, turn ye, from your wicked ways, For wherefore, should ye die [muwth], O house of Israel (Ez. 33:11)?

<sup>762</sup> hxm (*machah*) I, wipe, wipe out. Almost all of the thirty-three occurrences of this verb are theologically significant. It is first found in the flood narrative. Every living thing on the face of the earth that breathed was blotted out {#Ge 7:22-23} including all human beings, except eight. *mahâ* figures prominently in the prayer in which Moses begged God to forgive the sin Israel incurred when they worshipped the golden calf. ‘If not, blot me out of your book,’ prays Moses. {#Ex 32:32-33} It had been God’s intention to blot out Israel’s name from under heaven, {#De 9:14} as repeated in #De 29:20 [H 191 (see also #Ps 69:28 [H 29]). Whether he regards it thus as a stain (as in #Ps 51:3,11) or a debt in a ledger (as in #Col 2:14) is not known with certainty. But he was willing, as was the apostle Paul, to be accursed for the sake of his brethren. (TWOT) Usages of machah: Gen 6:7; 7:4, 23; Exod 17:14; 32:32f; Num 5:23; 34:11; Deut 9:14; 25:6, 19; 29:20; Judg 21:17; 2 Kgs 14:27; 21:13; Neh 4:5; 13:14; Ps 9:5; 51:1, 9; 69:28; 109:13f; Prov 6:33; 30:20; 31:3; Isa 25:6, 8; 43:25; 44:22; Jer 18:23; Ezek 6:6

<sup>763</sup> 01860 Nward d@ra’own *der-aw-one*’ meaning to repulse; only other usages is in Isa 66:24 Then shall they go forth and look, upon the dead bodies of the men, who had been trespassing against me—For, their worm, shall not die, And, their fire, shall not be quenched; So shall they become an abhorrence, to all flesh.

<sup>764</sup> 05038 hlbn n@belah *neb-ay-law*’ 1) carcass, corpse 1a) of humans, idols, animals

The phrase, ‘second death,’ is the second time chay (life) leaves an individual. This phrase is only used in Revelation and is associated with the Lake of Fire, which also is only used in Revelation.<sup>765</sup> The Second Death meaning is to die again never to be raised; an age-abiding repulsion (abhorrence);<sup>766</sup> an age-abiding destruction;<sup>767</sup> consumed out of the earth; no more existence.<sup>768</sup> Genesis unveils the first death and Revelation unveils the second or last age-abiding death. The only beings thrown alive into the Lake of Fire are the beast, the false prophet and the dragon.<sup>769</sup>

## **Yahweh, the Lamb, the serpent and Us**

The simple truth of Genesis and Revelation is that they have four main characters; Yahweh, the Lamb, the serpent and us. The serpent is eventually thrown into the Lake of Fire, which leaves three characters, Yahweh, the Lamb and his servants; “And, no curse, shall there be, any more; and, the throne of Yahweh and of the Lamb, shall be, therein,—and his servants will render divine service unto him, and they shall see his face, and, his name, *shall be* upon their foreheads” (Rev. 22:3-4). Yahweh is the Creator, who is ruah, an invisible force.<sup>770</sup> The Lamb is the seed of the woman, a son of adam, who was also begotten of Yahweh,<sup>771</sup> who died, who was the first born from among the dead,<sup>772</sup> who is the Savior of mankind. We are the sons of adam, inheritors of the earth, who are positioned a little below the Lamb who is seated at the right hand of Yahweh. Genesis begins with three main characters (Yahweh, adam and the serpent (deceiver)) and ends with three main characters, Yahweh, the Lamb (redeemer) and the sons of adam. The only

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<sup>765</sup> Second Death Rev. 2:22; 20:6, 14; 21:8; Lake of Fire: Re 19:20 And the wild-beast, was taken, and, with him, the false prophet who wrought the signs before him, whereby he deceived them who received the mark of the wild-beast and them who were doing homage unto his image,—alive, were they two cast into the lake of fire that burneth with brimstone. Re 20:10 and, the Adversary that had been deceiving them, was cast into the lake of fire and brimstone, where *were* both the wild-beast and the false-prophet; and they shall be tormented, day and night, unto the ages of ages. Re 20:14 And, death and hades, were cast into the lake of fire. This, is, the second death—the lake of fire. Re 20:15 And, if anyone was not found, in the book of life, written, he was cast into the lake of fire.

<sup>766</sup> and, many of the sleepers in the dusty ground, shall awake,—these, *shall be* to age-abiding life, but, those, to reproach, and age-abiding abhorrence; (Da. 12:2)

<sup>767</sup> In a fiery flame; holding forth vengeance—against them that refuse to know Yahweh, and them who decline to hearken unto the glad-message of our Lord Yahoshua, Who, indeed, a penalty, shall pay—age-abiding destruction from the face of the Lord and from the glory of his might (2 Thes. 1:8-9)

<sup>768</sup> “Sinners shall be consumed out of the earth And, the lawless, no more, shall exist...” (Ps. 104:35) Ps. 37:20, 92:7, 145:20

<sup>769</sup> And the wild-beast, was taken, and, with him, the false prophet who wrought the signs before him, whereby he deceived them who received the mark of the wild-beast and them who were doing homage unto his image,—alive, were they two cast into the lake of fire that burneth with brimstone. (Rev. 19:20) ; and, the Adversary that had been deceiving them, was cast into the lake of fire and brimstone, where *were* both the wild-beast and the false-prophet; and they shall be tormented, day and night, unto the ages of ages. (Rev. 20:10)

<sup>770</sup> Joh 4:24 Yahweh is, spirit; and, they that worship him, in spirit and truth, must needs worship. De 4:12 Then spake Yahweh unto you, out of the midst of the fire,—a voice of words, ye, were hearing, no form, were ye seeing, *there was*, only a voice.

<sup>771</sup> Lu 1:35 And answering, the messenger said unto her—The holy ruah, shall come upon thee, and, the power of the Most High, shall overshadow thee; wherefore, even that which is to be born, Holy, shall be called, Son of Yahweh.

<sup>772</sup> And, he, is the head of the body, the assembly, Who is the beginning, Firstborn from among the dead, in order that, he, might become, in all things, himself, pre-eminent (Col. 1:18)

trinity in these books is the trinity of Yahweh, Christ and those who are written in the Book of Life; "...I, am in my Father, and, ye, in me, and, I, in you" (Jn. 14:20).<sup>773</sup>

## Summation

Yahweh sums up the choices and outcomes that mankind will make in the books of Genesis and Revelation. In Genesis, He instructed Adam that he may eat of the Tree of Life "...but, of the tree of the knowledge of good and evil, thou shalt not eat of it,—for, in the day thou eatest thereof, thou shalt, die" (Gen. 2:17). These same truths are in the book of Revelation. In Revelation 21:6-7, the descriptive words used for those who conquer are: thirsting, give, fountain, water, life, freely, inherit and son; "...I, unto him that is thirsting, will give of the fountain of the water of life [zoe], freely: He that overcometh [nikao],<sup>774</sup> shall inherit these things,—And I will be, to him, a Elohim, and, he, shall be, to me, a son" (Rev. 21:6-7). In Revelation 21:8, the descriptive words used for those who are cowards, those who do not thirst are: unfaithful, foul, murderer, prostitute, drug user, idolater, false one, lake of fire and death; "But, as for the timid [deilos],<sup>775</sup> and disbelieving [apistos],<sup>776</sup> and abominable [bdelusso],<sup>777</sup> and murderers, and fornicators [ pornos ],<sup>778</sup> and sorcerers [pharmakeus],<sup>779</sup> and idolaters, and all the false [pseudes],<sup>780</sup> their part, is in the lake that burneth with fire and brimstone,—which is the second death" (Rev. 21:8).

Yahweh had these promises written before any of us were born in order that we would know the outcome of our free-will choices. As He spoke to Israel by the prophets so has He done with us; "See! I have set before thee, today, life and prosperity,—and death and calamity; for thou must keep the commandments of Yahweh thy Elohim, which I am commanding thee, today, to love Yahweh thy Elohim, to walk in his ways, and to keep his commandments and his statutes, and his regulations,—so shalt thou live and multiply, and

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<sup>773</sup> That there are three main characters in the Word of Yahweh who are connected by ruah (spirit) (1 Jn. 3:24, 4:13, See the article, 'Spirit & Soul'); Yahweh, Yahoshua and the followers of Yahweh, also known as the believers; "In that day, shall ye get to know, That, I, am in my Father, and, ye, in me, and, I, in you" (Jn. 14:20, 1Cor. 3:23, Jn. 13:20, Mk. 13:32); "that they may be one, even as, we, are, one. I, in them and, thou, in me; That they may have been perfected into, one" (Jn. 17:22-23, 6:57); the husbandman, the vine and the branches (Jn. 15:1-5); the head of believers is Christ and the head of Christ is Yahweh (1 Cor. 11:3, Eph. 5:23). In the epistles we see there is one Yahweh the Father, of whom are all things, and, we, for Him; and one Lord Yahoshua Christ, through whom are all things, and, we, through him (1 Cor. 8:6); in the seven Pauline Epistles we receive greetings from two entities to the believers; "from God [our] Father and Lord Jesus Christ" (Rm. 1:7, 1Cor. 1:3, 2 Cor. 1:2, Gal. 1:3, Eph. 1:2, Phil. 1:2, Col. 1:2, 1Thes. 1:1, 2 Thes. 1:2); in the book of Revelation we see two thrones;<sup>773</sup> the throne of Yahweh and of the Lamb from which they will rule the believers (Rev. 22:1, 3). There are three main entities in the word of Yahweh; our Creator whose name is Yahweh, who is our Father, who is over all, and through all, and in all; the man Yahoshua, the only begotten Son of Yahweh, the Christ, who is our Brother, Savior and Lord and only through him can we have our introduction unto the Father (1 Cor. 5:8) and ourselves, those who are servants and sons of Yahweh (Rev. 22:3). There is One Elohim Yahweh, One Lord Yahoshua (1 Cor. 8:6) and One body of the Christ. These three entities are presently infused together with One ruah, the ruah of Yahweh (Eph. 4:4-6, Nm. 11:25, 1 Sam. 16:13, Is. 61:1, 1 Cor. 2:10-16).

<sup>774</sup> 3528 nikaw nikao *nik-ah'-o* 1) to conquer 1a) to carry off the victory, come off victorious

<sup>775</sup> 1169 deilov deilos *di-los'* 1) timid, fearful

<sup>776</sup> 571 apistov apistos *ap'-is-tos* 1) unfaithful, faithless, (not to be trusted, perfidious)

<sup>777</sup> 948 bdelussw bdelusso *bdel-oos'-so* 1) to render foul, to cause to be abhorred

<sup>778</sup> 4205 pornov pornos *por'-nos* 1) a man who prostitutes his body to another's lust for hire 2) a male prostitute 3) a man who indulges in unlawful sexual intercourse, a fornicator

<sup>779</sup> 5332 farmakeuv pharmakeus *far-mak-yoos'* one who prepares or uses magical remedies

<sup>780</sup> 5571 qeudhv pseudes *psyoo-dace'* lying, deceitful, false

Yahweh thy Elohim will bless thee, in the land which thou art entering to possess. But, if thy heart shall turn away, and thou wilt, not hearken,—but shalt be drawn away, and shalt bow thyself down to other gods, and serve them, I declare unto you, today, that ye shall perish,—ye shall not prolong your days, upon the soil which thou art passing over the Jordan to enter and possess. I call to witness against you today, the heavens and the earth, that life and death, have I set before thee, the blessing and the curse,—therefore shouldest thou choose life, that thou mayest live, thou and thy seed; to love Yahweh thy Elohim, to hearken unto his voice, and to cleave unto him,—for, he, is thy life, and thy length of days, that thou mayest abide upon the soil which Yahweh swore to thy fathers, to Abraham, to Isaac and to Jacob, to give unto them” (Deu. 30:15-20).

## Conclusion

The books of Genesis and Revelation are our foundational truths. If our beliefs contradict these foundational truths then we have been bewitched, beclouded and deceived, as were Eve as well as Saul (Apostle Paul) before he was converted. B re’s’hîth introduces us to the titles and name of our Creator; Elohim (1:1 to 2:3) and then to Yahweh Elohim (2:4 to 3:24) and then to Yahweh (4:1). We learn that adam (mankind) was created in the image and likeness of Elohim, formed from the ground, will return to the ground and will be raised from the ground because of the Seed of the Woman. The Seed of the Woman, who will be known in Revelation as the Lamb, he who crushes the head of the serpent is he who sits upon the judgment throne in Revelation 20:11.<sup>781</sup> In Genesis chapter one and two, Yahweh’s habitation was with Adam and Eve in His Garden. In Revelation it appears that once again Yahweh will descend and abide upon the now holy earth,<sup>782</sup> with His holy Son and now with His purified holy children<sup>783</sup> because sinful men, death and Sheol have been destroyed from the earth, never to return. As John the Immerser prepared the way for Yahweh,<sup>784</sup> so has Yahoshua, from the beginning of his ministry through his one thousand year reign, prepared the future earth, with its inhabitants, for the holy arrival of Yahweh; “...Holy! holy! holy! Yahweh, Elohim of Host,—Who was, and Who is, and Who is coming” (Rev. 4:8).<sup>785</sup>

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<sup>781</sup> Mt. 25:31-46

<sup>782</sup> Rev. 21:2

<sup>783</sup> Rev. 20:6

<sup>784</sup> Isa 40:3 ¶ A voice of one crying!—In the desert, prepare ye the way of Yahweh,—Make smooth, in the waste plain, a highway for our Elohim: (Jn. 1:23)

<sup>785</sup> Isa 6:3 And they continued crying out one to another, and said, Holy—holy—holy, is Yahweh of hosts,—the fulness of the whole earth, is his glory.

## Appendix A

**Spiritual Significance of Numbers** The spiritual significance of numbers, as given by Yahweh's usage, are present in the first thirty-four verse of Genesis. The number three denotes completeness, seven denotes spiritual perfection, ten denotes ordinal perfection and twelve denoting governmental perfection.<sup>786</sup> The phrases, 'Elohim create,' 'And Elohim made,' 'And Elohim blessed,' and 'And Elohim called' are all used three times; 'And Elohim saw' is used seven times; 'And Elohim said' is used ten times. The title, 'Elohim,' is used thirty-five times; thirty-five being composed of five times seven, five denoting divine grace and seven denoting spiritual perfection. The phrase, 'And Elohim' is used thirty times; thirty is three times ten which denotes divine perfection, applied to order. Elohim placed the earth on a twelve month cycle; twelve denotes governmental perfection. "The four perfect numbers, 3,7,10, and 12, have for their product the remarkable number 2,520. It is the Least Common Multiple of the ten digits governing all numeration; and can, therefore, be divided by each of nine digits, without a remainder. It is the number of chronological perfection (7 x 360)."<sup>787</sup>

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<sup>786</sup> Appendix 10 THE SPIRITUAL SIGNIFICANCE OF NUMBERS by E. W. Bullinger Companion Bible

Numbers are used in Scripture, not merely as in Nature, with supernatural design, but with spiritual significance, which may be summarised as follows [1]:-

[1] The whole subject may be studied in Dr. Bullinger's work on Number in Scripture (London: Eyre and Spottiswoode).

ONE. Denotes unity, and commencement. The first occurrences of words or utterances denote their essential significance, in interpretation. Words that occur only once, in the originals, are emphatic and important. First day, Light. The first occurrences of all important words and expressions are noted in the margin.

TWO. Denotes difference. If two different persons agree in testimony it is conclusive. Otherwise two implies opposition, enmity, and division, as was the work of the Second day. Compare the use of the word "double" applied to "heart," "tongue," "mind," etc.

THREE. Denotes completeness, as three lines complete a plane figure. Hence, three is significant of Divine perfection and completeness. The third day completes the fundamentals of creation-work. The fourth, fifth, and sixth days are the counterpart and repetition of the first, second, and third, and correspond respectively. (See the structure of #Ge 1) The number, three, includes resurrection also; for on the third day the earth rose up out of the deep, and fruit rose up out of the earth.

FOUR. Denotes creative works (3 + 1), and always has reference to the material creation, as pertaining to the earth, and things "under the sun," and things terrestrial.

FIVE. Denotes Divine grace. It is 4 + 1. It is God adding His gifts and blessing to the works of His hands. The Hebrew Ha'aretz (the earth), by "Gematria" (that is to say the addition of the numerical value of the letters together) is a multiple of four, while Hashamayim (the heavens) is a multiple of five. The Gematria of (charis), the Greek for Grace, is also a multiple of five. It is the leading factor in the Tabernacle measurements.

SIX. Denotes the human number. Man was created on the sixth day; and this first occurrence of the number makes it (and all multiples of it) the hall-mark of all connected with man. He works six days. The hours of his day are a multiple of six. Athaliah usurped the throne of Judah six years. The great men who have stood out in defiance of God (Goliath and Nebuchadnezzar and Antichrist) are all emphatically marked by this number.

SEVEN. Denotes spiritual perfection. It is the number or hall-mark of the Holy Spirit's work. He is the Author of God's Word, and seven is stamped on it as the water-mark is seen in the manufacture of paper. He is the Author and Giver of life; and seven is the number which regulates every period of Incubation and Gestation, in insects, birds, animals, and man.

EIGHT. Denotes resurrection, regeneration; a new beginning or commencement. The eighth is a new first. Hence the octave in music, colour, days of the week, etc. It is the number which has to do with the LORD, Who rose on the eighth, or new "first-day." This is, therefore, the Dominical number. By Gematria (see above), (Jesus) makes the numbers 888. It, or its multiple is impressed on all that has to do with the Lord's Names, the Lord's People, the Lord's works.

NINE. Denotes Finality of judgment. It is 3 x 3, the product of Divine completeness. The number nine, or its factors or multiples, is seen in all cases when judgment is the subject.

TEN. Denotes Ordinal perfection. Another new first; after the ninth digit, when numeration commences anew.

<sup>787</sup> The Companion Bible by E. W. Bullinger; Appex. 10



# Appendix B

## GENESIS FINDS ITS COMPLEMENT IN REVELATION

(Appendix 3; The Companion Bible by E. W. Bullinger)

### GENESIS

1. Genesis, the book of beginning.
2. The Earth created. (#Ge 1:1)
3. Satan's first rebellion.
4. Sun, moon and stars for the Earth's government. (#Ge 1:14-16)
5. Sun to govern the day. (#Ge 1:16)
6. Darkness called night. (#Ge 1:5)
7. Waters called seas. (#Ge 1:10)
8. A river for Earth's blessing. (#Ge 2:10-14)
9. Man in God's image. (#Ge 1:26)
10. Entrance of sin (#Ge 3:1-24)
11. Curse pronounced; (#Ge 3:14) (#Ge 3:17)
12. Death entered. (#Ge 3:19)
13. Cherubim, first mentioned in connection with man. (#Ge 3:24)
14. Man driven out from Eden. (#Ge 3:24)
15. Tree of life guarded. (#Ge 3:24)
16. Sorrow and suffering enter. (#Ge 3:17)
17. Man's religion, art, and science, resorted to for enjoyment, apart from God. (#Ge 4:1-26)
18. Nimrod, a great rebel and king, and hidden anti-God, the founder of Babylon. (#Ge 10:8,9)
19. A flood from God to destroy an evil generation. (#Ge 6:9)
20. The Bow, the token of God's covenant with the Earth. (#Ge 9:13)
21. Sodom and Egypt, the place of corruption and temptation; (#Ge 13:1-18) (#Ge 19:1-38)
22. A confederacy against Abraham's people overthrown. (#Ge 14:1-24)
23. Marriage of first Adam. (#Ge 2:18-23)
24. A bride sought for Abraham's son (Isaac) and found. (#Ge 24:1-49)
25. Two angels acting for God on behalf of His people. (#Ge 19:1-38)
26. A promised seed to possess the gate of his enemies. (#Ge 22:17)
27. Man's dominion ceased and Satan's begun. (#Ge 3:24)
28. The old serpent causing sin, suffering, and death. (#Ge 3:1)
29. The doom of the old serpent pronounced. (#Ge 3:15)
30. Sun, moon, and stars, associated with Israel. (#Ge 37:9)

### REVELATION

1. Apocalypse, the book of the end.
2. The Earth passed away. (#Re 21:1)
3. Satan's final rebellion; (#Re 20:3) (#Re 20:7-10)
4. Sun, moon, and stars, connected with Earth's judgment; (#Re 6:13)(#Re 8:12) (#Re 16:8)
5. No need of the sun. (#Re 21:23)
6. "No night there." (#Re 22:5)
7. "No more sea." (#Re 21:1)
8. A river for the New Earth. (#Re 22:1,2)
9. Man headed by one in Satan's image. (#Re 13:1-18)
10. Development and end of sin; (#Re 21:1-27) (#Re 22:1-21)
11. "No more curse." (#Re 22:3)
12. "No more death." (#Re 21:4)
13. Cherubim, finally mentioned in connection with man. (#Re 4:6)
14. Man restored. (#Re 22:1-21)
15. "Right to the Tree of Life." (#Re 22:14)
16. No more sorrow. (#Re 21:4)
17. Man's religion, luxury, art, and science, in their full glory, judged and destroyed by God. (#Re 18:1-4)
18. The Beast, the great rebel, a king, and manifested anti-God, the reviver of Babylon (#Re 13:1-18) (#Re 18:1-24)
19. A flood from Satan to destroy an elect generation. (#Re 12:1-17)
20. The Bow, betokening God's remembrance of His covenant with the Earth; (#Re 4:3) (#Re 10:1)
21. Sodom and Egypt again: (spiritually representing Jerusalem). (#Re 11:8)
22. A confederacy against Abraham's seed overthrown. {#Re 12:1-17}
23. Marriage of last Adam. (#Re 19:1-21)
24. A Bride made ready and brought to Abraham's Son (#Re 19:9) See. (#Mt 1:1)
25. Two witnesses acting for God on behalf of His People. (#Re 11:1-19)
26. The promised seed coming into possession. (#Re 11:18)
27. Satan's dominion ended, and man's restored. (#Re 22:1-21)
28. The old serpent bound for 1,000 years. (#Re 20:1-3)
29. The doom on the old serpent executed. (#Re 20:10)
30. Sun, moon, and stars, associated again with Israel. (#Re 12:1-17)



# Unseen Universe

(When quoting scriptures, from the Rotherham Emphasized Bible New Testament, I will substitute the Hebrew words *Yahoshua* for *Jesus*, *Yahweh* and *Elohim* for *God* and the *LORD* and *ruah* for *pneuma* (spirit).

The microscope and telescope revealed, to mankind, a physical<sup>788</sup> universe<sup>789</sup> before unknown and unseen. Did these unknown worlds exist before we could see them? Why of course they did! Existence of anything is not conditioned upon what mankind sees and then believes nor on what mankind disbelieves because he cannot see it. There is another unseen universe, a nonphysical<sup>790</sup> (spiritual) universe where holy beings dwell. There is also an unseen world where wicked beings abide. Although we cannot see this universe, it never-the-less exists. This universe, much like our seen universe, is comprised of rulers, kingdoms, life forms, habitats, warfare, prisons<sup>791</sup> and so on and so on. Since it is unseen and not physical, we can only know of it, perceive it, experience it or see it with Yahweh's guidance; He, the Creator of this unseen world in which He lives, reveals to us its existence and attributes. Elisha saw this world when he said to his assistant, "...Do not fear,—for, more, are, they who are with us, than, they who are with them...O Yahweh! open, I beseech thee, his eyes, that he may see. And Yahweh opened the eyes of the young man, and he saw, and lo! the mountain was full of horses and chariots of fire, round about Elisha" (2 Kg. 6:16-17). Everyday of our lives this unseen universe is all around much like neutrinos,<sup>792</sup> which pass right through us and the earth, unseen but always present and interacting. The invisible Yahweh, Christ, messengers, kerub (cherubims), zoons<sup>793</sup> and the twenty-four elders<sup>794</sup> live in an unseen holy universe. The unseen adversary also has a

<sup>788</sup> Of or pertaining to material nature, or to the phenomenal universe perceived by the senses; pertaining to or connected with matter; material; opposed to *psychical*, *mental*, *spiritual*. OED

<sup>789</sup> The whole of created or existing things regarded collectively; all things (including the earth, the heavens, and all the phenomena of space) considered as constituting a systematic whole, esp. as created or existing by Divine power; the whole world or creation; the cosmos. OED

<sup>790</sup> I use the word, 'non-physical,' for lack of any better English word. 'Non' is used to express negation, while physical means "of or pertaining to material nature, or to the phenomenal universe perceived by the senses; pertaining to or connected with matter; material." The nonphysical universe is then the universe that is not perceived by our senses and does not contain matter as we know it. The words supernatural and metaphysical are not used in the Word of Yahweh and the word spiritual is only used in the New Testament. In explaining the unseen universe, supernatural is not correct because 'super-natural' is the word natural (a native of a place or country) with the prefix super (above, on the top (of), beyond, besides) attached. Meta-physical is not correct because the prefix 'meta' means "along with or beyond." Spiritual is not exactly correct because spirit is from the Greek word *pneuma*, which means breath or air as in *pneumonia*. The Hebrew word, 'ruah' is correct when describing an invisible force that can be physical, such as the wind but it can also be nonphysical, such as in the case of the ruah of Yahweh. Ruah does not apply to beings, etc. in the unseen universe. The New Testament uses the words, unseen (aoratos)<sup>790</sup> to describe this universe, while the Old Testament uses a different concept which we will discuss later.

<sup>791</sup> 1Pe 3:19 In which, even unto the ruahs (spirits) in prison, he went and proclaimed,—

<sup>792</sup> The subatomic particles called neutrinos are among the most elusive in the particle kingdom. Scientists have built detectors underground, underwater, and at the South Pole to measure these ghostly particles that come from the sun, from supernovae and from many other celestial objects. Neutrinos fill the whole universe, with about 10 million of them per cubic foot, and most of them zip straight through the earth, and through particle detectors, without leaving a trace. Because they almost never interact with matter, only sophisticated experiments can catch and measure the properties of neutrinos. <http://www.fnal.gov/pub/inquiring/physics/neutrino/index.html>

<sup>793</sup> Rev 4:6ff; 5:6, 8, 11, 14; 6:1, 3, 5ff; 7:11; 14:3; 15:7; 19:4

<sup>794</sup> Re 4:4 And, round about the throne, were four and twenty thrones; and, upon the thrones, four and twenty elders sitting, clothed in white garments, and, upon their heads, were crowns of gold.

kingdom, where dwell wicked messengers, principalities, authorities and world-holders of darkness, who are the spiritual forces of wickedness that abide in the heavenlies. The Word of Yahweh acts as a microscope and telescope, opening our eyes to the seen physical world and to the unseen nonphysical world enabling us to live triumphantly. In addition to the Word of Yahweh, Yahweh, by way of the invisible force of ruah (spirit) (the free-gift given to believers in this age) opens our eyes and our understanding to the unseen universe in order that we may walk in power as did Christ.

There is a seen and an unseen universe created by the unseen Creator, Yahweh. These two universes were created through and for His Son, who was seen as the image of the unseen Creator but now is also presently, unseen.<sup>795</sup> Mankind, in contrast to animals, has been given the ability to perceive the existence of the unseen. In Romans chapter one, it is stated that; “Inasmuch as, what may be known of Yahweh, is manifest among them [mankind], for, Yahweh, unto them, hath made it manifest,—For, the unseen things of him, from a world’s creation, by the things made, being perceived, are clearly seen, even his eternal power and divinity,—to the end they should be without excuse;” (Rm. 1:19-20). According to this section of scripture, all normal men are aware of or perceive the unseen Creator, thereby making them fully accountable for their actions. There are no so called, atheists; only men who refuse to bow and submit to the Creator.

Life, in itself, is an unseen force and possibly nonphysical. We know it needs matter to exist but this does not mean it is physical. The Word of Yahweh uses the Hebrew word *chay* (*khah’- ee*) to describe this unseen force for animals but not for plants.<sup>796</sup> (I will not use man made inaccurate, darwinistic terms such as species, genus or family to describe Yahweh’s creation but rather his term of ‘min’ which has been translated as ‘kind.’)<sup>797</sup> Each min (kind) was given, by Elohim through generation, a single life force to be carried on over time by procreation; everything after its min (kind). If procreation ends in a min (kind), so does this unique unseen force which has been attributed to that min (kind); extinction occurs. The unseen force of life seen in manifestation is a reflection of our unseen Creator, Yahweh.

There are many ways to discern and know our unseen Creator, Yahweh. First, this is done by the inherent ability given to all mankind, by its Creator, to perceive the existence of this unseen universe. We instinctively know that in our physical universe, all things have a beginning and an end. This thought leads us to the conclusion that before our physical universe had a beginning there had to be nothing; a vacuum (space entirely empty of

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<sup>795</sup> “Who [Christ], is an image of the unseen [aoratos]<sup>795</sup> Elohim, Firstborn of all creation,—Because, in him, were created all things in the heavens and upon the earth, the things seen [horatos]<sup>795</sup> and the things unseen [aoratos], whether thrones or lordships or principalities or authorities,—they all, through him and for him, have been created” (Col. 1:15-16).

<sup>796</sup> Ge 1:20 ¶ And Elohim said—Let the waters swarm *with* an abundance of living [chay] soul, and, birds, shall fly over the earth, over the face of the expanse of the heavens.

<sup>797</sup> 04327 Nym min *meen* kind; Gen. 1:11-25; Elohim created the basic forms of life called *min* which can be classified according to modern biologists and zoologists as sometimes species, sometimes genus, sometimes family or order. This gives no support to the classical evolutionist view which requires developments across kingdom, phyla, and classes.

matter), which then implies that for matter and life to come from a vacuum there must have been a Creator. Science teaches us that matter does not generate from vacuity neither does life generate from non living matter except in Frankenstein novels but even then there was a creator. His name was Dr. Frankenstein. The verb, ‘generate,’ means to bring into existence, to beget, procreate and engender. It can not be used without the noun, ‘generator,’ meaning one who generates or begets. In our present, so called enlightened, scientific, darwinistic world, the pseudo-scientist rejects the generator (Creator) while acknowledging generation (creation) of life and matter, which is not only nonsense, it is insanity (not of sound mind).

The second way the unseen world is revealed to mankind is that it is recorded in the Word of Yahweh; without this Holy Revelation, the Creator would only be perceived but never known. The portal or doorway to the unseen universe begins with Genesis 1:1. Every unseen Word of Yahweh was given to the prophets who then unveiled these words by bringing them into the seen world by writing them down. We are introduced to Yahweh, who abides in a heavenly kingdom where His will of righteousness, justice and lovingkindness are always done.<sup>798</sup> The Word of Yahweh unveils to us good spiritual messengers who can assist us. It also speaks of an evil kingdom, the dragon, messengers and demons (also known as impure ruahs). This Word unveils to us the unseen power of faith, which can move our physical universe. This Holy Revelation foretells the coming of a future beast who will battle the Lamb and of a new heaven and earth, a New Jerusalem.

The third way the unseen world is revealed to mankind is by revelation<sup>799</sup> as it was done unto Noah, Moses, Christ and the Apostle Paul to name a few. Children of Yahweh have been given ruah (spirit) in order that they may know the unseen world: past, present and future events; impure ruahs, personal guidance etc. etc.<sup>800</sup> The prophet Elisha is an example of an individual who had been given ruah which enabled him to walk in the unseen world by way of revelation.

The prophet of Yahweh, Elisha, understood and saw the unseen world. The king of Syria sent soldiers to apprehend Elisha because he was revealing to the king of Israel what the king of Syria was speaking in his bed-chamber;<sup>801</sup> “Therefore sent he thither—horses and chariots, and a strong force,—and they came in by night, and encompassed the city. And,

<sup>798</sup> Mt 6:10 Come may thy kingdom,—Accomplished be thy will, as in heaven, also on earth:

<sup>799</sup> 602 apokaluqiv apokalupsis *ap-ok-al'-oop-sis* 1) laying bare, making naked 2) a disclosure of truth, instruction 2a) concerning things before unknown 2b) used of events by which things or states or persons hitherto withdrawn from view are made visible to all 3) manifestation, appearance; 18 usages Luke 2:32; Rom 2:5; 8:19; 16:25; 1 Cor 1:7; 14:6, 26; 2 Cor 12:1, “by way of revelation [apokalupsis], was made known unto me the sacred secret,—even as I before wrote in brief” (Eph. 3:3); “For I make known unto you, brethren, as to the glad-message which was announced by me, that it is not after man; For neither, from man, did I accept it, nor was taught *it*, —but through a revealing [apokalupsis] of Yahoshua Christ” (Gal. 1:11-12).

<sup>800</sup> 1Co 2:12 But, as for us,—not the ruah (spirit) of the world, have we received, but the ruah (spirit) which is of Yahweh,—that we might know the things which, by Yahweh, have been given in favour unto us:

<sup>801</sup> Then said one of his servants, None, my lord O king,—but, Elisha, the prophet, who is in Israel, telleth the king of Israel the words which thou speakest in thy bed-chamber. (2 Kg. 6:12)

when the attendant of the man of Elohim arose early and went forth, lo! a force surrounding the city, with horses and chariots. Then said his young man unto him—Alas! my lord, what shall we do? And he said—Do not fear,—for, more, are, they who are with us, than, they who are with them. Then prayed Elisha, and said, O Yahweh! open, I beseech thee, his eyes, that he may see [ra’ah]. And Yahweh opened the eyes of the young man, and he saw [ra’ah], and lo! the mountain was full of horses and chariots of fire, round about Elisha” (2 Kg. 6:14-17). The prophet Elisha, as did his mentor, the prophet Elijah, walked with a power that was nonexistent in our physical universe. They walked in the power of the unseen universe; where the dead are raised; where fire comes down from the heavens upon command; where rivers heed their command; where one rides on a chariot of fire!

## Old Testament

The Old Testament does not identify the unseen universe in the same way the New Testament does. It does not use the words, ‘unseen’ or ‘invisible.’ Rather it uses the words ra’ah and ro’eh.<sup>802</sup> Ra’ah means to ‘see’ and ro’eh can mean ‘a seer,’ also known as a

<sup>802</sup> Of special importance is that *ra’â* is employed far more than any other word for the act of an authentic prophet in receiving oracles from God. This is suggested first in the basic text, #Nu 12:6. God’s part in revelation is denominated a *mar’â* (vision), a noun derived from *ra’a*, as also in ten other texts. {#Ge 46:2 1Sa 3:15 Eze 1:1 Eze 8:3 Eze 40:2 Eze 43:3 Da 10:7-8,16} See also *mar’eh*. More importantly, *ra’â* is used many times in the major and minor prophets in this precise manner: #Isa 6:1 Jer 1:11,12,13 Eze 1:1,4,15,27,28 Eze 2:9 Eze 8:2,6,7,10,15 Eze 10:1,9 Eze 11:1. The synonym *haza* (q.v.) is used in the same sense.

The literal sense of the verb calls for no special comment, for it is the common word for seeing with the eyes. {#Ge 27:1} But this word has extended and metaphorical meanings. Some of these appear in the definitions above. Five, however, are of special importance. (1) *ra’â* designates the saving, understanding, believing acceptance of the Word of God as delivered by his accredited messengers. In #Isa 6:10 to see with the eyes is to hear God’s Word, to understand it, and to turn to him. On the other hand, in the same passage to harden the heart against God’s message is to shut the eyes. {#Isa 6:10} In the previous verse, nevertheless to ‘see indeed’ *re’û ra’ô* (Qal imperative masculine plural, followed by infinitive absolute) is used of the bare act of intellectual perception of the message of God’s prophet. Further examples of the sense of believing understanding are to be found: #Isa 52:10,15 2Ch 26:5 Ps 63:2 [H 3]; #Ps 69:23 [H 24], et al. (2) *ra’â* has the sense of the act of acceptance, especially on the part of God. God says to Noah, ‘Thee have I seen righteous’. {#Ge 7:1} Another example is #Nu 23:21. (3) Another sense is ‘to provide,’ usually of God’s provision: #1Sa 16:1,ge 22:8,14 (as in English to see to something is to provide it). (4) ‘To have respect to’ is another, especially of God in acting with mercy, {#Isa 38:5 Ps 138:6} See also #Ps 66:18 for a similar sense.

A name for the *nabî* (prophet) is *ro’eh* (seer) suggesting that the act of seeing God’s message (by dreams or visions) was so important that the spokesman (*nabî*) might be called one who sees (divine things), that is, a ‘seer’. {#1Sa 9:9,11,18,19 and at least seven other times in the OT} This feature placed certain limits on prophetic communication about the future and prophetic interpretation as God was careful to point out {#Nu 12:4-8} and as the prophets regretfully acknowledge. {#Da 8:27 Da 12:8} The vision often needed further interpretation.

*ro’eh*. Seer (synonym of *nabî* ‘prophet,’ properly a Qal participle of the verb *ra’â*, ‘seeing or one who sees.’ It is used many times in this general sense. It is used twelve times in the OT, however, as an alternate for *nabî* ‘prophet.’ It is always rendered ‘seer.’ Inasmuch as the *nabî*, spokesman for God, received his message by seeing visions this name was appropriately employed. It is always used with the article (*haro’eh*) except once at #2Sa 15:27 where the sense requires the anarthous form; sometimes it has the holem full, (*rô’eh*), sometimes defective (*ro’eh*). Often this name designates a prophet whose name also is given: Samuel, Zadok, Hanani. The name alternates with *hozeh*, used sixteen times, a word of almost the same meaning. Apparently *ro’eh* is the earliest name, ‘For he that is now called a prophet (*nabî*)’ was beforetime called a seer. {*ro’eh*, #1Sa 9:9} Gad was both *nabî* and *hozeh*. {#2Sa 24:11} These three terms are used for the OT prophet in a single passage, ‘Now the acts of David the king, first and last, behold they are written in the history of Samuel the seer (*ro’eh*), and in the history of Nathan the prophet (*nabî*), and in the history of Gad the seer. {*hozeh*, #1Ch 29:29}

‘Since, quite obviously, the same individual can be designated by the three terms, what if any, is the distinction between them? The word *nabî*...stressed the objective or active work of the messenger of the Lord in speaking forth God’s Word. The terms *ro’eh* and *hozeh*, translated seer on the other hand emphasized the subjective element, namely the receiving of

prophet.<sup>803</sup> In the Old Testament, the unseen or invisible world is not spoken of until it is seen, such as in the case of Abram, Isaac and Jacob;<sup>804</sup> “I appeared [ra’ah], therefore, unto Abraham, unto Isaac, and unto Jacob, as El Shaddai,—although, by my name Yahweh, was I not made known to them” (Ex. 6:3). Yahweh, the unseen, appeared (ra’ah) or became visible to Abram; “And Yahweh appeared [ra’ah] unto Abram, and said...” (Gen. 12:7); “So Jacob called the name of the place Peniel;<sup>805</sup> For I saw [ra’ah] Elohim, face to face; and my soul was delivered” (Gen. 32:30). Jacob saw or had shown to him the unseen Elohim as did Solomon.<sup>806</sup> Another example of the unseen being seen is illustrated when the invisible messenger appeared (ra’ah) or became visible to Moses.<sup>807</sup>

Ro’eh can mean a seer or prophet; someone who sees the invisible, which may be the present, past, future, invisible beings or kingdoms etc. The seer, Samuel, could know where Saul’s donkeys were without any physical knowledge; “And Samuel answered Saul, and said—I, am, the seer [ro’ah]! Go up before me, to the high place, so shall ye eat with me, today,—and I will let thee go in the morning, and, all that is in thy heart, will I tell thee. And, as for the asses that went astray from thee three days ago, do not regard them, for they are found...” (1 Sa. 9:19-20). Yahweh gave Samuel the power to see the invisible thoughts of Saul’s heart; to know the purpose of Saul’s visit before Saul told him and to give Saul the answer to his question before it was asked! Samuel was a seer of or saw the invisible world.

The good unseen world was unveiled throughout the Old Testament. Old Testament believers saw Yahweh, messengers, cherubs and Yahweh’s glory revealed by fire and the cloud. They heard Yahweh’s trumpet and they felt the earth shake. The invisible world of principalities, authorities and world-holders of darkness, the spiritual forces of wickedness that abide in the heavenlies, as presented in Ephesians 6:12, were not seen (ra’ah) by the Old Testament believers. This unseen world it appears, was mostly hidden from these believers, possibly because they were not equipped with *ruah* to confront this world. These believers, however, were aware of people who practiced evil arts and their

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divine revelation by seeing. In #Isa 30:10 the rebellious Israelites say to the seers, ‘See not.’ The term prophet emphasized the prophet’s utterances, *ro’eh* and *hozeh* indicated his method of receiving divine communication’ (Hoban E. Freeman, An Introduction to the OT Prophets, Moody, 1968, pp. 40-41). (TWOT)

<sup>803</sup> 1 Sam 9:9, 11, 19; 2 Sam 15:27; 24:11; 2 Kgs 17:13; 1 Chr 9:22; 21:9; 25:5; 26:28; 29:29; 2 Chr 9:29; 12:15; 16:7, 10; 19:2; 29:25, 30; 35:15; Amos 7:12

<sup>804</sup> Gen. 12:7, 17:1, 18:1; 26:2, 24; 35:1, 9

<sup>805</sup> 06439 lawnp P@nuw’el *pen-oo-ale’* or (more properly) laynp P@niy’el *pen-oo-ale’* meaning ‘facing El.’

<sup>806</sup> 1Ki 11:9 ¶ Therefore did Yahweh shew himself angry with Solomon,—because his heart had turned aside from Yahweh Elohim of Israel, who had appeared [ra’ah] unto him twice;

<sup>807</sup> Ex 3:2 Then appeared the messenger of Yahweh unto him, in a flame of fire, from the midst of the thorn-bush,—so he looked, and lo! the thorn-bush, burning with fire, and yet, the thorn-bush, was not consumed.

instruction was to put them to death.<sup>808</sup> In the New Testament, Paul would cast out the impure ruahs rather than having people put to death.<sup>809</sup>

## New Testament

Yahoshua was equipped to see and make manifest the wicked unseen world throughout his ministry by shining his light upon it. The account of Luke 6:33-36 illustrates this point; “And, in the synagogue, was a man having a ruah (spirit) of an impure god<sup>810</sup> (demon); and he cried out with a loud voice—Let be! What have we in common with thee, O Yahoshua, Nazarene! Hast thou come to destroy us? I know thee, who thou art,—The Holy One of Yahweh. And Yahoshua rebuked it, saying—Hold thy peace! and go forth from him. And the god (demon), throwing him into the midst, went forth from him, doing him no hurt. And amazement came upon all, and they began to converse one with another, saying—What is this word, that, with authority and power, he giveth orders unto the impure ruahs (spirits), and they go forth?” One of Yahoshua’s purposes was to unveil the unseen world of darkness; to deliver those who were oppressed with unseen ruahs; to equip believers to fight against the unseen world of darkness; to expose the invisible principalities, authorities and world-holders of darkness; to shine the light on the unseen spiritual forces of wickedness that abide in the heavenlies.<sup>811</sup> The invisible impure ruahs realized that they were no longer hidden from mankind. One said to Christ, “What have we in common with thee, Yahoshua of Nazareth? Hast thou come to destroy us? I know thee, who thou art, The Holy One of Elohim” (Mk. 1:24). Yahoshua had the power and authority to rebuke these foul ruahs as we also do today.

## Ruah

In our present age, Yahweh has given His ruah to those who believe and confess Romans 10:9, with the purpose to fully equip His children with the power to overcome the wicked ones of the seen and unseen worlds.<sup>812</sup> Ruah is best defined as an invisible or unseen force or power. Ruah can mean the wind<sup>813</sup> and breath,<sup>814</sup> which are associated with our physical

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<sup>808</sup> “and, as touching man or woman, when there shall be in them a familiar spirit [owb], or the spirit of an oracle [yiddeoni], they shall, surely be put to death,—with stones, shall they be stoned—their blood, shall be upon themselves” (Lev. 20:27). Ruah is not used in this scripture.

<sup>809</sup> Ac 16:18 And, this, she continued to do for many days. But Paul, worn out, and turning unto the spirit, said—I charge thee, in the name of Jesus Christ, to come out from her. And it came out the same hour.

<sup>810</sup> 1140 daimonion daimonion *dahee-mon’-ee-on*; the divine power, deity, divinity; Ac 17:18 Then certain Epicurean and Stoic philosophers encountered him. And some said, “What does this babbler want to say?” Others said, “He seems to be a proclaimer of foreign gods [daimonion],” because he preached to them Ychsua and the resurrection.

<sup>811</sup> “To open their eyes; that they turn from darkness unto light, and the authority of Satan unto Yahweh...” (Act 26:18); “...To this end, was the Son of Yahweh made manifest, in order that he might undo the works of the adversary.” (1 Jn. 3:8). Because our struggle is not against blood and flesh, but, against the principalities, against the authorities, against the world-holders, of this darkness, against the spiritual forces of wickedness in the heavenlies. (Eph. 6:12)

<sup>812</sup> That, if thou shalt confess the declaration with thy mouth—That Yahoshua is, Lord, and shalt believe with thy hear—That, Yahweh, raised him from among the dead, thou shalt be saved; Eph 1:13 In whom, ye also—hearing the word of the truth, the glad-message of your salvation,—in whom also believing,—were sealed with the ruah (spirit) of the promise, the holy,

<sup>813</sup> Ge 8:1 And Elohim remembered Noah, and all the wild-beasts, and all the tame-beasts that were with him in the ark,—and God caused a wind [ruah] to pass over the earth, and the waters subsided;

<sup>814</sup> 2Sa 22:16 Then appeared the channels of the sea, were uncovered the foundations of the world,—at the rebuke of Yahweh, the blast of the breath [ruah] of his nostrils;



universe or it also can be an unseen, nonphysical powerful force of Yahweh given to believers to accomplish His purposes.<sup>815</sup> The ruah or invisible force of Elohim was unleashed in Genesis 1:3, when Elohim said, “Light be! And light was.” This unseen power was placed on seventy chosen men enabling them to speak words, not from their minds but rather from the mind of the unseen Yahweh; “And Moses went forth, and spake unto the people the words of Yahweh,—and gathered together seventy men from among the elders of the people, and caused them to stand, round about the tent. Then Yahweh, came down, in the cloud, and spake unto him, and took of the ruah (spirit) that was upon him, and gave unto the seventy men—the elders. And it came to pass, that, when the ruah (spirit) rested upon them, they prophesied, and then did so no more” (Nu. 11:24-25). John, because of ruah, was able to see the unseen universe; “straightway, I came to be in ruah (spirit), and lo! a throne, stood in heaven, and, upon the throne, *was* one sitting; and, he that was sitting, *was* like in appearance to a jasper stone and a sardius, and *there was* a rainbow round about the throne, like in appearance unto an emerald, And, round about the throne, were four and twenty thrones; and, upon the thrones, four and twenty elders sitting, clothed in white garments, and, upon their heads, *were* crowns of gold. And, out of the throne, are coming forth lightnings, and voices, and thunderings; and *there are* seven torches of fire, burning before the throne, which are the seven ruahs of Yahweh; and, before the throne, *is* as a glassy sea, like unto crystal. And, in the midst of the throne, and around the throne, *are* four living creatures full of eyes, before and behind; and, the first living creature, *is* like unto a lion, and, the second living creature, like unto a calf, and, the third living creature, hath the face as of a man, and, the fourth living creature, *is* like unto an eagle flying” (Rev. 4:2-7). Ruah is the invisible force that connects us to invisible Yahweh and Christ, whereby we are given instructions, power and wisdom to accomplish their purpose in the physical and nonphysical world.

## Faith

Our faith is an invisible, nonphysical power that transforms and can create matter in our physical universe. “...Faith is, of things hoped for, a confidence, of facts, a conviction, when they are not seen” (Heb. 11:1). The invisible force of faith has empowered individuals to raise the dead and give sight to the blind; it has enabled individuals to walk on water and so on and so on. Hebrews chapter eleven is filled with accounts of our physical universe being altered by the unseen power of individuals operating faith. Yahoshua said, “...If ye have faith as a grain of mustard seed, ye shall say to this mountain, remove hence yonder; and it shall be removed, and, nothing, shall be impossible to you” (Mt. 17:20).<sup>816</sup> The reason our physical universe is not altered daily by the unseen

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<sup>815</sup> Jud 14:6 And the ruah (spirit) of Yahweh, came suddenly over him [Samson], and he tore it in pieces as if he had torn in pieces a kid, there being, nothing at all, in his hand,—but he told not his father or his mother what he had done.

<sup>816</sup> And, answering, Yahoshua saith unto them—Have faith of Yahweh. Verily, I say unto you—Whosoever shall say unto this mountain, Be lifted up, and cast into the sea, and shall not doubt in his heart but shall believe that, what he speaketh, cometh to pass, it shall be his. (Mk. 11:22-23)

powers of faith is because of our little faith.<sup>817</sup> Faith operators are the generators in the unseen universe. They are not moved by sight but rather by the promises of the unseen Yahweh. Abram and Sarai walked out into an unseen world because of the promises of the unseen Yahweh thereby altering our physical universe.

George Muller's son-in-law was asked how he ran the orphanage without any visible means of support. He said, "It is written in Job 26:7: "Who [Yahweh] stretcheth out the north over emptiness [tohu],<sup>818</sup> hangeth the earth upon nothingness [belimah].<sup>819</sup>" The blessed lesson to learn is that to hang upon the invisible Yahweh is not to hang "upon nothingness," though it be upon nothing visible. The power and permanence of the invisible forces that hold up the earth after six thousand years of human history are sufficiently shown by the fact that this great globe still swings securely in space and is whirled through its vast orbit, and that, without variation of a second, it still moves with divine exactness in its appointed path. We can therefore trust the same invisible Yahweh to sustain with His unseen power all the work which faith suspends upon his truth and love and unfailing word of promise, though to the natural eye all these may seem as nothing."<sup>820</sup>

George Muller, a man who daily walked in the world of the unseen, started an orphanage in the 1800's. He was lead by the unseen Yahweh to supply the daily needs of orphans at Bristol England. He believed the impossible and acted upon the promises of Yahweh as recorded in His Word. He took in 30 orphans and over the years his faith increased to provide the needs of over 2,000 children a day. He never asked for contributions. He walked out on the promises of Yahweh. What helped to contribute to his extraordinary success? He began his day by feeding on the Word of Yahweh; his fuel source to believe the unbelievable. (Read Appendix A)

The centurion, in the Gospels, is also an example of a man living in the unseen universe. He told Yahoshua not to come to his home to heal his servant, "...but, only say with a word, and healed shall be my servant" (Mt. 8:8). A word from Yahoshua was all that was needed to alter his physical universe. Yahoshua stated, "Verily, I say unto you, With no one in Israel, such faith as this, have I found...Withdraw! and, as thou hast believed, be it done for thee. And healed was the servant in that hour" (Mt. 8:10-13). The centurion understood and believed in the unseen Yahweh, thereby receiving healing from the unseen realm into the physical realm.

## Our Hope

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<sup>817</sup> Then, the disciples, coming near, to Yahoshua, privately, said—Wherefore could, we, not cast it out? And, he, saith unto them—Because of your little faith. For, verily, I say unto you—If ye have faith as a grain of mustard seed, ye shall say to this mountain, remove hence yonder; and it shall be removed, and, nothing, shall be impossible to you. (Mt. 17:19-20)

<sup>818</sup> 08414 wht tohuw to'- hoo 1) formlessness, confusion, unreality, emptiness

<sup>819</sup> 01099 hmylb b@liymah bel-ee-mah' 1) nothingness

<sup>820</sup> Mr. Wright, George Muller son-in-law; George Muller of Bristol by Arthur T. Pierson, pg. 306-307

Every believer's hope is on this unseen universe. Abraham and Sarah were "...awaiting the [unseen] city having foundations, whose architect and builder is, Yahweh" (Heb. 11:10). This future unseen universe will not have death, pain or sorrow. This universe will have no need of the sun because Yahweh's glory will be its light.<sup>821</sup> We will live in this unseen universe age-abidingly with our presently unseen Father and unseen Brother. Our future hope is that we will see Yahweh and our Savior face to face, in an age-abiding kingdom.<sup>822</sup>

## Conclusion

We live our lives in a physical universe which can be seen and not seen. We believe and harness the unseen elements in our universe such as the atom, gravity and magnetic fields. We do not have to see these forces to believe because we have seen the manifestation of their unseen powers such as electricity. The nonphysical universe is no different. Faith is a generator that can generate matter into existence; the blind see, the deaf hear and the dead are raised. Yahweh's unseen universe has within it ministering ruah's (good messengers) whose purpose is to serve the believer.<sup>823</sup> Yahweh has empowered us with an invisible force known as ruah, thereby enabling us to perceive that "...our struggle is not against blood and flesh, but, against the principalities, against the authorities, against the world-holders, of this darkness, against the spiritual forces of wickedness in the heavenlies" (Eph. 6:12). We have been promised that "with all, having taken up the shield of [invisible] faith, wherewith ye shall have power, all the ignited darts of the wicked one, to quench" (Eph. 6:16). We, like the Apostle Paul, have power over the unseen enemy.<sup>824</sup> We must make a daily effort to approach and enter the unseen universe by prayer and supplication; by seeking Yahweh's and Christ's daily guidance; by daily ingesting the Word of Yahweh, which is the instrument that enables us to see the unseen; by operating the promises of Yahweh by faith; by looking to the clouds from where our Savior will come;<sup>825</sup> by looking for our future home, the presently unseen New Jerusalem.<sup>826</sup> If we walk in justice, righteousness and lovingkindness, as did Christ, then we can rest in this unseen world where there is no fear, anxiety or defeat but rather power, peace, comfort and

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<sup>821</sup> Re 21:23 And, the city, hath no need of the sun, nor of the moon, that they should shine therein; for, the glory of Yahweh, illumined it, and, the lamp thereof, was the Lamb.

<sup>822</sup> Re 22:4 and they shall see his face, and, his name, *shall be* upon their foreheads.

<sup>823</sup> Are they not, all, ruahs (spirits), doing public service,—for ministry, sent forth, for the sake of them who are about to inherit salvation? (Heb. 1:14)

<sup>824</sup> "...O full of all guile, and all recklessness! Son of an adversary! Enemy of all righteousness!—Wilt thou not cease to pervert the straight ways of the Lord? Now, therefore, lo! the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun, until a fitting time. And, instantly, there fell upon him a mist and darkness; and, going about, he was seeking such as might lead him by the hand" (Act 13:11)

<sup>825</sup> Because, the Lord himself, with a word of command, with a chief-messenger's voice, and with a trumpet of Yahweh, shall descend from heaven,—and, the dead in Christ, shall rise, first, After that, we, the living who are left, together with them, shall be caught away, in clouds, to meet the Lord in the air:—and, thus, evermore, with the Lord, shall we be! (1 Th. 4:16-17)

<sup>826</sup> "And, the city, hath no need of the sun, nor of the moon, that they should shine therein; for, the glory of Yahweh, illumined it, and, the lamp thereof, was the Lamb. And the nations, shall walk, through her light; and, the kings of the earth, do bring their glory into it...a river of water of life, bright as crystal, issuing forth out of the throne of Yahweh and of the Lamb, in the midst of the Broadway thereof. And, on this side of the river and on that, was a tree of life" (Rev. 21:23-24, 22:1-2).

victory.<sup>827</sup> We, have been born of Yahweh, and have overcome the unseen wicked spiritual forces; because, greater, is He that is in us, than he that is in the world;<sup>828</sup> and, this, is the victory that hath overcome these worlds—our unseen faith, which will alter the physical and nonphysical world, to the glory of our heavenly Father, Yahweh Elohim of Host.<sup>829</sup>

## Appendix A

### Narrative of some of the Lord's Dealings with George Muller

George Muller wrote on May 7, 1841

While I was staying at Nailsworth, it pleased the Lord to teach me a truth, irrespective of human instrumentality, as far as I know, the benefit of which I have not lost, though now, while preparing the eighth edition for the press, more than forty years have since passed away. The point is this; I saw more clearly than ever, that the first great and primary business to which I ought to attend every day was, to have my soul happy in the Lord. The first thing to be concerned about was not, how much I might serve the Lord, how, I might glorify the Lord; but how I might get my soul into a happy state, and how my inner man might be nourished. For I might seek to set the truth before the unconverted, I might seek to benefit believers, I might seek to relieve the distressed, I might in other ways seek to behave myself as it becomes a child of God in this world; and yet, not being happy in the Lord, and not being nourished and strengthened in my inner man day by day, all this might not be attended to in a right spirit. Before this time my practice had been, at least for ten years previously, as an habitual thing, to give myself to prayer, after having dressed myself in the morning. Now I saw, that the most important thing I had to do was, to give myself to the reading of the word of God and to meditation on it, that thus my heart might be comforted, encouraged, warned, reproved, instructed; and that thus, by means of the word of God, whilst meditating on it, my heart might be brought into experimental communion with the Lord. I began therefore to meditate on the New Testament from the beginning early in the morning. The first thing I did, after having asked in a few words the Lord's blessing upon His precious word, was, to begin to meditate on the word of God, searching, as it were, into every verse, to get blessing out of it; not for the sake of the public ministry of the Word; not for the sake of preaching on what I had meditated upon; but for the sake of obtaining food for my own soul. The result I have found to be almost invariably this, that after a very few minutes my soul has been led to confession, or to thanksgiving, or to intercession, or to supplication; so that, though I did not, as it were, give myself to prayer, but to meditation, yet it turned almost immediately more or less into prayer. When thus I have been for awhile making confession, or intercession, or supplication, or have given thanks, I go on to the next words or verse, turning all, as I go on, into prayer for myself or others, as the Word may lead to it; but still continually keeping before me, that food for my own soul is the object of my meditation. The result of this is, that there is always a good deal of confession, thanksgiving, supplication, or intercession mingled with my meditation, and that my inner man almost invariably is even sensibly nourished and strengthened, and that by breakfast time, with rare exceptions, I am in a peaceful if not happy state of heart. Thus also the Lord is pleased to communicate unto me that, which either very soon after, or at a later time I have found to become food for other believers, though it was not for the sake of the public ministry of the Word that I gave myself to meditation, but for the profit of my own inner man. With this mode I have likewise combined the being

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<sup>827</sup> Rejoice in Yahweh always: again, I will say—rejoice... For nothing, be anxious, but, in everything, by your prayer and supplication with thanksgiving, let, your petitions, be made known unto Yahweh; And, the peace of Yahweh, which riseth above every mind, shall guard your hearts and your thoughts, in Christ Yahoshua. (Phil. 4:4-7)

<sup>828</sup> 1 John 4:4

<sup>829</sup> 1 John 5:4

out in the open air for an hour, an hour and a half, or two hours before breakfast, walking about in the fields, and in the summer sitting for a little on the stiles, if I find it too much to walk all the time. I find it very beneficial to my health to walk thus for meditation before breakfast, and am now so in the habit of using the time for that purpose, that when I get into the open air, I generally take out a new Testament of good sized type, which I carry with me for that purpose, besides my Bible: and I find that I can profitably spend my time in the open air; which formerly was not the case, for want of habit I used to consider the time spent in walking a loss, but now I find it very profitable, not only to my body, but also to my soul. The walking out before breakfast is of course not necessarily connected with this matter, and every one has to judge according to his strength and other circumstances.— The difference then between my former practice and my present one is this. Formerly, when I rose, I began to pray as soon as possible, and generally spent all my time till breakfast in prayer, or almost all the time. At all events I almost invariably began with prayer, except when I felt my soul to be more than usually barren, in which case I read the word of God for food, or for refreshment, or for a revival and renewal of my inner man, before I gave myself to prayer. But what was the result? I often spent a quarter of an hour, or half an hour, or even an hour on my knees, before being conscious to myself of having derived comfort, encouragement, humbling of soul, &c.; and often, after having suffered much from wandering of mind for the first ten minutes, or a quarter of an hour, or even half an hour, I only then began really to pray. I scarcely ever suffer now in this way. For my heart being nourished by the truth, being brought into experimental fellowship with God, I speak to my Father, and to my Friend (vile though I am, and unworthy of it!) about the things that He has brought before me in His precious word. It often now astonishes me that I did not sooner see this point. In no book did I ever read about it. No public ministry ever brought the matter before me. No private intercourse with a brother stirred me up to this matter. And yet now, since God has taught me this point, it is as plain to me as any thing that the first thing the child of God has to do morning by morning is, to obtain food for his inner man. As the outward man is not fit for work for any length of time, except we take food; and as this is one of the first things we do in the morning; so it should be with the inner man. We should take food for that, as every one must allow. Now what is the food for the inner man? Not prayer, but the word of God; and here again not the simple reading of the word of God, so that it only passes through our minds, just as water runs through a pipe, but considering what we read, pondering over it, and applying it to our hearts. When we pray, we speak to God. Now, prayer, in order to be continued for any length of time in any other than a formal manner, requires, generally speaking, a measure of strength or godly desire, and the season, therefore, when this exercise of the soul can be most effectually performed, is, after the inner man has been nourished by meditation on the word of God, where we find our Father speaking to us, to encourage us, to comfort us, to instruct us, to humble us, to reprove us. We may therefore profitably meditate, with God's blessing, though we are ever so weak spiritually; nay, the weaker we are, the more we need meditation for the strengthening of our inner man. There is thus far less to be feared from wandering of mind, than if we give ourselves to prayer without having had previously time for meditation.—I dwell so particularly on this point because of the immense spiritual profit and refreshment I am conscious of having derived from it myself, and I affectionately and solemnly beseech all my fellow-believers to ponder this matter. By the blessing of God I ascribe to this mode the help and strength which I have had from God to pass in peace through deeper trials in various ways, than I had ever had before; and after having now above forty years tried this way, I can most fully, in the fear of God, commend it. In addition to this, I generally read after family prayer larger portions of the word of God, when I still pursue my practice of reading regularly onward in the Holy Scriptures, sometimes in the New Testament and sometimes in the Old, and for more than fifty-two years I have proved the blessedness of it. I take also either then or at other parts of the day, time more especially for prayer.

How different, when the soul is refreshed and made happy early in the morning, from what it is when, without spiritual preparation, the service, the trials, and the temptations of the day come upon one!



# Thoughts from George Muller on Fellowship, Laboring & Giving

(Written by George Muller in 1856; edited by Chuck Cunningham)<sup>830</sup>

## Partnership

The third portion of the divine testimony, on which I desire to throw out a few hints, is in I John i. 3. "And truly our fellowship is with the Father, and with his Son Yahoshua Christ." Observe!, The words "fellowship," "communion," "coparticipation," and "partnership," mean the same. The believer in the Lord Yahoshua does not only obtain forgiveness of all his sins (as he does through the shedding of the blood of Yahoshua, by faith in His name;) does not only become a righteous one before Yahweh (through the righteousness of the Lord Yahoshua, by faith in His name;) is not only begotten again, born of Yahweh, and partaker of the divine nature, and therefore a child of Yahweh, and an heir of Yahweh; but he is also in fellowship or partnership with Yahweh. Now, so far as it regards Yahweh, and our standing in the Lord Yahoshua, we have this blessing once for all; nor does it allow of either an increase or a decrease. Just as Yahweh's love to us believers, His children, is unalterably the same (whatever may be the manifestations of that love:) and as His peace with us is the same, (however much our peace may be disturbed:) so it is also with regard to our being in fellowship or partnership with Him: it remains unalterably the same, so far as Yahweh is concerned. But then, there is an experimental fellowship, or partnership, with the Father and with His Son, which consists in this, that all which we possess in Yahweh, as being the partners or fellows of Yahweh, is brought down into our daily life, is enjoyed, experienced, and used. This experimental fellowship, or partnership, allows of an increase or a decrease, in the measure in which faith is in exercise, and in which we are entering into what we have received in the Lord Yahoshua. The measure in which we enjoy this experimental fellowship with the Father and with the Son is without limit; for without limit we may make use of our partnership with the Father and with the Son, and draw by prayer and faith out of the inexhaustible fullness which there is in Yahweh.

Let us now take a few instances in order to see the practical working of this experimental fellowship (or partnership) with the Father and with the Son. Suppose there are two believing parents who were not brought to the knowledge of the truth until some years after the Lord had given them several children. Their children were brought up in sinful, evil ways, whilst the parents did not know the Lord. Now the parents reap as they sowed. They suffer from having set an evil example before their children; for their children are unruly and behave most improperly. What is now to be done? Need such parents despair?

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<sup>830</sup> Narrative of some of the Lord's Dealings with George Muller Third Part; pages 208 to 229

No. The first thing they have to do is, to make confession of their sins to Yahweh, with regard to neglecting their children whilst they were themselves living in sin, and then to remember that they are in partnership with Yahweh, and therefore to be of good courage, though they are in themselves still utterly insufficient for the task of managing their children. They have in themselves neither the wisdom, nor the patience, nor the long-suffering, nor the gentleness, nor the meekness, nor the love, nor the decision and firmness, nor any thing else that may be needful in dealing with their children aright. But their heavenly Father has all this. The Lord Yahoshua possesses all this. And they are in partnership with the Father, and with the Son, and therefore they can obtain by prayer and faith all they need out of the fullness of Yahweh. I say by prayer and faith; for we have to make known our need to Yahweh in prayer, ask His help, and then we have to believe that He will give us what we need. Prayer alone is not enough. We may pray never so much, yet if we do not believe that Yahweh will give us what we need, we have no reason to expect that we shall receive what we have asked for. So then these parents would need to ask Yahweh to give them the needful wisdom, patience, long-suffering, gentleness, meekness, love, decision, firmness, and whatever else they may judge they need. They may in humble boldness remind their heavenly Father that His word assures them that they are in partnership with Him, and, as they themselves are lacking in these particulars, ask Him to be pleased to supply their need; and then they have to believe that Yahweh will do it, and they shall receive according to their need.

Another instance: suppose I am so situated in my business that day by day such difficulties arise, that I continually find that I take wrong steps, by reason of these great difficulties. How may the case be altered for the better? In myself I see no remedy for the difficulties. In looking at myself I can expect nothing but to make still further mistakes, and therefore, trial upon trial seems to be before me. And yet I need not despair. Yahweh is my partner. I have not sufficient wisdom to meet these difficulties so as to be able to know what steps to take, but He is able to direct me. What I have, therefore, to do is this: in simplicity to spread my case before my heavenly Father and my Lord Yahoshua. The Father and the Son are my partners. I have to tell out my heart to Yahweh, and to ask him, that, as He is my partner, and I have no wisdom in myself to meet all the many difficulties which continually occur in my business, He would be pleased to guide and direct me, and to supply me with the needful wisdom; and then I have to believe that Yahweh will do so, and go with good courage to my business, and expect help from Him in the next difficulty that may come before me. I have to look out for guidance, I have to expect counsel from the Lord; and, as assuredly as I do so, I shall have it, I shall find that I am not nominally, but really in partnership with the Father and with the Son.

Another instance: There are a father and mother with seven small children. Both parents are believers. The father works in a manufactory, but cannot earn more than ten shillings per week. The mother cannot earn any thing. These ten shillings are too little for the supply of nourishing and wholesome food for seven growing children and their parents, and for providing them with the other necessities of life. What is to be done in such a case? Surely not to find fault with the manufacturer, who may not be able to afford more wages, and much less to murmur against Yahweh; but the parents have in simplicity to tell Yahweh, their partner, that the wages of ten shillings a week are not sufficient in England to provide nine persons with all they need, so as that their health be not injured. They have to remind Yahweh that He is not a hard master, not an unkind being, but a most loving Father, who has abundantly proved the love of His heart in the gift of His only begotten Son. And they have in childlike simplicity to ask Him, that either He would order it so, that the manufacturer may be able to allow more wages; or that He (the Lord) would find them another place, where the father would be able to earn more; or that He would be pleased somehow or other as it may seem good to Him, to supply them with more means. They have to ask the Lord, in childlike simplicity, again and again for it, if He does not answer their request at once; and they have to believe that Yahweh, their Father and partner, will give them the petition of their hearts. They have to expect an answer to their prayers; day by day they have to look out for it, and to repeat their



request till Yahweh grants it. As assuredly as they believe that Yahweh will grant them their request, so assuredly it shall be granted.

Thus, suppose, I desired more power over my besetting sins; suppose, I desired more power against certain temptations; suppose I desired more wisdom, or grace, or any thing else that I may need in my service among the saints, or in my service towards the unconverted: what have I to do, but to make use of my being in fellowship with the Father and with the Son? Just as, for instance, an old faithful clerk, who is this day taken into partnership by an immensely rich firm, though himself altogether without property, would not be discouraged by reason of a large payment having to be made by the firm within three days, though he himself has no money at all of his own, but would comfort himself with the immense riches possessed by those who so generously have just taken him into partnership: so should we, the children of Yahweh and servants of Yahoshua Christ, comfort ourselves by being in fellowship, or partnership, with the Father, and with the Son, though we have no power of our own against our besetting sins; though we cannot withstand temptations, which are before us, in our own strength; and though we have neither sufficient grace nor wisdom for our service among the saints, or towards the unconverted. All we have to do is, to draw upon our partner, Yahweh. By prayer and faith we may obtain all needful temporal and spiritual help and blessings. In all simplicity have we to tell out our heart before Yahweh, and then we have to believe that He will give to us according to our need. But if we do not believe that Yahweh will help us could we be at peace? The clerk, taken into the firm as partner, believes that the firm will meet the payment though so large, and though in three days it is to be made, and it is this that keeps his heart quiet, though altogether poor himself. We have to believe that our infinitely rich partner, Yahweh, will help us in our need, and we shall not only be in peace, but we shall actually find that the help which we need will be granted to us.

Let not the consciousness of your entire unworthiness keep you, dear reader, from believing what Yahweh has said concerning you. If you are indeed a believer in the Lord Yahoshua, then this precious privilege, of being in partnership with the Father and the Son, is yours, though you and I are entirely unworthy of it. If the consciousness of our unworthiness were to keep us from believing what Yahweh has said concerning those who depend upon and trust in the Lord Yahoshua for salvation, then we should find that there is not one single blessing, with which we have been blessed in the Lord Yahoshua, from which, on account of our unworthiness, we could derive any settled comfort or peace.

## **Laboring**

There is one other point which, in connection with several portions of the word of Yahweh, which bear on the subject, I desire to bring before the believing reader, and it refers to the "scriptural way of overcoming the difficulties with which the believer now meets who is engaged in a business, trade, profession, or any earthly calling whatever, which arise from competition in business, too great a number of persons being occupied in the same calling, stagnation of trade, and the like." The children of Yahweh, who are strangers and pilgrims on earth, have at all times had difficulty in the world, for they are not at home but from home; nor should they, until the return of the Lord Yahoshua, expect it to be otherwise with them. But whilst this is true, it is also true that the Lord has provided us in all our difficulties with something in His own word to meet them. All difficulties may be overcome by acting according to the word of Yahweh. At this time I more especially desire to point out the means whereby the children of Yahweh who are engaged in any earthly calling may be able to overcome the difficulties, which arise from competition in business, too great a number of persons being occupied in the same calling, stagnation of trade and the like.

The first thing which the believer, who is in such difficulties, has to ask himself is, Am I in a calling in which I can abide with Yahweh? If our occupation be of that kind, that we cannot ask Yahweh's blessing

upon it, or that we should be ashamed to be found in it at the appearing of the Lord Yahoshua, or that it of necessity hinders our spiritual progress, then we must give it up, and be engaged in something else; but in few cases only this is needful. Far the greater part of the occupations in which believers are engaged are not of such a nature, as that they need to give them up in order to maintain a good conscience, and in order to be able to walk with Yahweh, though, perhaps, certain alterations may need to be made in the manner of conducting their trade, business, or profession. About those parts of our calling, which may need alteration, we shall receive instruction from the Lord, if we indeed desire it, and wait upon Him for it, and expect it from Him.

Now suppose the believer is in a calling in which he can abide with Yahweh, the next point to be settled is: "Why do I carry on this business, or why am I engaged in this trade or profession?" In most instances, so far as my experience goes, which I have gathered in my service among the saints during the last fifty-one years and a half, I believe the answer would be: "I am engaged in my earthly calling, that I may earn the means of obtaining the necessaries of life for myself and family." Here is the chief error from which almost all the rest of the errors, which are entertained by children of Yahweh, relative to their calling, spring. It is no right and Scriptural motive, to be engaged in a trade, or business, or profession, merely in order to earn the means for the obtaining of the necessaries of life for ourselves and family; but we should work, because it is the Lord's will concerning us. This is plain from the following passages; I Thess. iv. 11, 12; II Thess. iii. 10-12; Eph. iv 28. It is quite true that, in general, the Lord provides the necessaries of life by means of our ordinary calling; but that that is not THE REASON why we should work, is plain enough from the consideration, that if our possessing the necessaries of life depended upon our ability of working, we could never have freedom from anxiety, for we should always have to say to ourselves, and what shall I do when I am too old to work I or when by reason of sickness I am unable to earn my bread. But if on the other hand, we are engaged in our earthly calling, because it is the will of the Lord concerning us that we should work, and that thus laboring we may provide for our families and also be able to support the weak, the sick, the aged, and the needy, then we have good and scriptural reason to say to ourselves: should I be on a bed of sickness, or keep me otherwise by reason of infirmity or old age, or want of employment, from earning my bread by means of the labor of my hands, or my business, or my profession, He will yet provide for me. Because we who believe are servants of Yahoshua Christ, who has bought us with His own precious blood, and are not our own, and because this our precious Lord and Master has commanded us to work, therefore we work; and in doing so our Lord will provide for us; but whether in this way or any other way, He is sure to provide for us; for we labor in obedience to Him; and if even a just earthly master give wages to his servants, the Lord will surely see to it that we have our wages, if in obedience to Him we are engaged in our calling, and not for our own sake.

How great the difference between acting according to the word of Yahweh, and according to our own natural desires, or the customs of the world, will be plain, I trust, by the following case. Suppose I were engaged in some useful trade. Suppose I had the certain human prospect, that within the next three months my labor would bring me in nothing, for certain reasons connected with the state of mercantile affairs. As a man of the world I should say, I shall not work at all, because my labor will not be paid; but as a Christian, who desires to act according to Yahweh's Holy word, I ought to say: My trade is useful to society, and I will work notwithstanding all human prospects, because the Lord Yahoshua has commanded me to labor;

*from Him and not from my trade I expect my wages.*

In addition to this the Christian ought also to say, Idleness is a dreadful snare of the devil, he has especial opportunity to get an advantage over the children of Yahweh when they are unoccupied; and, therefore, I will work though I have no human prospect of obtaining payment for my labor, but shall get only the cost price of the material, and shall have to give my work for nothing. Moreover the Christian ought to say, Though according to human probability I shall have to labor for nothing during the next three months, yet

I will work, because the Lord may speedily alter the state of things, contrary to all human expectation; but whether He be pleased to do so or not, I labor because I am the Lord's, bought by His precious blood, and He commands me to labor.

To the child of Yahweh it ought not to be enough that he is in a calling in which he can abide with Yahweh, nor that he is engaged in his calling, because it is the will of his Lord and Master that he should work, but he should consider himself in his trade, business, art, or profession, only as the steward of the Lord with reference to his income. The child of Yahweh has been bought with the precious blood of the Lord Yahoshua, and is altogether His property, with all that he possesses, his bodily strength, his mental strength, his ability of every kind, his trade, business, art, or profession, his property, &c.; for it is written: "Ye are not your own; for ye are bought with a price." I Cor. vi. 19, 20. The proceeds of our calling are therefore not our own in the sense of using them as our natural heart wishes us to do, whether to spend them on the gratification of our pride, or our love of pleasure, or sensual indulgences, or use it in any way as we naturally like; but we have to stand before our Lord and Master, whose stewards we are, to seek to ascertain His will, how He will have us use the proceeds of our calling. But is this indeed the spirit in which the children of Yahweh generally are engaged in their calling? It is but too well known that it is not the case!

Can we then wonder at it, that even Yahweh's own dear children should so often be found greatly in difficulty with regard to their calling, and be found so often complaining about stagnation or competition in trade, and the difficulties of the times, though there have been given to them such precious promises as: "Seek ye first the kingdom of Yahweh and His righteousness; and all these things shall be added unto you;" or, "Let your conversation (disposition or turn of mind) be without covetousness; and be content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee." Heb. xiii. 5. Is it not obvious enough, that, when our Heavenly Father sees that we His children do or would use the proceeds of our calling, as our natural mind would desire, that He either cannot at all intrust us with means, or will be obliged to decrease them? No wise and really affectionate mother will permit her infant to play with a razor, or with fire, however much the child may desire to have them; and so the love and wisdom of our Heavenly Father will not, cannot, intrust us with pecuniary means, if He sees that we do not desire to possess them as stewards for Him, in order that we may spend them as He may point out to us by His Holy Spirit, through His word.

## Giving

In connection with this subject, I give a few hints to the believing reader on three passages of the word of Yahweh. In I Cor. xvi. 2, we find it written to the brethren at Corinth, "Upon the first day of the week let every one of you lay by him in store, as Yahweh has prospered him." A contribution for the poor saints in Judea was to be made, and the brethren at Corinth were exhorted to put by every Lord's day, according to the measure of success which the Lord had been pleased to grant them in their calling during the week. Now, ought not the saints in our day also to act according to this word! There is no passage in the word of Yahweh, why we should not do so, and it is altogether in accordance with our pilgrim character, not only once or twice, or four times a year to see how much we can afford to give to the poor saints, or to the work of Yahweh in any way, but to seek to settle it weekly. If, it be said, I cannot ascertain how much I have gained in the course of the week by my business, and therefore I cannot give accordingly; my reply is this, Seek, dear brethren, as much as possible to bring your business upon such a footing, as that you may be able, as nearly as possible, to settle how much you have earned in your calling in the course of the week; but suppose you should be unable to settle it exactly to the shilling or pound, yet you will know pretty well how it has been with you during the week, and therefore, according to your best knowledge, contribute on the coming Lord's day towards the necessities of the poor saints, and towards the work of Yahweh,

*as He, after your having sought His guidance, may lead you.*

A striking illustration of what I have said we have in the case of Israel nationally. The commandment to them was, to leave their land uncultivated in the seventh year, in order that it might rest; and the Lord promised to make up for this deficiency by His abundant blessing resting upon the sixth year. However, Israel acted not according to this commandment, no doubt saying in the unbelief of their hearts, as the Lord had foretold, "What shall we eat in the seventh year? Behold we shall not sow, nor gather in our increase." Leviticus xxv. It might also be said by a brother whose earnings are small, should I also give according to my earnings? They are already so small, that my wife can only with the greatest difficulty manage to make them sufficient for the family. My reply is: Have you ever considered, my brother that the very reason, your earnings remain so small, may be the fact of your spending every thing upon yourselves, and that if He were to give you more, you would only use it to increase your own family comfort, instead of looking about to see who among the brethren are sick, or who have no work at all, that you might help them, or how you might assist the work of Yahweh at home and abroad? There is a great temptation for a brother whose earnings are small, to put off the responsibility of assisting the needy and sick saints, or helping on the work of Yahweh, and to lay it upon the few rich brethren and sisters with whom he is associated in fellowship, and thus rob his own soul? My reply is,

*Yahweh lays down no rule, concerning this point.  
What we do we should do cheerfully and not of necessity.*

In connection with I Cor. xvi. 2, I would mention two other portions: 1. "He which soweth sparingly shall reap also sparingly: and he that soweth bountifully, shall reap also bountifully" II Cor. ix. 6. It is certain that we, the children of Yahweh, are so abundantly blessed in Yahoshua, by the grace of Yahweh, that we ought to need no stimulus to perform works. The forgiveness of our sins, the having been made for ever the children of Yahweh, the having before us the Father's house as our home: these blessings ought to be sufficient motives to constrain us in love and gratitude to Yahweh abundantly all the days of our life, and cheerfully also to give up, as He may call for it, that with which He has entrusted us of the things of this world. But whilst this is the case, the Lord nevertheless holds out to us in His Holy Word motives why we should serve Him, deny ourselves, use our property for Him, etc.; and the last mentioned passage is one of that kind. The verse is true, both with reference to the life that is now and that which is to come. If we have been sparingly using our property for Him, there will have been little treasure laid up in heaven, and therefore a small amount of capital will be found in the world to come, so far as it regards reaping. Again, we shall reap bountifully if we seek to be rich towards Yahweh, by abundantly using our means for Him, whether in ministering to the necessities of the poor saints, or using otherwise our pecuniary means for His work. Dear brethren, these things are realities! Shortly, very shortly, will come the reaping time and then will be the question, whether we shall reap sparingly or bountifully—But while this passage refers to the life hereafter, it also refers to the life that now is. Just as now the love of Christ constrains us to communicate of that with which the Lord entrusts us, so will be the present reaping, both with regard to spiritual and temporal things. Should there be found therefore in a brother the want of entering into his position as being merely a steward for the Lord in his calling, and should he give no heed to the admonitions of Yahweh to communicate to those who are in need, or to help the work of Yahweh; then, can such a brother be surprised that he meets with difficulties in his calling, and that he cannot get on? This is according to the Lord's word. He is sowing sparingly, and he therefore reaps sparingly. But should the love of Christ constrain a brother, out of the earnings of his calling to sow bountifully, he will even in this life reap bountifully, both with regard to blessings in his soul and with regard to temporal things. Consider in connection with this the following passage, which, though taken from the Book of Proverbs, is not of a Jewish character, but true concerning believers under the present dispensation also: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal son shall be made fat: and he that watereth shall be watered also himself." Prov. xi.

24, 25.—In connection with 1 Cor xvi. 2, I would also direct my brethren in the Lord to the promise made in Luke vi. 38, "Give and it shall be given unto you: good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." This refers evidently to the present dispensation, and evidently in its primary meaning to temporal things. Now let any one, constrained by the love of Yahoshua, act according to this passage; let him on the first day of the week communicate as the Lord has prospered him, and he will see that the Lord will act according to what is contained in this verse. If pride constrain us to give, if self-righteousness make us liberal, if natural feeling induce us to communicate, or if we give whilst we are in a state of insolvency, not possessing more perhaps than ten shillings in the pound were our creditors to come upon us; then we cannot expect to have this verse fulfilled in our experience but if indeed the love of Christ constrain us to communicate according to the ability which the Lord gives us, then we shall have this verse fulfilled in our experience, though this was not the motive that induced us to give.

Somehow or other the Lord will abundantly repay us through the instrumentality of our fellow men what we are doing for His poor saints, or in any way for His work, and we shall find that in the end we are not losers, even with reference to temporal things, whilst we communicate liberally of the things of this life with which the Lord has entrusted us.—Here it might be remarked: but if it be so, that even in this life, and with regard to temporal things it is true, that "To him that gives shall be given, good measure, pressed down, and shaken together, and running over," and that "He which soweth bountifully shall reap also bountifully," then in the end the most liberal persons would be exceedingly rich. Concerning this remark we have to keep in mind that the moment persons wished to alter their way, and no more go on sowing bountifully, but sparingly, in order to increase their possessions, whilst Yahweh is allowing them to reap bountifully, the river of Yahweh's bounty toward them would no longer continue to flow. Yahweh had supplied them abundantly with means, because He saw them act as stewards for Him. He had entrusted them with a little which they used for Him, and He therefore entrusted them with more; and if they had continued to use the much also for Him, He would have still more abundantly used them as instruments to scatter abroad His bounties.

The child of Yahweh must be willing to be a channel through which Yahweh's bounties flow, both with regard to temporal and spiritual things. This channel is narrow and shallow at first, it may be; yet there is room for some of the waters of Yahweh's bounty to pass through. And if we cheerfully yield ourselves as channels, for this purpose, then the channel becomes wider and deeper, and the waters of the bounty of Yahweh can pass through more abundantly. Without a figure it is thus: At first we may be only instrumental in communicating 51. or 101. or 201. or 501. or 1001. or 2001. per year, but afterwards double as much; and if we are still more faithful in our stewardship, after a year or two four times as much, afterwards perhaps eight times as much, at last perhaps twenty times or fifty times as much. We cannot limit the extent to which Yahweh may use us as instruments in communicating blessing, both temporal and spiritual, if we are willing to yield ourselves as instruments to Yahweh, and are content to be only instruments, and to give Him all the glory.

But with regard to temporal things it will be thus, that if indeed we walk according to the mind of Yahweh in these things, whilst more and more we become instruments of blessing to others, we shall not seek to enrich ourselves, but be content when the last day of another year finds us still in the body, to possess no more than on the last day of the previous year, whilst we have been, however, in the course of the year the instruments of communicating largely to others, through the means with which the Lord had entrusted us.

As to my own soul, by the grace of Yahweh it would be a burden to me to find, that, however much my income in the course of a year might have been, I was increasing in earthly possession; for it would be a plain proof to me, that I had not been acting as steward for Yahweh, and had not been yielding myself as a channel for the waters of Yahweh's bounty to pass through. I also cannot but bear my testimony here, that

in whatever feeble measure Yahweh has enabled me to act according to these truths for the last fifty-one years and a half, I have found it to be profitable, most profitable to my own soul; and as to temporal things, I never was a loser in doing so, but I have most abundantly found the truth in II Cor. ix. 6, and Luke vi. 38, and Prov. xi. 24, 25, verified in my own experience. I only have to regret that I have acted so little according to what I have now been stating; but my godly purpose is, by the help of Yahweh, to spend the remainder of my days in practicing these truths more than ever, and I am sure, that, when I am brought to the close of my earthly pilgrimage, either in death, or by the appearing of our Lord Yahoshua, I shall not have the least regret in having done so.

Before leaving this part of the subject, I mention to the believing reader, that I know instance upon instance, in which what I have been saying has been verified, but I will only mention the following:—I knew many years ago a brother as the manager of a large manufactory. Whilst in this capacity he was liberal, and giving away considerably out of his rather considerable salary. The Lord repaid this to him; for the principals of the establishment, well knowing his value to their house of business, gave him now and then whilst he thus was liberally using his means for the Lord, very large presents in money. In process of time however, this brother thought it right to begin business on his own account, in a very small way. He still continued to be liberal, according to his means, and Yahweh prospered him, and prospered him so that now, whilst I am writing, his manufactory is as large as the one which he formerly managed, or even larger, though that was a very considerable one. And sure I am, that, if this brother shall be kept by Yahweh from setting his heart upon earthly things, and from seeking more and more to increase his earthly riches but shall delight himself in being used as a steward by Yahweh, cheerfully communicating to the need of Yahweh's poor children, or to His work in other ways, and doing so not sparingly, but bountifully, the Lord will intrust him more and more with means; if otherwise, if he shut up his hands, seek his own, what he has to expect is, that Yahweh will shut up His hands.

I mention an instance: I know a brother to whom the Lord has given a liberal heart, and who bountifully gave of that over which the Lord had set him as steward. The Lord seeing this, entrusted him with still more, for through family circumstances he came into the possession of many thousand pounds, in addition to the considerable property he possessed before. I have the joy of being able to add also concerning this brother, that the Lord continues to give him grace to use his property as a steward for Yahweh, and that he has not been permitted to set his heart upon his riches, through the very considerable increase of his property, but that he continues to live as the steward of the Lord, and not as the owner of all this wealth.—And now, dear reader, when the brethren to whom I have been referring are brought to the close of their earthly pilgrimage, will they have one moment's regret that they have used their property for the Lord? Will it be the least particle of uneasiness to their minds, or will their children be the worse for it? Oh no! The only regret they will have concerning this matter will be, that they did not serve the Lord still more abundantly with their property. Dear reader, let us each in our measure act in the same spirit. Money is really worth no more than as it is used according to the mind of the Lord; and life is worth no more than as it is spent in the service of the Lord.

Whilst the three mentioned points-1, That our calling must be of that nature that we can abide in it with Yahweh; 2, That unto the Lord we should labor in our calling, as His servants, because He has bought us with His blood, and because He will have us to labor; 3, That as stewards we should labor in our calling, because the earnings of our calling are the Lord's and not our own, as He has bought us with His blood: I say, whilst these three points are particularly to be attended to in order that the Lord's blessing may rest upon our calling, and we be prospering in it, there are, nevertheless, some other points to be attended to, which I mention in love to my brethren in the Lord, by whom they may be needed.

Very many times have I sought the Lord's blessing before I began preparing this third part for the press, and very many times have I done so while writing it, and now I am most fully assured, that He will

abundantly bless this part also, because of the abundance of supplication which He has wrought concerning it by His spirit in my soul. I ask you also, dear reader, if you know the power of prayer, to unite with me in seeking the Lord's blessing upon this book, and then we shall rejoice together in the answers to our prayers, if not here on earth, at least in the day of Christ's appearing.

[In 1856 was published the Fourth Part of this Narrative, as a second volume.]

## The Corinthian Church All Over Again

*(When quoting scriptures, from the Rotherham Emphasized Bible New Testament, I will substitute the Hebrew words Yahoshua for Jesus, Yahweh and Elohim for God and the LORD and ruah for pneuma (spirit).)*

The Corinthian Church was having its problems when the Apostle Paul wrote them his first letter. If Yahweh was going to write a letter to today's Christian Church, would the same problems that were addressed to the Corinthian believers apply to us? I am sorry to say, yes! We daily read the book of Corinthians but is this divine revelation falling on deaf ears or blind eyes? Do we not see that, in many cases, shocking as it may seem, we are daily practicing, unwares, the very same sins that the Corinthians practiced. Many of the pastors of the Church, it appears, are blind to this truth. Our Father had Paul reprove the Corinthians, not because He did not want them to have fun but rather because He loved them, desiring not that they remain the servants of sin. They were prisoners of the adversary; enslaved to sin; taken captive by him at his will. The Word of Yahweh when acted upon severs the chains of sin, setting us free from the lust of the flesh, allowing us to fly freely in our calling to walk in good works.<sup>831</sup> Let us examine our lives according to the teachings of 1<sup>st</sup> Corinthians. Let us grade our lifestyle according to the revelation given to the Corinthians. Let it not be spoken of us, "They shall, surely hear, and yet will not understand, and, surely see, and yet not perceive; For the heart of this people hath become dense, and, with their ears, heavily have they heard, and, their eyes, have they closed,—lest, once they should see with their eyes, and, with their ears, should hear, and, with their hearts, should understand, and return; when I would certainly heal them" (Is. 6:9-10, Mt. 13:14-15, Acts 28:26-27).

### 1 Corinthians 1-4

Corinthians chapters one through four are primarily dealing with factions and divisions in the Church, which create strife; "Now I mean this,—that, each one of you, is saying—I, indeed, am of Paul, but, I, of Apollos, but, I, of Cephas, but, I, of Christ" (1 Cor. 1:12). Does this reproof ring true today? What we hear today is, "I am of Luther, I am of Calvin, I am of Wesley, I am of Hagin, I am a Baptist and I am of the Catholic Church." Many must plead guilty to the same charge of division and strife that was brought against the

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<sup>831</sup> His, in fact we are—his workmanship, created in Christ Yahoshua upon a footing of good works, which Yahweh prepared beforehand, that, therein, we might walk. Eph. 2:10

Corinthian Church. The ramifications of these sins are that these individuals remain as babes in Christ; “I, therefore, brethren, have not been able to speak unto you, as unto men of the ruah (spirit), but as unto men of the flesh—as unto babes in Christ:—With milk, have I fed you, not, with meat; for, not yet, have ye been able; —nay! not even now, are ye able, For ye are yet fleshly. For, whereas there are, among you, jealousy and strife, are ye not, fleshly, and, after the manner of men, walking? For, as soon as one beginneth to say—I, indeed, am of Paul! and another—I, of Apollos! are ye not, men” (1 Cor. 3:1-4)? Paul could only teach them, “...save Yahoshua Christ,—and, him, as one who had been crucified” (1 Cor. 2:2). These people are not able to walk in the greatness of the sacred secret because they are not *teleios* (mature) in Christ.<sup>832</sup>

How do we know if we have fallen into the same error as did the Corinthian Church? The determining factor is that we believe a teaching not recorded in the Word of Yahweh. The Word of Yahweh has then become subjugated to the teachings of men. For instance, if you believe in the teachings of God the Son, Trinity, Mother of God, infant water baptism, drinking alcohol is a sin, etc. etc. then you have fallen into the same error as the Corinthians. These doctrines are being taught by many Churches but they do not exist in the Word of Yahweh, rather they are the doctrines of men. When we follow the teachings of men we become their disciples; we become Lutherans, Baptists and Catholics etc.; we are men of the flesh rather than men of the ruah (spirit);<sup>833</sup> we drink milk rather than the eating of meat;<sup>834</sup> we are jealous and strife exists among us.<sup>835</sup>

## 1 Corinthians 5

Chapter five of Corinthians deals primarily with the Christians in Corinth who were committing fornication. Paul commanded the believer, “I wrote unto you in my letter—not to be mixing yourselves up with fornicators; — Not at all, *meaning* the fornicators of this world, or the covetous and extortioners, or idolaters,—else had ye been obliged, in that case, to go out of the world! But, now, I have written unto you not to be mixing yourselves up,—if anyone named a brother, be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner, with such a one as this, not so much, as to be eating together” (1 Cor. 5:9-11). We must each ask ourselves, “Are we obeying this commandment;” “Is my Church teaching this commandment?” Do we have friends who are cohabiting together while we still eat with them? Do we have brothers who are

<sup>832</sup> Wisdom, however, we do speak, among the full-grown [*teleios*],—wisdom, indeed, not of this age, nor of the rulers of this age, who are to come to nought; But we speak, Yahweh’s, wisdom, in a sacred secret, that hidden *wisdom*, which Yahweh marked out beforehand, before the ages, for our glory (1 Cor. 2:6-7). Until we all advance—into the oneness of the faith, and the personal knowledge of the Son of Yahweh, into a man of full-growth [*teleios*], into the measure of the stature of the fullness of the Christ; That we may, no longer, be infants—bellow-tossed and shifted round with every wind of teaching,—in the craft of men, in knavery suited to the artifice of error; (Eph. 4:13-14)

<sup>833</sup> 1Co 3:1 ¶ I, therefore, brethren, have not been able to speak unto you, as unto men of the ruah (spirit), but as unto men of the flesh—as unto babes in Christ:—

<sup>834</sup> With milk, have I fed you, not, with meat; for, not yet, have ye been able; —nay! not [[yet]] even now, are ye able, 1 Cor. 3:2

<sup>835</sup> 1Co 3:3 For ye are yet fleshly. For, whereas there are, among you, jealousy and strife, are ye not, fleshly, and, after the manner of men, walking?



fornicators coming to our Churches every Sunday without making any attempt to repent of their sin and nothing is said to them by the pastor? If the answer to these questions is yes then we are sinning as did the Corinthian Church. We must remove these people from our lives, not treating them as enemies but rather admonishing them as brethren.<sup>836</sup> We must attempt to restore such a one, in a spirit of meekness<sup>837</sup> but if they refuse Yahweh's correction, then we are to have nothing to do with them.

## 1 Corinthians 6

Chapter six of Corinthians deals with brethren taking brethren to the courts of the unbeliever. In the United States I observe this same wickedness occurring in the cases of Christians getting divorced in the civil courts, rather than by wise believers. Paul states, "With a view to shame you, am I speaking. So, is it possible that there is among you—not so much as one wise man, who shall be able to judge between his brethren,— But, brother with brother, sueth for judgment, and that before unbelievers" (1 Cor. 6:5-6)? Why isn't the Church judging in these matters? It appears that the Church has no wise men to judge between the brethren. This sin of omission that was occurring in Corinth is still occurring today. A brother or sister who will not allow wise believers to judge in their divorce is committing sin. The reason they might not allow wise believers to judge in this matter is because they could be fornicators, or covetous, or idolaters, or revilers, or drunkards, or extortioners, which in such a case we should not eat with them, as commanded in chapter five.

## 1 Corinthians 7

Chapter seven of Corinthians deals with avoiding fornication by getting married. Avoiding fornication has been a theme from chapter five to chapter seven. Yahweh's solution to avoiding fornication is marriage. As Martin Luther stated, "Here you should be guided by the words of St. Paul, I Corinthians 7 [:4-5], "The husband does not rule over his own body, but the wife does; likewise the wife does not rule over her own body, but the husband does. Do not deprive each other, except by agreement," etc. Notice that St. Paul forbids either party to deprive the other, for by the marriage vow each submits his body to the other in conjugal duty. When one resists the other and refuses the conjugal duty she is robbing the other of the body she had bestowed upon him."<sup>838</sup> Sexual intimacy, the

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<sup>836</sup> 2Th 3:15 And, not as an enemy, be esteeming him, but be admonishing him, as a brother.

<sup>837</sup> Brethren! if a man should even be overtaken in any fault, ye, the spiritual, be restoring such a one, in a spirit of meekness, looking to thyself, lest, even thou, be put to the test. (Gal. 6:1) (Mt. 18:15-17)

<sup>838</sup> ...The third case for divorce is that in which one of the parties deprives and avoids the other, refusing to fulfill the conjugal<sup>838</sup> duty or to live with the other person. For example, one finds many a stubborn wife like that who will not give in, and who cares not a whit whether her husband falls into the sin of unchastity ten times over. Here it is time for the husband to say, "If you will not, another will; the maid will come if the wife will not." Only first the husband should admonish and warn his wife two or three times, and let the situation be known to others so that her stubbornness becomes a matter of common knowledge and is rebuked before the congregation...<sup>838</sup>

Here you should be guided by the words of St. Paul, I Corinthians 7 [:4-5], "The husband does not rule over his own body, but the wife does; likewise the wife does not rule over her own body, but the husband does. Do not deprive each other, except by agreement," etc. Notice that St. Paul forbids either party to deprive the other, for by the marriage vow each submits

purpose of marriage is commanded to the believer. If one deprives a spouse of sexual intimacy then they are in sin, allowing the adversary to tempt their spouse.<sup>839</sup>

## 1 Corinthians 12

Chapter twelve of Corinthians deals with, ‘pneumatikos’;<sup>840</sup> “But, concerning the spiritual [pneumatikos], brethren, I am not wishing you to be ignorant” (1 Cor. 12:1). The word ‘pneumatikos’ is derived from ‘pneuma,’ which is derived from ‘pneo,’<sup>841</sup> meaning “to breathe, to blow; of the wind.” Pneuma is the Greek translation of the Hebrew word ruah.<sup>842</sup> Our gift of ruah is the invisible force of Yahweh which is made visible when we operate word of wisdom, word of knowledge, faith, gifts of healings, energies of mighty works, prophesying, discriminations of spirits, kinds of tongues, and translation of tongues. The word, ‘gift,’ (charisma)<sup>843</sup> in verse one is the word of men and is not in the sacred scriptures. The ruah is a gift that has been poured out upon all who believe in order that it may be manifested for the building up and deliverance of mankind. If it is not manifested or operated then it is like a candle being placed under a basket.<sup>844</sup> Most Churches, figuratively rip this chapter out of their Bibles by saying that these nine manifestations of the ruah (spirit) are no longer available to the Church. Some have said, “They went out with the Apostles,” but the scriptures never say such things but rather command, “...be zealous to prophesy, and do not forbid, to be speaking with tongues” (1 Cor. 14:39); “The ruah (spirit), do not quench, prophesyings, do not despise” (1 Thes. 5:19-20).

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his body to the other in conjugal duty. When one resists the other and refuses the conjugal duty she is robbing the other of the body she had bestowed upon him. This is really contrary to marriage, and dissolves the marriage...<sup>838</sup>

I therefore pass over the good or evil which experience offers, and confine myself to such good as Scripture and truth ascribe to marriage. It is no slight boon that in wedlock fornication and unchastity are checked and eliminated. This in itself is so great a good that it alone should be enough to induce men to marry forthwith, and for many reasons.

The first reason is that fornication destroys not only the soul but also body, property, honor, and family as well. For we see how a licentious and wicked life not only brings great disgrace but is also a spendthrift life, more costly than wedlock, and that illicit partners necessarily occasion greater suffering for one another than do married folk. Beyond that it consumes the body, corrupts flesh and blood, nature, and physical constitution. Through such a variety of evil consequences God takes a rigid position, as though he would actually drive people away from fornication and into marriage. However, few are thereby convinced or converted.

The estate of marriage, however, redounds to the benefit not alone of the body, property, honor, and soul of an individual, but also to the benefit of whole cities and countries, in that they remain exempt from the plagues imposed by God. We know only too well that the most terrible plagues have befallen lands and people because of fornication. This was the sin cited as the reason why the world was drowned in the Deluge, Genesis 6 [1-13], and Sodom and Gomorrah were buried in flames, Genesis 19 [1-24]. We see before our very eyes that God even now sends more new plagues. *Excerpts from ‘The Estate of Marriage,’ written in 1522 in ‘Luther’s Works,’ Vol. 45, edited by Walter I. Brandt pg. 38-46*

<sup>839</sup> Be not depriving one another—unless perhaps by consent for a season, that ye may have leisure for prayer, and, again, may be together,—lest Satan be tempting you by reason of your want of self-control. (1 Cor. 7:5)

<sup>840</sup> 4152 pneumatikov pneumatikos *pn̄yoo-mat-ik-os*’ Rom 1:11; 7:14; 15:27; 1 Cor 2:13, 15; 3:1; 9:11; 10:3f; 12:1; 14:1, 37; 15:44, 46; Gal 6:1; Eph 1:3; 5:19; 6:12; Col 1:9; 3:16; 1 Pet 2:5

<sup>841</sup> 4154 pnew pneo *pneh’-o* Matt 7:25, 27; Luke 12:55; John 3:8; 6:18; Acts 27:40; Rev 7:1

<sup>842</sup> The spirit [pneuma] of the Lord, is upon me, because he hath anointed me... Lk. 4:18

The spirit [ruah] of My Lord Yahweh, is upon me,—Because Yahweh, Hath anointed me... Is. 61:1

<sup>843</sup> 5486 carisma charisma *khar’-is-mah* Rom 1:11; 5:15f; 6:23; 11:29; 12:6; 1 Cor 1:7; 7:7; 12:4, 9, 28, 30f; 2 Cor 1:11; 1 Tim 4:14; 2 Tim 1:6; 1 Pet 4:10

<sup>844</sup> Ye, are the light of the world: it is impossible for a city to be hid, on the top of a mountain, lying. Neither light they a lamp, and place it under the measure; but upon the lampstand, and it giveth light to all that are in the house. In like manner, let your light shine before men,—that they may see your good works,—and glorify your Father who is in the heavens. Mt. 5:14-16

The changing of the Word of Yahweh by men is similar to what happened in Paul's time with the teaching of Hymenaeus and Philetus, who stated "...affirming, a resurrection, already, to have taken place, and are overthrowing the faith, of some" (2 Ti. 2:17-18). Hymenaeus and Philetus taught the believers that the resurrection had already taken place. The Hymenaeus and Philetus of today teach the believers that they are not to manifest the ruah or that they are unable to do so. Their man-made doctrine "...as a gangrene, will eat its way."<sup>845</sup> The sacred scriptures unveil the nine manifestations of the ruah (spirit) in order that they may be put into operation in our lives for the benefit of each believer. Today's Hymenaeus & Philetus (Church leaders) place a veil over these scriptures thereby extinguishing their power and deliverance. Many Churches today reject verse seven, which states, "But, unto each one, is given the manifesting of the ruah (spirit), with a view to that which is profitable," thereby removing the profitability of the ruah from its members. It could be said to the leaders who choose to walk in obstinates and unbelief of the scriptures, "But, unto whom, sware he, that they should not enter into his rest,—save unto them who were obstinate? And we see, that they were not able to enter, because of unbelief" (He. 3:18-19).

## 1 Corinthians 13

Chapter thirteen of Corinthians deals with how the pneumatikos (spiritual) are to be operated.<sup>846</sup> Yahweh sandwiched this chapter between chapter twelve and fourteen. Most Churches have been deceived into undoing this divine order by placing chapter thirteen on a pinnacle by itself, disregarding completely chapters twelve and fourteen. This deception is the most dangerous because it has led the Church into falsely believing that they are fully performing the ultimate commandment of Yahweh, the commandment of ahab<sup>847</sup> (love) when they are not. Yahoshua said multiple times, "He that hath my commandments and keepeth them, he, it is that loveth me..." (Jn. 14:21).<sup>848</sup> Individuals have memorized chapter thirteen but at the same time they refuse to obey the commandment in chapter fourteen, which is to "...be prophesying... that, the assembly, may receive upbuilding" (1

<sup>845</sup> 2Ti 2:17 And, their discourse, as a gangrene, will eat its way; —of whom are Hymenaeus and Philetus,

<sup>846</sup> But, concerning the spiritually [pneumatikos], brethren, I am not wishing you to be ignorant. (1 Cor. 12:1) Although with the tongues of men, I be speaking, and of messengers, and have not, love... (1 Cor. 13:1); Pursue love; nevertheless be envious of the spiritual [pneumatikos],—and, rather, that ye may be prophesying. (1 Cor. 14:1)

<sup>847</sup> 0157 bha 'ahab *aw-hab*' or bha 'aheb *aw-habe*;' Love is the English translation of the Greek word 'agape.' Agape is the Greek translation of the Hebrew word, 'ahab.' The two great commandments Yahoshua quoted in verse Matthew 22:37-38 are written in the books of Deuteronomy and Leviticus; De 6:5 Thou shalt therefore ahab (love) Yahweh thy Elohim,—with all thy heart, and with all thy soul, and with all thy might; Le 19:18 Thou shalt not take vengeance, neither shalt thou cherish anger against the sons of thy people, So shalt thou ahabe (love) thy neighbour, as thyself,—I, am Yahweh. Read the article, 'A Time to Love' for more information on ahab.

<sup>848</sup> De 7:9 So then, thou must know that, Yahweh thy Elohim, he, is Elohim,—the faithful El, keeping his covenant and his lovingkindness with them that love him, and keep his commandments, to a thousand generations, Joh 15:10 If, my commandments, ye keep, ye shall abide in my love,—just as, I, the Father's commandments, have kept, and abide in his love. 1Jo 5:2 Hereby, perceive we, that we love the children of Yahweh, as soon as, Yahweh, we love, and, his commandments, we are doing. 1Jo 5:3 For, this is the love of Yahweh—that, his commandments, we be keeping, and, his commandments, are not burdensome;

Cor. 14:1, 5, 39). If people refuse the upbuilding of the assembly by not prophesying, can it be said that they are walking in the ahab (love) of chapter thirteen?

How can someone say, “I ahab (love) Yahweh,” when they refuse His commandment to prophesy? They cannot and by saying so they deceive themselves. Samuel addressed this same subject by saying to King Saul, “Doth that which is pleasing unto Yahweh consist in ascending—offerings and sacrifices, So much as in hearkening unto the voice of Yahweh? Lo! to hearken, is, better, than, sacrifice. And, to give heed, than, the fat of rams; For, as the sin of divination, is, rebelliousness,—and, as transgression with household gods, is, stubbornness...” (1 Sam. 15:22-23). For people to walk in the fullness of chapter thirteen they must obey chapter twelve and fourteen by manifesting the ruah, especially by prophesying, in ahab (love), in order that the assembly be built up (oikodome)!<sup>849</sup>

## 1 Corinthians 14

Chapter fourteen of Corinthians deals with building up the assembly by prophesying and speaking in tongues with interpretations, which are manifestations of the ruah. Paul states, “Howbeit I wish you all to speak with tongues, but, rather, that ye may prophesy,—moreover, greater, is he that prophesieth, than he that speaketh with tongues,—unless indeed he translate, that, the assembly, may receive upbuilding” (1 Cor. 14:5). Many Churches today also figuratively rip this chapter out of their Bibles by refusing its instruction. They refuse to prophesy thereby denying the believers the “...edification, and exhortation, and comfort” designed for them by Yahweh (1 Cor. 14:3). The end of chapter fourteen sums up by saying, “So, then, my brethren,—be zealous to prophesy, and do not forbid, to be speaking with tongues,” which is very rarely done today. It could be said of today’s Church, “Having, dismissed, the commandment, of Yahweh, they, hold fast, the tradition, of men” (Mk. 7:8). On the day of Pentecost, the saints manifested the ruah by speaking in tongues. What did the unbelievers say? In mockery they said, “...With sweet wine, are they drunken” (Acts 2:13)! Today’s unbelievers will also mock us when we manifest the ruah but that ridicule did not stop Peter and the others because manifesting ruah is the power of Yahweh!

## 1 Corinthians 15

Chapter fifteen of Corinthians deals with the resurrection of the dead and not the theological teaching of the ‘resurrection of the body.’<sup>850</sup> In not one place does this section

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<sup>849</sup> 3619 oikodomh oikodome *oy-kod-om-ay*’ (the act of) building, building up; 1Co 14:3 But, be that prophesieth, unto men, doth speak—edification [oikodome], and exhortation, and comfort. 1Co 14:5 Howbeit I wish you all to speak with tongues, but, rather, that ye may prophesy,—moreover, greater, is he that prophesieth, than he that speaketh with tongues,—unless indeed he translate, that, the assembly, may receive upbuilding [oikodome]. 1Co 14:12 So, ye, also—since ye are, envious, of spirits, unto the upbuilding [oikodome] of the assembly, seek to be pre-eminent. 1Co 14:26 ¶ What, then, is it, brethren? Whensoever ye are coming together, each one, hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath a translation:—let, all things, be done, unto building up [oikodome].

<sup>850</sup> 1Co 15:12 Now, if, Christ is proclaimed, that, from among the dead, he hath been raised, how say some, among you—resurrection of the dead, there is none? 1Co 15:13 But, if, resurrection of the dead, there is none, not even Christ, hath been raised; 1Co 15:42 Thus, also the resurrection of the dead: it is sown in corruption, it is raised in incorruption,

of scripture ever say the ‘resurrection of the body,’ neither is this phrase used anywhere in the entire Word of Yahweh!<sup>851</sup> Where does the phrase, ‘resurrection of the body,’ come from if not from the scriptures? It is the work of men, the man-made doctrine issuing forth from the Apostles Creed. This is another chapter figuratively ripped out of the Bible because this chapter’s teaching has been replaced with a man-made doctrine. That doctrine states that upon death you do not wait for the resurrection of the dead but rather you enter heaven immediately. Our hope is no longer “...the Lord himself, with a word of command, with a chief-messenger’s voice, and with a trumpet of Yahweh, shall descend from heaven,—and, the dead in Christ, shall rise”<sup>852</sup> but rather death itself which, according to the doctrines of men, immediately unites us with Christ and Yahweh, making death our beloved friend. This doctrine is in sharp contrast to the truths taught in this chapter because it states that, “As a last enemy, death, is to be destroyed” (1 Cor. 15:26). Yahweh states that death is an enemy, while men teach that death is our friend because it is the true portal to heaven.

Doctrines of men teach that Christ did not die upon the cross but rather it was only his body that died. They teach that during these three days and three nights, he was busy going about to hell and other places while his dead body was in the tomb. Men teach that Yahoshua was the incarnation of Yahweh upon his birth. If Yahoshua was Yahweh then he could never die. This leads us to the next problem. If Christ, upon the death of his body, was alive outside of his body, as he was before his birth then the resurrection was not Christ being raised from among the dead, as the scriptures states but rather Christ reentering his body, making this event a reincarnation; his birth an incarnation and his resurrection a reincarnation! “Far be it! But let, Yahweh, prove to be, true, albeit, every man, be false” (Rm. 3:4)! The folly of men mocks the Word of Yahweh.

The scriptures state that, “Now, if, Christ is proclaimed, that, from among the dead, he hath been raised, how say some, among you—resurrection of the dead, there is none? But, if, resurrection of the dead, there is none, not even Christ, hath been raised; And, if Christ, hath not been raised, void, after all, is our proclamation, void also, our faith,— And we are found, even false-witnesses of Yahweh, because we have witnessed respecting Yahweh, that he raised the Christ,—whom he did not raise, if, indeed, after all, the dead are not raised! For, if the dead are not raised, not even Christ, hath been raised; And, if Christ hath not been raised, to no purpose, is your faith, yet, are ye in your sins! Hence also, they who are fallen asleep in Christ, are lost: If, in this life, in Christ, we have hoped—and that is all, we are, of all men, most to be pitied. But, now, hath Christ been raised from among the dead,—a firstfruit of them who have fallen asleep” (1 Cor. 15:12-20). It was not Christ’s body that was raised from among the dead as taught by many Churches but Christ himself, who was dead for three days and three nights. He is the firstfruit of them who

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<sup>851</sup> The scripture does say, “But some one will say—How, are the dead raised? and, with what kind of body, do they come” (1 Cor. 15:35). A new body is only discussed in association with those who are being resurrected from the dead.

<sup>852</sup> 1 Thes. 4:16

have fallen asleep. Doctrines of men have cancelled the word of Yahweh, for the sake of their tradition.<sup>853</sup>

## Conclusion

How do our lives compare to the Corinthians? Have we read these scriptures not hearing what they say? Have our eyes been closed to the truth? Have we been in rebellion to our Creator, unknowingly, or god forbid, knowingly? Are we followers of men, such as Luther, Calvin or the Pope rather than being followers of Yahweh? Are we eating with and fellowshiping with brothers who are fornicators, or covetous, or idolaters, or revilers, or drunkards, or extortioners as were the Corinthians? Are Christian divorces and other legal matters being handled in the courts of the unbeliever, or by wise men and women in our Churches? Are the sexual needs of married believers being met or are they being left to be tempted by the adversary? Are we speaking in tongues, prophesying etc. in our Church, thereby daily building up the members of the Body of the Christ? Are people in our Churches “falling down upon their faces, doing homage unto Yahweh, reporting that, in reality, Yahweh is, among you”<sup>854</sup> after we prophesy to them? Do we believe in the resurrection of the dead or rather in the resurrection of the body? Is the resurrection of the dead our hope or is it dying? The majority of Churches have voided chapters 1 to 4, 5, 6, 7, 12, 14 and 15, thereby dismissing the commandments of Yahweh. They have chosen to hold fast to the traditions and commandments of men. Yahoshua son of Nun (Joshua) stated, “But, if it be, a vexation, in your eyes, to serve Yahweh, choose ye for yourselves, today, whom ye will serve, whether the gods which your fathers served, that were beyond the River, or the gods of the Amorites, in whose land ye are dwelling,—but, I and my house, will serve Yahweh” (Jos. 24:15).

Yahsua said, “He that hath my commandments and keepeth them, he, it is that loveth me...” (Jn. 14:21). One day we will meet our Lord and Savior face to face. He may ask us the following questions:

Were you the disciple of men or of me?  
Did you eat with unrepentant brothers who were fornicating?  
Did you give your body to your spouse in love?  
Did you operate the ruah that was given to you in love?  
Did you prophesy and speak in tongues as I asked you?  
Did you teach the resurrection of the dead or the resurrection of the body?

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<sup>853</sup> Mr 7:13 cancelling the word of Yahweh by your tradition which ye have delivered.

<sup>854</sup> But, if, all, be prophesying,—and there come in one who is unbelieving or unskilled, he is convicted by all, he is searched by all, the secrets of his heart, become manifest, And, so, falling down upon his face, he will do homage unto Yahweh, reporting that, in reality, Yahweh is, among you. (1 Cor. 14:24-25)

We can respond yes or we can say no, as did King Saul,<sup>855</sup> blaming other people for our failings. Once our eyes have been opened then we must choose whether to please Yahweh or men. Let us chose to follow and teach others the ways of Yahweh and Christ, disregarding the wrath of men.

## A Festival unto Yahweh

*(When quoting scriptures, from the Rotherham Emphasized Bible New Testament, I will substitute the Hebrew words Yahoshua for Jesus, Yahweh and Elohim for God and the LORD and ruah for pneuma (spirit).)*

“GOOD is Yahweh<sup>856</sup> to all, and, his tender compassions, are over all his works” (Ps. 145:9). What a powerful statement! Our old man nature directs our eyes to gaze upon what we do not have rather than to what we have; to dwell upon the sadness in our lives rather than the joys; seeing the glass as being half empty rather than half full. Man-made religions have taught us to whip ourselves for our short comings rather than having us dance for joy in celebration to Yahweh for life. Yahweh desires His children to be happy, joyful, merry and thankful. You mean, I am supposed to be happy, singing a song in my heart to Yahweh even when the world is in the state it is? Absolutely! We are to “SING to Yahweh, a song that is new, Sing to Yahweh, all the earth...It is good to give thanks to Yahweh, And to sing praises unto thy Name, O Most High” (Ps. 96:1, 92:1). Not only are we supposed to sing, but we are also supposed to have ‘Festivals unto Yahweh,’ where we do nothing but REJOICE! If these festivals of rejoicing are not part of our lives then they need to be. We have been instructed to CELEBRATE<sup>857</sup> all the goodness that Yahweh and Christ have and are going to do in our lives. David sang, “I will PRAISE Yahweh with all my heart, I will recount all thy wonderful doings” (Ps. 9:1). Paul, from prison, proclaimed, “Rejoice in the Lord always: again, I will say—rejoice” (Phi. 4:3)!

The fact of the matter is that if we truly believed all of the promises of Yahweh and walked in righteousness, faith and holiness then we would never worry, fear or lack in any good thing. Unbelief and disobedience are the main reasons for unthankfulness, worry, fear and murmuring. The children of Israel murmured against Yahweh. Their murmuring, of course was not without reason, namely, hunger or thirst in the desert, or an apparently unattainable goal. But they sinned because they doubted Yahweh and cast aspersion on his justice, goodness, and power. Murmuring expresses resentment, dissatisfaction, anger, and complaint by grumbling in half-muted tones of hostile opposition to Yahweh. The true nature of murmuring is seen in the fact that it is an open act of rebellion against Yahweh<sup>858</sup>

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<sup>855</sup> 1 Sa. 15:19-21

<sup>856</sup> Ps 100:5 For good is Yahweh, Age-abiding is his lovingkindness, And, unto generation after generation, his faithfulness.

Ps 135:3 Praise ye Yah, For good is Yahweh, Sing praises to his Name, For it is full of delight;

<sup>857</sup> Ex 12:14 So shall this day serve you for a memorial, and ye shall celebrate it, as a festival to Yahweh,—to your generations—as an age-abiding statute, shall ye celebrate it.

<sup>858</sup> Only, against Yahweh, do not rebel. Do not, ye, fear the people of the land, For, our food, they are,—Their shade hath departed from over them, And Yahweh is with us, Do not fear them! (Nu. 14:9)

and a stubborn refusal to believe Yahweh's word and Yahweh's miraculous works.<sup>859</sup> Thus the right attitude in real difficulty is unconditional optimism and obedience.

Yahweh secured the children of Israel by promising them that, "...if thou wilt, hearken, unto the voice of Yahweh thy Elohim, to observe to do all his commandments which I am commanding thee, today, then will Yahweh thy Elohim

Set thee on High, above all the Nations of the Earth;  
and all these blessings shall come in upon thee, and reach thee,  
because thou dost hearken unto the voice of Yahweh thy Elohim:

Blessed, shalt thou be in the city,—and,  
Blessed, shalt thou be in the field:  
Blessed, shall be the fruit of thy body, and the fruit of thy ground...:  
Blessed, shall be thy basket, and thy kneading-trough:  
Blessed, shalt thou be when thou comest in,—and,  
Blessed, shalt thou be when thou goest out:

Yahweh will deliver thine enemies who rise up against thee, to be routed before thee,—one way, shall they come out against thee, and, seven ways, shall they flee before thee: Yahweh will command to be with thee, the blessing, in thy storehouses, and in all whereunto thou settest thy hand,—and will bless thee in the land which Yahweh thy Elohim is giving unto thee: Yahweh will confirm thee unto himself for a holy people, as he sware unto thee,—because thou dost keep the commandments of Yahweh thy Elohim, and dost walk in his ways. And all the peoples of the earth shall see that, the name of Yahweh, hath been called upon thee,—and shall be afraid of thee. And Yahweh will cause thee to abound in that which is good, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy soil,—upon the soil which Yahweh sware unto thy fathers, to give unto thee: Yahweh will open unto thee his rich storehouse—the heavens, to give the rain of thy land in its season, and to bless every work of thy hand, so shalt thou lend unto many nations, but, thou, shalt not borrow: And Yahweh, will give thee, to be the head, and not the tail, and thou shalt be only above, and shalt not be beneath,—because thou dost hearken unto the commandments of Yahweh thy Elohim, which I am commanding thee, today, to observe and to do; and dost not turn side from any of the words which I am commanding you today, to the right hand or to the left,—to go after other gods, to serve them" (Deu. 28:1-14). The children of Israel, as a whole, decided not to serve Yahweh with REJOICING and with GLADNESS OF HEART, for the abundance of all things but chose rather to serve their enemies.<sup>860</sup>

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<sup>859</sup> Verily, none of the men who have been beholding my glory and my signs, which I have done in Egypt, and in the desert,—and have put me to the proof these ten times, and have not hearkened unto my voice, shall see the land, which I sware to their fathers,—yea, none of my despisers, shall see it. (Nu. 14:22-23)

<sup>860</sup> Because thou servedst not Yahweh thy Elohim, with rejoicing, and with gladness of heart, for abundance of all things, therefore shalt thou serve thine enemies..." (Deu. 28:47-48).



Today, the Body of the Christ, has been “...raised up together, and seated together in the heavenlies, in Christ...created in Christ Yahoshua upon a footing of good works, which Yahweh prepared beforehand, that, therein, we might walk” (Eph. 2:6, 10). The promises given to the children of Israel as recorded in Deuteronomy chapter twenty-eight can also be ours and more so, if we believe and do those things that are pleasing in His sight because, “He, at least, who his own Son did not spare, but in behalf of us all delivered him up, how shall he not also, with him, all things upon us in favor bestow” (Rm. 8:32)? We have the righteousness of Yahweh through Christ.<sup>861</sup> We are children of Yahweh co-heirs of Christ who have been filled with the ruah (spirit) of Yahweh, which is power.<sup>862</sup> We have been given the ability to have daily communion with the Creator and our Lord. The “...surpassing greatness of His power *is* unto us who believe” (Eph. 1:19). Our future home is Paradise, the New Jerusalem, where there will no longer be death or crying but rather the “...the Broadway of the city, will be pure gold, as transparent glass. And, sanctuary, saw I none therein; for, Yahweh, Elohim of Host, is the sanctuary thereof, and the Lamb. And, the city, hath no need of the sun, nor of the moon, that they should shine therein; for, the glory of Yahweh, illumined it, and, the lamp thereof, was the Lamb” (Rev. 21:21-23). Our future is as bright as the promises of Yahweh.

The children of Israel were required to have three festivals unto Yahweh each year.<sup>863</sup> These festivals were times of feasting, celebration, dancing, rejoicing, praising, singing; a time of total thanksgiving to Yahweh for His goodness and protection. The widows, orphans, sojourners and the poor feasted with all of Yahweh’s people. Those who received the bounty from Yahweh shared it with all of Yahweh’s people.<sup>864</sup> At the festival, the children of Israel were told “...therefore shalt thou do nothing but REJOICE” (Deu. 16:15). Weeks of nothing but rejoicing, eating, singing, dancing and praising Yahweh. Yahweh’s children were not approaching Him with petitions of unmet needs; not with want, lack, murmuring, sadness and crying but rather with joy and thanksgiving. A Father receives great joy when he sees his children being happy, merry, dancing and giving him thanks; children who are grateful, who do not fear the future because their Father has promised to provide for their needs and protect them from all harm; children who absolutely trust and honor their Father; children who know there will be hard times but

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<sup>861</sup> Ro 1:17 For, a righteousness of Yahweh, is therein revealed,—by faith unto faith: even as it is written—But, he that is righteous, by faith, shall live.

Ro 3:21 But now, apart from law, a righteousness of Yahweh hath been manifested, borne witness to by the law and the prophets,—

Ro 3:22 A righteousness of Yahweh, through faith in Christ, unto all that have faith; for there is no distinction,—

<sup>862</sup> The Spirit itself, beareth witness together with our spirit that we are children of Yahweh; And, if children, heirs also— heirs, indeed, of Yahweh, but co-heirs with Christ,—if, at least, we are suffering together, in order that we may also be glorified together. (Rm. 8:16-17)

<sup>863</sup> Three times in the year, shall each one of thy males see the face of Yahweh thy Elohim, in the place which he shall choose, at the festival of unleavened cakes, and at the festival of weeks, and at the festival of booths,—and none shall see the face of Yahweh empty-handed: (Deu. 16:16)

<sup>864</sup> (Deu. 16:16-17)

they also know that their Father will always be at their side if they abide in His commandments;<sup>865</sup> children who know death itself will not bind them because our Lord and Savior will one day be coming in the clouds to raise us from among the dead, giving an age-abiding life.

King David danced, played music, rejoiced, celebrated, feasted, praised and sang before Yahweh. He was our example, a man after Yahweh's heart. David wrote:

REJOICE in Yahweh and EXULT, O ye righteous, Yea, shout in triumph, all ye upright in heart. (Ps. 32:11)!

Give ye THANKS unto Yahweh with the lyre, With a harp of ten strings, make ye music unto him. (Ps. 33:2)

I will PRAISE Yahweh with all my heart, I will recount all thy wonderful doings: (Ps. 9:1)

Praise him, with timbrel and DANCE,—Praise him, with stringed instrument and flute, (Ps. 150: 4)

The Passover, the festival unto Yahweh, had been forsaken in the land of Judah until King Hezekiah reinstated it. “And so the sons of Israel who were found in Jerusalem kept the festival of unleavened cakes seven days, with great rejoicing,—and the Levites and the priests, were offering praise unto Yahweh day by day, with loud instruments, unto Yahweh” (2 Chr. 30:21). They had such a joyous time; they decided to continue this festival for seven more glorious days.<sup>866</sup> “Thus was there great rejoicing, in Jerusalem,—for, since the days of Solomon son of David king of Israel, there had not been the like of this, in Jerusalem” (2 Chr. 30:26).

As it says in the book of Ecclesiastes, there is “A time to weep, and a time to LAUGH,—A time to wail, and a time to DANCE for JOY” (Ecc. 3:4). It appears that the Church has no problem with weeping and wailing but it must also laugh and dance for joy. We need to have festivals unto Yahweh! One day, two days, a weekend or even a week can be set aside with the sole purpose of rejoicing, eating, dancing, playing, singing and praising our Beloved Creator, our Glorious Father, Yahweh, Elohim of Host. People should not come with empty hands but as Yahweh has prospered them so let them be a cheerful giver.<sup>867</sup> This should be a time when petitions are not brought before Yahweh; a time when the poor can eat the delicacies of the land with rejoicing, giving praise and thanksgiving to Yahweh for His unspeakable bounty;<sup>868</sup> a time where there are no sad faces but rather smiling faces giving thanks and singing melodies in their hearts unto Christ and our Father; a time when

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<sup>865</sup> 1Jo 3:24 And, he that keepeth his commandments, in him, abideth, and, he, in him. And, hereby, perceive we, that he abideth in us, by reason of the spirit which, unto us, he hath given.

<sup>866</sup> Then all the convocation took counsel, to keep seven days more,—and they kept seven days, with rejoicing. (2 Chr. 30:23)

<sup>867</sup> 2Co 9:7 Each one, according as he hath purposed in his heart, not sorrowfully, nor of necessity,—for, a cheerful giver, Yahweh, loveth.

<sup>868</sup> 2Co 9:15 Thanks be unto Yahweh, for his unspeakable bounty!

we are “...pleroo [filled to the brim] in ruah (spirit); —Speaking to ourselves, with psalms and hymns and spiritual songs; singing, and striking the strings, with our heart unto Yahweh; Giving thanks, always, for all things, in the name of our Lord Yahoshua Christ, unto [Yahweh] our Elohim and Father” (Eph. 5:18-20)!

## **A Messenger of Light** *(Satan Revealed)* A Study in the Gospel of John Chapter 8

(When quoting scriptures, from the Rotherham Emphasized Bible New Testament, I will substitute the Hebrew words Yahoshua for Jesus, Yahweh and Elohim for God and the LORD and ruah for pneuma (spirit).)

The methods of satan<sup>869</sup> (*saw-tawn*’) have been revealed in the Word of Yahweh. Yahweh warned us that, “...the serpent, was more crafty than any living thing of the field which Yahweh Elohim had made” (Gen. 3:1). Great masses, I am afraid, are still ignorant of his methods because these masses have been educated in the teachings of men rather than ingesting the Living Words of Yahweh. In John chapter eight, Yahoshua, the Master Teacher gives us a workshop on how the slanderer<sup>870</sup> operates amongst the believers. The believers were taught in the Temple or synagogues in Yahoshua’s age but now they are taught in seminaries or Churches. Yahoshua, seeing the unseen world, teaches us that it is not the beauty of the tree that we pay heed to but rather to its fruit; not to the speech of the minister but rather to his deeds in accordance with the Word of Yahweh. John chapter eight deals with false ministers (servants), the darnel’s<sup>871</sup> (evil ones) living among the wheat. These Church leaders, appearing as ministers of righteousness, are actually children of diabolos (slanderer). These leaders use certain methods, as we will study, to silence the Word of Yahweh by deceiving and intimidating the assembly of Yahweh. The adversary, who has been disguised as a serpent, prophets, High Priest and Pharisees, has not changed his methods. Today, our Messengers of Light and Ministers of Righteousness are Christian leaders who are seminary teachers, ministers, deacons and Bible translators to name a few.

Yahoshua instructed his disciples to “Beware of false prophets,<sup>872</sup> who come unto you in clothing of sheep,—while, within, they are ravening wolves. By their fruits, shall ye find, them, out,—unless perhaps men gather—from thorns, grapes! or, from thistles, figs! So,

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<sup>869</sup> 07854 Njs satan *saw-tawn*’1) adversary, one who withstands; Nu 22:22 ¶ Then kindled the anger of Elohim, because he, was going, and the messenger of Yahweh stationed, himself in the way, to withstand [satan] him...

<sup>870</sup> 1228 diabolov diabolos *dee-ab’-ol-os* prone to slander, slanderous, accusing falsely

<sup>871</sup> Darnel resembling wheat except the grains are black; false wheat; (Mt. 13:24-30); Darnel (*Lolium temulentum*); It usually grows in the same production zones as wheat and is considered a weed. The similarity between these two plants is so extensive that in some regions cockle is referred to as *false wheat*. It bears a close resemblance to wheat until the ear appears. The ears on the real wheat are so heavy that it makes the entire plant droop downward, but *L. temulentum*, whose ears are light, stands up straight. The wheat will also appear brown when ripe, whereas the darnel is black. It parasitizes wheat fields. The French word for darnel is "ivraie" (from Latin "*ebriacus*"), which expresses that weed's characteristic of making one feel poisoned with drunkenness, and can cause death. This characteristic is also alluded to in the scientific name (Latin *temulentus* = drunk).

<sup>872</sup> 1 Kgs. 22:6

every good tree, fine fruit, produceth,—whereas, the worthless tree, evil fruit, produceth: It is, impossible, for a, good tree, to be bearing, evil fruit, neither doth, a worthless tree, produce, fine fruit. Every tree that beareth not fine fruit, is hewn down, and, into fire, is cast. After all then, by their fruits, shall ye find, them, out” (Mt. 7:15-20). Yahweh has continually instructed us not to pay heed to outside appearances but rather to the fruit of the tree. Our encyclopedia for what is good fruit and evil fruit is the Word of Yahweh. The life of a Hindu or Buddhist monk could appear to be bearing fruits of love, joy, peace, long-suffering, graciousness, goodness, faithfulness, meekness and self-control, which are the nine fruits of the ruah (spirit) but at the same time they reject Yahoshua as their Lord. By using the Word of Yahweh as our reference, we can determine that Hindu and Buddhist monks have rejected Yahweh because they have rejected Yahoshua, making them worthless trees that will be cast into the fire.<sup>873</sup> The life of a Jew who observes the Torah may appear to be bearing good fruit but Yahweh has said, “Who, is the False One; —save he that denieth that, Yahoshua, is the Christ? The same, is the Antichrist,—he that denieth the Father and the Son” (1 Jn. 2:22). Do Jews deny Yahoshua as being the Messiah? Yes they do! Then the Word of Yahweh instructs us that they are antichrist (the adversary of the Messiah).<sup>874</sup> How many Church leaders teach this simple truth? The Word of Yahweh as our compass protects us from the misdirection of the slanderer.

Could some of today’s Christian ministers be deceiving us? Could our seminaries be sending out false ministers? Could my pastor be a minister (servant) of the adversary, who is appearing to be a minister of righteousness? Paul warned us in 2 Corinthians 11:13-15 that there would be “...false delegates (apostles)<sup>875</sup>, deceitful workers, transfiguring themselves into delegates (apostles) of Christ. And no marvel! for, satan himself, doth transfigure himself into a messenger of light! No great thing, therefore, if, his ministers also, are transfiguring themselves as ministers of righteousness...” John chapter eight shows us that these religious individuals were very much part of the religious life in Jerusalem and I dare say even abiding and teaching in the very Temple of Yahweh.

The Sanhedrin,<sup>876</sup> being composed of the High Priest, Pharisees, Sadducees, Scribes etc, were the preeminent religious group in the day of Christ. The Pharisees and Scribes, supposedly the guardians and teachers of the Word of Yahweh were in fact the chief adversaries of the Son of Yahweh.<sup>877</sup> Not one from among them, excluding Saul later

<sup>873</sup> 1Jo 2:23 Whosoever denieth the Son, neither hath he, the Father: He that confesseth the Son, hath, the Father also.

<sup>874</sup> 500 anticristov antichristos *an-tee'-khris-tos* 1Jo 4:3 And, every spirit that doth not confess Yahoshua, of Yahweh, is not. And, this, is the *spirit* of the Antichrist, touching which ye have heard that it cometh: even now, is it, in the world, already. 2Jo 1:7 Because, many deceivers, have gone out into the world, they who do not confess Yahoshua Christ coming in flesh: This, is the deceiver and the antichrist.

<sup>875</sup> 5570 qeudapostolov pseudapostolos *psyoo-dap-os'-tol-os* a false apostle; 652 apostolov apostolos *ap-os'-tol-os* 1) a delegate, messenger, one sent forth with orders

<sup>876</sup> 4892 sunedrion sunedrion *soon-ed'-ree-on*; usages: Matt 5:22; 10:17; 26:59; Mark 13:9; 14:55; 15:1; Luke 22:66; John 11:47; Acts 4:15; 5:21, 27, 34, 41; 6:12, 15; 22:30; 23:1, 6, 15, 20, 28; 24:20. More correctly Sanhedrin (Gr. synedrion), meaning "a sitting together," or a "council."

<sup>877</sup> Matt 5:20; 12:38; 15:1; 23:2, 13ff, 23, 25, 27, 29; Mark 2:16; 7:1, 5; Luke 5:21, 30; 6:7; 11:53; 15:2; John 8:3

known as Paul, was called to be an apostle or a prophet of Yahweh but rather those who were called were fishermen, tax collectors etc.; those who did not attend their, so called, schools of higher learning. In today's religious circles, we no longer have Pharisees and Scribes, but we do have their equivalent, those who have their Doctorate or Masters in Theology and not Yahology. They are masters in the doctrines that please men rather than Yahweh; men using words of wisdom but who are void of power. Paul said, "And, my discourse, and what I proclaimed, were not in suasive words of wisdom, but in demonstration of ruah (spirit) and power: In order that, your faith, might not be in men's wisdom, but in Yahweh's power" (1 Cor. 2:4-5).

## Signs & Wonders

Signs and wonders were not following the High Priest, Pharisees, Scribes etc. because they did not have the ruah of Yahweh. The ruah (spirit) of Yahweh was upon Moses, David, Elijah, Yahoshua, Anna, Symeon and John the Immerser to name a few.<sup>878</sup> On the day of Pentecost and thereafter, the ruah of Yahweh, which is power has also been poured out upon all who believe. Works of power and not words of wisdom are the signs that follow a true believer.<sup>879</sup> How did people know that Yahoshua was the Messiah sent from Yahweh and the Pharisees and Scribes were of the evil one? How did the people know if Yahweh was abiding in the Pharisees or in Yahoshua? Yahoshua said, "...The works which, I, am doing in the name of my Father, the same, bear witness concerning me... If I am not doing the works of my Father, do not believe in me; But, if I am doing them, even though, in me, ye believe not, in the works, believe,—that ye may get to know and go on to know, that the Father is, in me, and, I, am, in the Father" (Jn. 10:25, 37-38). Signs and wonders from Yahweh followed Abram, Moses, David and Yahoshua because the ruah (spirit) of Yahweh was upon them. Nicodemus said, "Rabbi! we know that, from Yahweh, thou hast come, a teacher; for, no one, can be doing, these signs, which, thou, art doing, except, Yahweh, be with him" (Jn. 3:2). Paul spoke of himself by saying, "For I wilt not dare to speak anything save of the things which Christ hath wrought out for himself through me for the obedience of nations,—by word and deed, By the power of signs and wonders..." (Rom. 15:18-19).

Speaking in tongues was a sign on the day of Pentecost and is still a sign today of the presence of the ruah of Yahweh.<sup>880</sup> In dealing with the things of the ruah, 1 Corinthians 12:3 states, "Wherefore, I give you to know—that, no one, in Yahweh's ruah (spirit) speaking, saith—Accursed Yahoshua! and, no one, can say—Lord Yahoshua! save in *the* holy ruah (spirit)." The manifestation of ruah is evidence that a person has holy ruah (spirit). There are nine manifestations of the ruah as listed in 1 Corinthians chapter twelve. Children of the slanderer, disguising themselves as ministers of righteousness, can not

<sup>878</sup> Nu. 11:25; 1 Sa. 16:13; 2 Kg. 2:15; Is. 61:1; Lk. 2:36; Lk. 2:27; Lk. 1:15

<sup>879</sup> Luke 1:17, 35; 4:14; Acts 1:8; 10:38; Rom 1:4; 15:13, 19; 1 Cor 2:4; 5:4; Eph 2:2; 3:16; 1 Thess 1:5; 2 Tim 1:7

<sup>880</sup> 1Co 14:22 So that, the tongues, are for a sign—not unto them that believe, but, unto them that believe not; whereas, prophesying, is not for them that believe not, but, for them that believe.

operate the ruah of Yahweh because they do not have it. Since they are not able to manifest the ruah, they will teach against any operation of the ruah as coming from the devil etc.! They will mock and ridicule those who speak in tongues, prophesy etc., even though Yahweh commands, “So, then, my brethren,—be zealous to prophesy, and do not forbid, to be speaking with tongues” (1 Cor. 14:39). This adversarial tactic is no different than the Pharisees saying that Yahoshua was performing signs and wonders by Beelzebul.<sup>881</sup>

A tree claiming to be a good tree that can not manifest the ruah of Yahweh is a liar and deceiver. Paul said, “And, my discourse, and what I proclaimed, were not in suasive words of wisdom, but in demonstration of ruah (spirit) and power In order that, your faith, might not be in men’s wisdom, but in Yahweh’s power” (1 Cor. 2:4-5); I “...will get to know—not the speech of them who are puffed up, but, the power; For, not in speech, is the kingdom of Yahweh, but, in power “ (1 Cor. 4:19-20). Yahweh promised power to those who believe.<sup>882</sup> A false or deceived Church leader will always denounce signs and wonders, as did the Pharisees, because they themselves can not perform them. (There can be false signs and wonders but when we use the Word of Yahweh as our guide, we will not be deceived.)

A great percentage of the ruling body of the Hebrews were children of the slanderer disguised as worshippers of Yahweh. These children of the slanderer, as leaders of Yahweh’s people had intimidated many true followers of Yahweh from taking a stand for Yahoshua, such as in the case of Nicodemus. They used excommunication as an instrument to keep people silent. Can this also be true today? Absolutely!<sup>883</sup> Many rulers believed on him, including Nicodemus, but they would not publicly confess him as Lord because they would then face the wrath of the children of the slanderer. One man boldly stood up for Christ to the Pharisees but was then excommunicated. This man of courage was not a noble, a ruler, a Scribe, a Pharisee or a priest but rather it was the beggar who was born blind that was healed by Yahoshua in John chapter nine. The Pharisees, the children of the slanderer, said to this man, “...In sins, wast, thou, born, altogether; and art, thou, teaching, us? And they cast him out” (Jn. 9:34). Yahoshua found him and said, “For judgment, I, unto this world, came: that, they who were not seeing, might see, and, they who were seeing, might become, blind” (Jn. 9:39). The Pharisees responded to this

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<sup>881</sup> Mt 12:24 But, the Pharisees, hearing it, said, This one, doth not cast out the demons, save in Beelzebul ruler of the demons.

<sup>882</sup> “And what the surpassing greatness of his power unto us who believe,—according to the energy of the grasp of his might” (Eph. 1:19).

<sup>883</sup> The Pharisees said, “Surely, none of the rulers, hath believed in him, nor of the Pharisees” (Jn. 7:48). They were mistaken because Nicodemus,<sup>883</sup> a ruler of the Jews, probably a member of the Sanhedrim was a disciple of Yahoshua but one that used the cover of night to keep this his secret. There were also others the Pharisees were not aware of because John 12:42-43 states, “...even from among the rulers, many believed on him; but, because of the Pharisees, they were not confessing him, lest, excommunicants from the synagogue, they should be made; for they loved the glory of men, more than the glory of Yahweh.” Joh 19:38 But, after these things, Joseph from Arimathaea, being a disciple of Yahoshua, but having kept it secret for fear of the Jews,

statement by saying, "...Are, we also, blind? Yahoshua said unto them—If, blind, ye had been, ye had not had sin; but, now, ye say, We see, your sin, abideth" (Jn. 9:40-41).

## John 8

(Chapter eight actually begins with verse twelve rather than verse one because John 7:53 to John 8:11 was not in the ancient text. Read the article, "Divine Inspiration, Does the Church Care?") The Rotherham Emphasized Bible labels this chapter as, "The Light and the Darkness in Conflict," to which I give an, Amen! I will substitute the word Pharisees, which does not apply to us today with our present term of Church leaders. We must ask ourselves, if Christ appeared today as an ordinary man teaching against the doctrine of the Trinity, Incarnation and Mary being the God-bearer (Theotokos), which are not in the Word of Yahweh and was commanding people to speak in tongues, prophesy etc., which are in the Word of Yahweh, how would he be received by today's seminaries and Church denominations? I believe he would be received in much the same way as the Pharisees received Yahoshua in John chapter eight.

In John chapter eight there are four classifications of believers. There are those who are false believers, who are actually children of the slanderer. There are believers such as Nicodemus who know the truth but are in hiding because they cherish their position in life. There are believers who are deceived or ignorant and finally there are believers who will receive the truth and will be excommunicated for Christ sake, such as the man who was born blind in chapter nine. These same classifications exist today. A pastor of a Church is either an enemy of Christ in disguise; a person who knows the truth but will not teach it because he seeks the glory of men over the glory of Yahweh; a person who is deceived or ignorant of the scriptures or a person who knows and teaches the truth regardless of what men of the Church or men of the world, say. These latter individuals are seeking the glory of Yahweh over the glory of men. Their stand upon the Word of Yahweh can generally result in them being excommunicated<sup>884</sup> from the Church for Christ sake or even murdered.

Yahoshua begins this chapter by saying, "I am the light of the world" (vs. 12). The Church leaders confronted him by saying, "Thy witness is not true." The slanderer is called satan or adversary because he withstands the truth. This is the same technique used by the serpent in Genesis chapter three, when the serpent said to Eve, "Ye shall not, die" after Elohim had told Adam, "thou shalt, die."

Yahoshua identifies the slanderer as a murderer. The slanderer murders through the hands of his children and deceived believers and unbelievers. The end of chapter eight states, "They took up stones, therefore, that they might cast at him..." (Jn. 8:59). This is the slanderer's method of silencing believers who will not be silenced. In the book of Acts, the

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<sup>884</sup> Jn. 9:22, 12:42, 16:2

Church leaders told Peter and James, "...not to be sounding aloud, nor even to be teaching, upon the name of Yahoshua" (Acts 4:18). The Apostle James was murdered by King Herod because it pleased the Jews (Acts 12:1-3). The Pharisees, who could not do signs and wonders, seized Stephen, who was doing great wonders and signs, and had him murdered.<sup>885</sup>

There have been times when Church leaders have had individuals murdered because they would not submit to their man-made theology. For instance, John Calvin had Michael Servetus burned at the stake because he did not believe in the Trinity. John Calvin could have been a child of the slanderer or he was at least used as an agent of the slanderer; the slanderer being a murderer from the beginning.<sup>886</sup> William Tyndale was also burned at the stake by Church leaders because he translated the Bible into English. There have been many believers murdered throughout history, not by the unbelievers but rather by the so called Christian Church. Throughout the Gospel of John, the lesson we learn is that the enemies of Christ were not the unbelievers but rather the religious community, the High Priest, the Pharisees, the Scribes, the Sadducees and their followers who all appeared as ministers of righteousness.

Yahoshua identifies the slanderer as a father. The word, 'father,' is extremely important in this chapter because it is used twenty times. The Church leaders and Yahoshua are both claiming that Yahweh or Abraham is their father. The Church leaders said in verse 41, "One father, have we, Yahweh" but Yahoshua said in verse 54, "It is, my Father, that glorifieth me,—of whom, ye, say—He is, your Elohim!" Yahoshua corrects the Church leaders by stating, "Ye, are, of your father—the diabolos (slanderer)." The slanderer, as a father, has placed his children, as darnels amongst the wheat in the Church.<sup>887</sup>

Yahoshua identifies the slanderer as a liar. The truth<sup>888</sup> and the lie<sup>889</sup> are continually being presented in this chapter. To slander means, "The utterance or dissemination of false statements or reports concerning a person, or malicious misrepresentation of his actions, in

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<sup>885</sup> Now, Stephen, full of favour and power, began to do great wonders and signs among the people. (Acts 6:8)

<sup>886</sup> Jn. 8:44

<sup>887</sup> Ye, are, of your father—the adversary, and, the covetings of your father, ye choose to be doing. He, was, a murderer, from the beginning, and, in the truth, he stood not; because truth is not in him: Whensoever he speaketh falsehood, of his own, he speaketh; because, false, he is, and, the father of it. (Jn. 8:44)

<sup>888</sup> Joh 8:31 Yahoshua was saying, therefore, unto the Jews who had believed on him—If, ye, abide in my word, of a truth, my disciples, ye are; Joh 8:32 And ye shall know the truth, and, the truth, shall make you free. Joh 8:40 But, now, ye are seeking, to kill me,—A man who, the truth, unto you, hath spoken, which I have heard from Yahweh: this, Abraham, did not. Joh 8:44 Ye, are, of your father—the adversary, and, the covetings of your father, ye choose to be doing. He, was, a murderer, from the beginning, and, in the truth, he stood not; because truth is not in him: Whensoever he speaketh falsehood, of his own, he speaketh; because, false, he is, and, the father of it. Joh 8:45 But, as for me, because, the truth, I speak, ye do not believe me. Joh 8:46 Which of you convicteth me of sin? If, truth, I speak, wherefore, do, ye, not believe me?

<sup>889</sup> Joh 8:44 Ye, are, of your father—the adversary, and, the covetings of your father, ye choose to be doing. He, was, a murderer, from the beginning, and, in the truth, he stood not; because truth is not in him: Whensoever he speaketh falsehood, of his own, he speaketh; because, false, he is, and, the father of it. Joh 8:55 And yet ye have not come to know him; but, I, do know him: If I say, I know him not, I shall be like you—false; but I know him, and, his word, am I keeping.



order to defame or injure him.”<sup>890</sup> The Church leaders, who were the children of the slanderer, slandered Yahoshua by saying:

Thou, concerning thyself, bearest witness: thy witness, is not true (vs. 13)  
We, of fornication, were not born: One father, have we—Yahweh. (vs. 41)  
Do, we, not, well, say: Thou, art, a Samaritan, and hast a demon? (vs. 48)  
Now, we know that, a demon, thou hast (vs. 52)

So-called, ‘Bible Translations,’<sup>891</sup> have also been important vehicles used to disseminate false statements by removing, changing and altering the Words of Yahweh. (Read the article, “Divine Inspiration, Does the Church Care?”) Individuals who teach the truth and apply the Word of Yahweh will be slandered by Church leaders and the world for the sole purpose of silencing truth.

For instance, the Church uses the term, ‘Pentecostal’ to refer to a small minority of believers who speak in tongues, prophesy, believe in gifts of healings, etc.,. Isn’t it odd that when people obey the scriptures rather than the doctrines of men they are called ‘Unorthodox,’ while those who follow the doctrine of men and disobey the scriptures are called, ‘Orthodox?’ These believers who follow the scriptures are then corralled by the Church into a pen separated from themselves as quarantined madmen? The Word of Yahweh plainly says:

- 1.) “Pursue love; nevertheless be envious of the spiritual,—and, rather, that ye may be prophesying” (1 Cor. 14:1)
- 2.) “Howbeit I wish you all to speak with tongues, but, rather, that ye may prophesy” (1 Cor. 14:5)
- 3.) “So, then, my brethren,—be zealous to prophesy, and do not forbid, to be speaking with tongues; (1 Cor. 14:39)

Today, the Church would say they are followers of the Apostles but they refuse to obey the above scriptures. The Apostles all spoke in tongues<sup>892</sup> but these seminary teachers would not call the Apostles, ‘Pentecostals.’

The Dallas Theological Seminary’s Statement of Beliefs reads, “We believe that some gifts of the Holy Spirit such as speaking in tongues and miraculous healings were temporary.”<sup>893</sup> We believe that speaking in tongues was never the common or necessary sign of the baptism nor of the filling of the Spirit, and that the deliverance of the body

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<sup>890</sup> OED

<sup>891</sup> The majority of all Bible translations are not translations but interpretations of the manuscripts except for The Rotherham Emphasized Bible.

<sup>892</sup> The Apostle Paul spoke in tongues more than all the Corinthian Church (1 Cor. 14:18).

<sup>893</sup> What chapter and verse does this statement come from?

from sickness or death awaits the consummation of our salvation in the resurrection.”<sup>894</sup> Their statement of belief rejects the scriptures. This appears to be the work of our enemy in the same style as when the enemy said Yahoshua had a demon while the Church leaders (the children of the slanderer), in contrast, were children of Abraham and followers of Moses!

The so-called ‘Orthodox Church,’ is void of power, as illustrated above, as were the Church leaders in the days of Yahoshua. Romans 8:29-30 states, “For, whom he fore-approved, he also fore-appointed to be conformed unto the image of his Son, that he might be firstborn among many brethren,— And, whom he fore-appointed, the same, he also called, and, whom he called, the same, he also declared righteous, and, whom he declared righteous, the same, he also made glorious.” The Son of Yahweh walked in power and ruah (spirit) and if we have been conformed unto the image of His Son, then we also have been clothed upon with power from on high,<sup>895</sup> if we but believe and act. The above seminary teaches just the opposite of scripture<sup>896</sup> by professing, as did the Pharisees<sup>897</sup> that believers are powerless.

Silencing the Word of Yahweh is always the objective of the slanderer. He withstands truth. His silencing methods are intimidation, excommunication, imprisonment and finally death. These methods are used throughout the Church and throughout the world, as they were in the Gospel of John. The Words of Yahweh are life to the doers. The slanderer, if he can not destroy the Word of Yahweh, such as with a Communist or Socialist government, has Church leaders add to, change and delete Yahweh’s Words of Life, thereby robbing the Church, in part, of power and life. This was his method when he was first observed in Genesis chapter three and is still his method today. His children, as ‘Messengers of Light’ and Ministers of Righteousness’ have infiltrated our seminaries and Churches as they infiltrated the Temple and the synagogues in Christ’s time. These darnels were called High Priests, Pharisees and Scribes in the days of Christ but are today called Bible translators, Doctors of Theology, Bishops and Pastors. How are they identified? They are detected by knowing the Word of Yahweh; the Word of Yahweh being an accurate Bible translation according to the Hebrew and Greek text, such as The Rotherham Emphasized Bible. Bible translations made to please men, such as the NIV, help to keep darnels hidden. You shall know them by their fruits but you must be able to distinguish between darnels and wheat.

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<sup>894</sup> Dallas Theological Seminary Statement of Belief Article XII ‘The Holy Spirit;’

<http://www.dts.edu/about/doctrinalstatement/>

<sup>895</sup> Lu 24:49 And lo! I, am sending forth the promise of my Father upon you; but tarry, ye, in the city, until ye be clothed, from on high, with power.

<sup>896</sup> Verily, verily, I say unto you—He that believeth on me, the works which, I, am doing, he also, shall do; and, greater than these, shall he do, because, I, unto the Father, am going (Jn. 14:12); Verily, I say unto you—Whosoever shall say unto this mountain, Be lifted up, and cast into the sea, and shall not doubt in his heart but shall believe that, what he speaketh, cometh to pass, it shall be his. (Mr. 11:23)

<sup>897</sup> The Pharisees, who were also the so-called, ‘Orthodox Church,’ dismissed the power of the Son of Yahweh when Yahoshua had healed the man born blind, by saying, “...This man is not, from Yahweh, because, the Sabbath, he keepeth not” (Jn. 9:16).

# “It is Written”

*(When quoting scriptures, from the Rotherham Emphasized Bible New Testament, I will substitute the Hebrew words Yahoshua for Jesus, Yahweh and Elohim for God and the LORD and ruah for pneuma (spirit)).*

The very foundation of an orderly society is the written word. The United States Constitution is the bedrock upon which the U.S.A. lives. In like manner, the written Word of Yahweh is the solid rock upon which all order, justice and truth is derived. Anarchy and confusion result when the written Words of Yahweh are no longer our foundation. Our beliefs should always begin with the three words, ‘It is Written.’ If we can not do so, our beliefs are not part of the foundation of the Word of Yahweh but rather are like icebergs ever adrift on the seas of uncertainties. With no rock beneath our feet, we drift with the never-ending doctrines of men. Their visions and Revelation steer our lives away from our Rock of Salvation. As messengers of light, these individuals actually become the blind leading the blind as we both fall into the ditch.<sup>898</sup> Their apparently innocent, sincere, corrupting, Revelation lead us away from the truth of Yahweh into the lies of the adversary. We then become their disciples, such as were Jews of the Pharisees and Sadducees. We become disciples of men; disciples of Jeroboam,<sup>899</sup> Athanasius, Basil, the Pope, Luther, Joseph Smith or Joyce Meyers, rather than the disciples of Yahweh. We are adrift because our anchor is not the Word of Yahweh, as “It is Written.”

When tempted by the slanderer, the first thing Yahoshua said was, “It is Written!” ‘It is Written’ is to be our absolute anchor in this world of deception. It will keep us fastened to the Rock.<sup>900</sup> Yahoshua, as the rock from which comes the spiritual drink,<sup>901</sup> only spoke the

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<sup>898</sup> Mt 15:14 Let them alone! they are, blind leaders; and, if the, blind, lead the, blind, both, into a ditch, will fall.

<sup>899</sup> 1Kg. 12:25

<sup>900</sup> “Yahweh himself is many times called a Rock; 1 Samuel 2:2 says, ‘There is no rock like our Elohim.’ Yahweh is a Rock, not in being represented as an idol carved from stone, but in that he is totally reliable. He is a sure source of strength and he endures throughout every generation. There is no unrighteousness found in him; he is completely upright.<sup>900</sup> Yahweh is a Rock of salvation (De. 32:15, Ps. 89:26). He is a strong refuge in which his people may take shelter from any difficulty (Ps. 94:22). In distress the psalmists cry out to Yahweh so that they may experience the security of his steadfast endurance (Ps. 27:5, 28:1). The man who relies on Yahweh as his Rock will not be greatly moved (Ps 62:2,6,7). When Israel strays, Isaiah exhorts them to ‘look to the Rock from which you were hewn’ (Is. 51:1). Yahweh gave birth to Israel through Abraham’s faith in him. Isaiah encourages the people to trust in Yahweh; as a result they shall have perfect peace (Is 26:4). The quality of strength connoted by ‘rock’ applies not only to defense but also to aggressive leadership in battle (Ps 18:3; Ps 144:1). Yahweh’s ability to protect and to help his people as a Rock sets him apart as the only true Rock (2 Sa. 22:32, Is 44:8).” (Theology Wordbook of the Old Testament on (1901a) rwu (*sûr*) rock)

<sup>901</sup> 1Co 10:4 And, all, drank, the same spiritual drink,—for they continued to drink of the spiritual rock that followed them, and, the rock, was the Christ:—

Words of Yahweh, the words the Rock gave him.<sup>902</sup> He did not speak of himself.<sup>903</sup> Yahoshua said, "...I, out of myself, spake not, but, the Father who sent me, hath, himself, given me commandment, what I should say, and what I should speak" (Jn. 12:49). He was not drawing disciples after himself but rather drawing people to the Father through himself.<sup>904</sup> The Apostle Paul, in like manner, did not speak of himself but rather said, "For I make known unto you, brethren, as to the glad-message which was announced by me, that it is not after man; For neither, from man, did I accept it, nor was taught *it*, —but through a revealing of Yahoshua Christ" (Gal. 1:11-12). We are encouraged to be imitators of Paul because he was an imitator of Christ who was an imitator of Yahweh.<sup>905</sup> Paul warned us saying, "I, know, that there will enter, after my departure, grievous [violent, cruel, unsparing]<sup>906</sup> wolves into your midst, not sparing the little flock; and, from among your own selves, will arise men speaking distorted things, to draw away the disciples after themselves" (Acts 20:29-30). We have been warned that 'from among your own selves, will arise men speaking distorted [to turn aside from the right path]<sup>907</sup> things, to draw [tear away]<sup>908</sup> away the disciples after themselves.' This can only occur to individuals who are not anchored to the written Word of Yahweh.

The phrase, "It is Written in the Law," is used twelve times throughout the Word of Yahweh.<sup>909</sup> The phrase 'It is Written,' is used thirty times in the epistles of Paul, twenty-five times in the Gospels and five times in the book of Acts (See Appendix A). Once we abandon the parameter of, 'It is Written,' the doors are opened wide allowing in seducing ruahs (spirits), and the teachings of demons.<sup>910</sup> For example, the Apostle Creed states that I believe, that Jesus Christ "...descended into hell" and in "the resurrection of the body." These statements are 'Not Written' in the Word of Yahweh. There are no verses that say such things. The phrase, "resurrection of the dead" is used ten times but nowhere is the phrase, "resurrection of the body" used. These statements do not pass the "It is Written" test but never-the-less they are widely excepted by Christians.

## Doctrines of Men

<sup>902</sup> Joh 14:24 He that loveth me not, doth not keep, my word; —and, the word which ye hear, is not mine, but, the Father's who sent me.

<sup>903</sup> Joh 14:10 Believest thou not, that, I, am in the Father, and, the Father, is, in me? The things which I am saying unto you, from myself, I speak not; but, the Father, within me abiding, doeth his works.

<sup>904</sup> The all things, moreover, are of Yahweh,—who hath reconciled us unto himself, through Christ, and hath given, unto us, the reconciling ministry:—How that, Yahweh, was in Christ, reconciling, a world, unto himself, not reckoning, unto them, their offences,—and hath put, in us, the reconciling discourse. (2 Cor. 5:18-19)

<sup>905</sup> 1Co 4:16 I beseech you, therefore,—become imitators of me. 1Co 11:1 Become imitators of me,—even as, I also, *am* of Christ. Eph 5:1 Become ye, therefore, imitators of Yahweh, as children beloved,

<sup>906</sup> 926 baruv barus *bar-ooce'* heavy in weight

<sup>907</sup> 1294 diastrefw diastrepho *dee-as-tref'-o*

<sup>908</sup> 645 apospaw apospao *ap-os-pah'-o*

<sup>909</sup> Josh. 8:31; 2 Kg. 14:6; 2 Ch. 23:18, 25:4; Neh. 10:34, 36; Lk. 2:23; Jn. 8:17, 10:34; 1 Cor. 9:9, 14:21; Gal. 3:10

<sup>910</sup> 1Ti 4:1 ¶ Howbeit, the ruah (spirit), expressly saith—that, in later seasons, some will revolt from the faith, giving heed unto seducing ruahs (spirits), and unto teachings of demons—

The Catholic Church states in their catechism, “Finally the Immaculate Virgin, preserved free from all stain of original sin, when the course of her earthly life was finished, was taken up body and soul into heavenly glory, and exalted by the Lord as Queen over all things, so that she might be the more fully conformed to her Son, the Lord of lords and conqueror of sin and death.” The Assumption of the Blessed Virgin is a singular participation in her Son's Resurrection and an anticipation of the resurrection of other Christians: In giving birth you kept your virginity; in your Dormition you did not leave the world, O Mother of God, but were joined to the source of Life. You conceived the living God and, by your prayers, will deliver our souls from death...We believe that the Holy Mother of God, the new Eve, Mother of the Church, continues in heaven to exercise her maternal role on behalf of the members of Christ.”<sup>911</sup> This statement is ‘Not Written;’ it has no foundation in the Word of Yahweh yet all Catholics believe it. Why? Their foundation is not the Word of Yahweh but rather the teachings of men.

The *Nicene Creed* states, “I believe...in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds; God of God, Light of Light, very God of very God; begotten, not made, being of one substance with the Father, by whom all things were made.”<sup>912</sup> We must ask ourselves, “Where is It Written:”

- 1.) begotten of the Father before all worlds;
- 2.) God of God, Light of Light, very God of very God;
- 3.) begotten, not made, being of one substance with the Father?

The above statements are ‘Not Written;’ they are not in the Word of Yahweh; they are not part of the Rock but rather they are the creations of men. People who build their house upon these creations are building their foundation upon sand.<sup>913</sup>

The *Constantinopolitan Creed* states, “We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father [and the Son], who with the Father and the Son is worshiped and glorified.” We must ask ourselves, “Where is It Written:”

- 1.) That the Holy Spirit is the Lord and the giver of life;
- 2.) That the Holy Spirit is to be worshiped and glorified?

The above statements are ‘Not Written,’ in the Word of Yahweh but rather are the creations of men. Other such examples would be, “Is there a God the Son or God the Holy Spirit” and if so, “Where is it Written in the Word of Yahweh?” Is there a Trinity or an Incarnation and if so, “Where is it Written?”

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<sup>911</sup> Catechism of the Catholic Church; Mary's Assumption 966, 975

<sup>912</sup> <http://www.sacred-texts.com/chr/nicene.htm>

<sup>913</sup> Mt. 7:24-27

If we can say, ‘God the Son,’ which is ‘not written,’ then why can’t a Catholic say that Mary is the, “Holy Mother of God, the new Eve, Mother of the Church?” If we can say, ‘Christ is fully God and fully man,’<sup>914</sup> which is not written, then why can’t a Mormon say his Book of Mormon is the truth? Are we allowed to leave Yahweh’s parameter, ‘It is Written,’ but they are not? All beliefs should only come, word for word, from the written Word of Yahweh.

## New Revelation

The Word of Yahweh is a complete work. Any new doctrines that are not present in the Word of Yahweh are not from Yahweh. Paul said, “I marvel that, thus quickly, ye are moving away from him that called you in the favour of Christ, unto a different glad-message,—Which is not, another, only there are, some, that are troubling you, and wishing to change the glad-message of the Christ. But, even if, we, or, a messenger out of heaven, announce a glad-message aside from that which we announced unto you, accursed, let him be” (Gal. 1:6-8)! Mohammed, the prophet of Islam and the founder of Mohammedanism said he received a revelation from God. He wrote the Quran and said it is the Word of God. Joseph Smith, founder of the Church of Jesus Christ of Latter-Day Saints, recounts his new revelation; “While I was thus in the act of calling upon God, I discovered a light appearing in my room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor. He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant. His hands were naked, and his arms also, a little above the wrist; so, also, were his feet naked, as were his legs, a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open, so that I could see into his bosom. Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him, I was afraid; but the fear soon left me. He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni; that God had a work for me to do; and that my name should be had for good and evil among all nations, kindreds, and tongues, or that it should be both good and evil spoken of among all people. He said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that the fulness of the everlasting Gospel was contained in it, as delivered by the Savior to the ancient inhabitants.”<sup>915</sup> His testimony sounds wonderful but is it true?

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<sup>914</sup> North American Baptist Conference Statement of Beliefs; [http://eh.robis.net/uploads/JID44\\_Ready%20Reference%20-%20Statement%20of%20Beliefs.pdf](http://eh.robis.net/uploads/JID44_Ready%20Reference%20-%20Statement%20of%20Beliefs.pdf)

JOSEPH SMITH—HISTORY EXTRACTS FROM THE HISTORY OF JOSEPH SMITH, THE PROPHET *History of the Church*, Vol. 1, Chapters 1-5; verse 30-34; [http://scriptures.lds.org/js\\_h/1](http://scriptures.lds.org/js_h/1)

There are many Christian ministers and lay people who, like Joseph Smith, say they have had supernatural experiences. Kenneth E. Hagin says he went to Hell a couple of times.<sup>916</sup> Jesse Duplantis says he went to Heaven in 1988. His new revelation, which is 'Not Written,' answers such questions as: What is Paradise? Are their children in Heaven? Will I recognize family members? Will I really have my own mansion in Heaven? What is God's great Throne Room like?<sup>917</sup> These people write books describing their experience (a new revelation) of these places and the people they have seen and talked to. The problem with these testimonies is that the Word of Yahweh says there are no human beings in heaven, except for Christ, the first born from among the dead. All human beings who have died are asleep, awaiting the resurrection of the dead or awaiting the Parousia of the Lord. Also there are no such places as hell or purgatory in the Word of Yahweh.<sup>918</sup> These testimonies and books are contradicting as well as adding information to the already complete Word of Yahweh. These testimonies are no different than the testimonies of Mohammed or Joseph Smith, who both said they were also visited by a messenger of God. The above individuals have added information to the already complete Word of Yahweh. We must remember that Paul said, "...But, even if, we, or, a messenger out of heaven, announce a glad-message aside from that which we announced unto you, accursed, let him be." Can we agree upon the fact that the above examples are a glad-message aside from that which Paul announced to us? Yes we can!

These people may have had good intentions but never-the-less they are disobeying the commandment of Yahweh. They might have even experienced supernatural events but these events were not from Yahweh because they contradict His Word. These leaders may be fruitful Christians but they have been deceived. Why can we say this? Because:

It is Written, "even if, we, or, a messenger out of heaven, announce a glad-message aside from that which we announced unto you, accursed, let him be (Gal. 1:8);"

It is Written, "Ye shall not add unto the word which, I, am commanding you, neither shall ye take away therefrom,—that ye may keep the commandments of Yahweh your Elohim, which, I, am commanding you" (Deu. 4:2).

It is Written, "And, if anyone shall take away from the words of this prophetic scroll, Yahweh, will take away his part,—from the tree of life, and out of the holy city,—*from* the things written in this scroll" (Rev. 22:19).

Experiences are no guarantee for truth. Truth issues forth from the already completed written Word of Yahweh, which begins in Genesis and ends in Revelation. Any additional

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<sup>916</sup> I Went to Hell by Kenneth E. Hagin

<sup>917</sup> Heaven - Close Encounters Of the God Kind by Jesse Duplantis

<sup>918</sup> 1 Cor. 15; 1 Thess. 4:13-19; Read the articles "What Happens when you Die?" and "Does Hell Exist in the Word of Yahweh?"

information such as the doctrines of, the God-man, Trinity, Incarnation, God-bearer,<sup>919</sup> Moroni, Allah and adventures in Purgatory, Hell and Heaven are all additions to the Word of Yahweh inferring that the Word of Yahweh was not a complete work but rather is a compilation of never ending experiences and teachings of men.

## **The slanderer sphere of influence**

The written Word of Yahweh has always been the focal point of the slanderer's attack upon Yahweh. "The temptation of "the first man Adam" began with the question "Hath Elohim said?" The temptation of "the second man, the Lord from heaven" began with the similar question "If thou be the Son of Yahweh," when the voice of the Father had scarcely died away, which said "This IS My beloved Son". All turned on the truth of what Yahweh had said. The Word of Yahweh being questioned, led Eve, in her reply:

- (1) to omit the word "freely" (#Ge 3:2), compare (#Ge 2:16); then
- (2) to add the words "neither shalt thou touch it" (#Ge 3:3), compare (#Ge 2:17); and finally
- (3) to alter a certainty into a contingency by changing "thou SHALT SURELY die" (#Ge 2:17) into "LEST ye die" (#Ge 3:3).

It is not without significance that the first Ministerial words of "the second Man" were "It is Written," three times repeated; and that His last Ministerial words contained a similar threefold reference to the written Word of Yahweh.<sup>920</sup> The former temptation succeeded because the Word of Yahweh was three times misrepresented; the latter temptation was successfully defeated because the same Word was faithfully repeated.

The history of Genesis 3 is intended to teach us the fact that Satan's sphere of activities is in the religious sphere, and not the spheres of crime or immorality; that his battlefield is not the sins arising from human depravity, but the unbelief of the human heart. We are not to look for Satan's activities to-day in the newspaper press, or the police courts; but in the pulpit, and in professors' chairs. Wherever the Word of Yahweh is called in question, there we see the trail of "that old serpent, which is the slanderer, and adversary"...The slanderer himself could say "It is Written" (#Mt 4:6) so long...as it is misquoted or misapplied."<sup>921</sup>

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<sup>919</sup> The title *Theotokos* means literally "God-bearer." It is the title used by the Greek fathers from Origen in the early third century, and some even think it can be traced to Hippolytus who died in A.D. 236. (See F. L. Cross, *Dictionary of the Christian Church*, Oxford University Press [1957]) This term for the Virgin Mary was used increasingly by the early Church, but in the early fifth century it was attacked by Nestorius, who wanted to replace the term *Theotokos* with *Christotokos* or "Christ-bearer." <http://www.catholic.com/thisrock/2002/0204fea3.asp>

<sup>920</sup> Joh 17:8 And, the declarations which thou gavest me, have I given them, and, they, received them, and came to know in truth, that, from thee, came I forth,—and they believed, that, thou, didst send me forth. Joh 17:14 I, have given them thy word, and, the world, hated them, because they are not of the world—even as, I, am not of the world. Joh 17:17 ¶ Hallow them in the truth: Thine own word, is, truth:

<sup>921</sup> Companion Bible by E W Bullinger; Appendix 19



## When the slanderer say, “It is Written”

Can the slanderer quote scripture; use scripture out of context; use difficult scriptures to create doctrines that contradict clear scriptures? Absolutely! The slanderer tempted Yahoshua by saying, “It is Written;” “If thou art Yahweh’s, Son, cast thyself down,—for it is written, To his messengers, will he give charge concerning thee; and, on hands, will they bear thee up, lest once thou strike, against a stone, thy foot” (Mt. 4:4-7). We must always remember that he is “...more crafty than any living thing of the field which Yahweh Elohim had made...” (Gen. 3:1). He is so crafty that he had many of Yahweh’s deceived servants murder their own Redeemer, Yahweh’s only-begotten Son.

Enemies of righteousness and deceived believers will say, “It is Written,” and they are right but like the slanderer, they are also absolutely wrong. For example, most Bibles translate Psalm 116:15 as, “Precious in the sight of the LORD is the death of his saints.” The Rotherham Emphasized Bible translates this verse as “Costly in the eyes of Yahweh, is, death, for his men of lovingkindness.” As you can see, the translation of this verse makes a huge difference in what it actually means. This article is not meant to deal with the above issue, which has been handled previously in the article, “Difficult Verses of Scripture Used to Produce Doctrines That Men Want to Believe.” The lesson being taught by Yahoshua in Matthew four is that when someone says, “It is Written,” and quotes a difficult verse, implying an incorrect doctrine or a verse out of context we must imitate Yahoshua by saying, “Again, it is written, (Mt. 4:6-7),” and quote the verse in context or quote many clear verses that establish the correct doctrine. Truth is always our pursuit and not the vain glory of winning an argument.

“It is Written” should always be the prerequisite for any of our beliefs. Our Statement of Beliefs should never contain words that are not clearly written in the Word of Yahweh, such as the phrase Triune God, resurrection of the body, etc. The written Words of Yahweh, which were written in Hebrew, Aramaic and Greek, are our complete foundation and not the doctrines of men. Visions, new Revelation, experiences, Ecumenical Councils, Modern Bible Translations, etc. can not add to, take away from or change any Word of Yahweh. People who do so are accursed.<sup>922</sup> The slanderer’s primary objective is to destroy the Word of Yahweh but when he cannot do so, he will contaminate it. He does this by having men add their own doctrines, visions and Revelation to our Father’s sacred Word. We must make it our rule to avoid or shun such topics that are ‘Not Written,’ in the Word of Yahweh, such as the doctrine of Christ being ‘fully God and fully man,’ Mary as the ‘God-bearer’ or someone’s experience in heaven or hell. Paul instructed Timothy, “If anyone doth otherwise teach, and doth not adhere to healthful discourses—those of our Lord Yahoshua Christ, and to the teaching that is, according to godliness, He is beclouded, knowing, nothing, rightly, but is diseased about questionings, and word-battles—out of which spring envy, strife, defamations, wicked surmising, incessant quarrellings of men

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<sup>922</sup> Gal. 1:8-9

wholly corrupt in their mind and bereft of the truth,—supposing godliness to be, a means of gain” (1Ti.6:3-5)!<sup>923</sup> If people would only adhere to the written Word of Yahweh rather than the teachings of men, our divisions as believers would diminish considerably. We must anchor our lives, only, to the already completed Word of Yahweh and not to the never-ending words and doctrines of men, as “It is Written!”

*For who is a El, save Yahweh? And who is a Rock, save our Elohim? (Ps. 18:31)*

## Appendix A

### “It is Written”

- Mt 4:4 But, he, answering, said, It is written.—Not on bread alone, shall man live, but on every declaration coming forth through the mouth of Yahweh.
- Mt 4:6 and saith to him—If thou art Yahweh’s, Son, cast thyself down,—for it is written, To his messengers, will he give charge concerning thee; and, on hands, will they bear thee up, lest once thou strike, against a stone, thy foot.
- Mt 4:7 Yahoshua said to him, Again, it is written.—Thou shalt not put to the test, Yahweh thy Elohim.
- Mt 4:10 Then saith Yahoshua unto him, Withdraw, Satan! for it is written.—Yahweh thy Elohim, shalt thou worship, and, to him alone, render divine service.
- Mt 11:10 This, is he, concerning whom it is written.—Lo! I, send my messenger before thy face, who shall make ready thy way before thee!
- Mt 21:13 and saith unto them—It is written, My house, a house of prayer, shall be called; but, ye, are making it, A den of robbers!
- Mt 26:24 The Son of Man, indeed, goeth his way, according as it is written concerning him,—But alas! for that man, through whom the Son of Man, is being delivered up: Well, had it been for him, if, that man, had not been born!
- Mt 26:31 Then, Yahoshua saith unto them—All ye, will find cause of stumbling in me, during this night; for it is written, I will smite the shepherd, and, the sheep of the flock, will be scattered abroad;
- Mr 1:2 According as it is written in Isaiah the prophet—Lo! I send my messenger before thy face, Who shall prepare thy way,—
- Mr 7:6 But, he, said unto them—Well, prophesied Isaiah concerning you, ye hypocrites, as it is written—This people, with the lips do honour me, while, their heart, far off, holdeth from me,—
- Mr 9:13 But I say unto you—Elijah also, hath come, and they have done with him, whatsoever they pleased,—according as it is written regarding him.
- Mr 14:21 Because, the Son of Man, indeed, goeth his way,—according as it is written concerning him; but alas! for that man, through whom the Son of Man is being delivered up,—Well for him, if that man, had not been born!
- Mr 14:27 And Yahoshua saith unto them—Ye, all, will find cause of stumbling, because it is written.—I will smite the shepherd, and, the sheep, will be scattered abroad;
- Lu 2:23 according as it is written in the law of the Lord—Every male that is a firstborn, Holy unto the Lord, shall be called,
- Lu 3:4 as it is written in the book of the discourses of Isaiah the prophet: A voice of one crying aloud! In the desert, prepare ye the way of the Lord, straight, be making his paths;
- Lu 4:4 And Yahoshua made answer unto him—It is written: Not, on bread alone, shall, man, live.
- Lu 4:8 And, answering, Yahoshua said to him—It is written: Yahweh thy Elohim, shalt thou worship, and, unto him alone, render divine service.
- Lu 4:10 for it is written—Unto his messengers, will he give command concerning thee, to keep vigilant watch over thee,—
- Lu 7:27 This, is he concerning whom it is written—Lo! I am sending forth my messenger before thy face, who shall prepare thy way before thee.
- Lu 19:46 saying unto them—It is written, And, my house, shall be, a house of prayer; but, ye, have made, it, a den of robbers.
- Lu 24:46 and said unto them—Thus, it is written, That the Christ, should suffer, and arise from among the dead on the third day;
- Joh 6:31 Our fathers, did eat, the manna, in the desert,—just as it is written: Bread out of heaven, he gave them to eat.

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<sup>923</sup> “But, foolish questionings, and genealogies, and strife, and contentions about matters of law, avoid, for they are unprofitable and vain. From a party-man,<sup>923</sup> after a first and second admonition, excuse thyself; Knowing that such a one is perverted, and sinneth, being self-condemned” (Tit. 3:9-11).

Joh 6:45 It is written in the prophets,—And they shall be, all, the instructed of Yahweh: Every one who hath heard of the Father, and learned, cometh unto me.

Joh 8:17 And, in your own law, it is written, that, two men's witness, is, true:

Joh 12:14 And Jesus, finding a young ass, took his seat thereon, just as it is written—

Ac 1:20 For it is written in the book of Psalms: Let his encampment become desolate, and let there be none to dwell therein! And—his overseership, let a different man take!

Ac 7:42 But Yahweh, turned, and delivered them up to be doing divine service unto the host of heaven,—just as it is written in a book of the prophets—Victims and sacrifices did ye offer unto me, forty years in the desert, O house of Israel?

Ac 13:33 That Yahweh hath fulfilled, the same, for our children, by raising up Jesus: as also, in the second psalm, it is written—My son, art, thou: I, this day, have begotten thee.

Ac 15:15 And, with this, agree the words of the prophets, according as it is written—

Ac 23:5 And Paul said—I was not aware, brethren, that he was high-priest; because it is written—Of a ruler of thy people, shalt thou not speak injuriously.

Ro 1:17 For, a righteousness of Yahweh, is therein revealed,—by faith unto faith: even as it is written—But, he that is righteous, by faith, shall live.

Ro 2:24 For the name of Yahweh, because of you, is defamed among the nations,—even as it is written.

Ro 3:4 Far be it! But let, Yahweh, prove to be, true, albeit, every man, be false! Even as it is written—That thou mightest be declared righteous in thy words, and overcome when thou art in judgment.

Ro 3:10 Even as it is written—there is none righteous, not even one,

Ro 4:17 Even as it is written—Father of many nations, have I appointed thee: before him whom he believed—Yahweh, who causeth the dead to live, and calleth the things that are not as things that are:—

Ro 8:36 According as it is written—For thy sake, are we being put to death all the day long, we have been reckoned as sheep for slaughter.—

Ro 9:13 Even as it is written—Jacob, have I loved, but, Esau, have I hated.

Ro 9:33 Even as it is written—Lo! I lay in Zion, a stone to strike against and a rock to stumble over, and, he that resteth faith thereupon, shall not be put to shame.

Ro 10:15 And how shall they proclaim, except they be sent? Even as it is written—How beautiful the feet of them that bring glad tidings of good things!

Ro 11:8 Even as it is written—Yahweh hath given unto them a spirit of stupor,—eyes not to see, and ears not to hear,—until this very day;

Ro 11:26 And, so, all Israel shall be saved: even as it is written—There shall have come out of Zion the Deliverer,—He will turn away ungodliness from Jacob;

Ro 12:19 Not avenging, yourselves, beloved, but give place unto their anger; for it is written—Mine, is avenging, I, will recompense; —saith the Lord;

Ro 14:11 For it is written—Living am, I, saith the Lord, unto me, shall bow every knee, and, every tongue, shall openly confess unto Yahweh.

Ro 15:3 For, even the Christ, not unto himself gave pleasure, but, even as it is written—The reproaches of them that we reproaching thee, fell upon me:

Ro 15:9 And that, the nations, for mercy should glorify Yahweh:—even as it is written—For this cause, will I openly confess unto thee among nations, and, unto thy name, will strike the strings;

Ro 15:21 But, even as it is written—They shall see unto whom had been announced no tidings concerning him, and, they who had not heard, shall understand.

1Co 1:19 For it is written—I will destroy the wisdom of the wise, and, the discernment of the discerning, will I set aside.

1Co 1:31 In order that, even as it is written—He that boasteth, in the Lord, let him boast.

1Co 2:9 But, even as it is written—The things which eye hath not seen, and ear hath not heard, and upon the heart of man have not come up,—whatsoever things Yahweh hath prepared for them that love him,

1Co 3:19 For, the wisdom of this world, is, foolishness with Yahweh; for it is written—He that taketh the wise in their knavery,—

1Co 9:9 For, in the law of Moses, it is written—Thou shalt not muzzle an ox when it is treading out the corn:—Is it, for the oxen, Yahweh is caring?

1Co 10:7 Neither become ye, idolaters, as some of them,—as it is written—The people sat down to eat and drink, and rose up to be making sport;

1Co 14:21 In the law, it is written—With strange tongues, and with lips of strangers, will I speak unto this people; and, not even so, will they hearken unto me,—saith the Lord.

1Co 15:45 Thus, also, it is written—The first man, Adam, became, a living soul, the last Adam, a life-giving spirit.

2Co 8:15 Even as it is written—He that *gathered* the much, had not more than enough, and, he that *gathered* the little, had not less,

2Co 9:9 Even as it is written—He hath scattered abroad, he hath given to the needy,—his righteousness, abideth to futurity.

Ga 3:10 For, as many as are of works of law, are, under a curse,—for it is written—Accursed, is everyone that continueth not in all things that are written in the book of the law to do them.

Ga 3:13 Christ, hath redeemed, us, out of the curse of the law, having become, in our behalf, a curse; —because it is written—  
Cursed, is every one that hangeth upon a tree; —  
Ga 4:22 For it is written, that, Abraham, had two sons—one by the bondmaid, and one by the free woman;  
Ga 4:27 For it is written—Be gladdened, O barren one! that wast not giving birth, break forth and shout, thou that wast not in birth-pains,—because, more, are the children of the deserted one, than of her that had the husband.  
Heb 10:7 Then, said I—Lo! I am come,—in the heading of the scroll, it is written concerning me,—to do, O Yahweh, thy will.  
1Pe 1:16 Inasmuch as it is written—Holy shall ye be, because, I, am holy.

# Entertaining Angels Unaware

*(When quoting scriptures, from the Rotherham Emphasized Bible New Testament, I will substitute the Hebrew words Yahoshua for Jesus, Yahweh and Elohim for God and the LORD and ruah for pneuma (spirit)).*

A popular UFO (unidentified flying objects) movie was, “Close Encounters of the Third Kind.” The story was based upon aliens contacting human beings. The science fiction term, ‘close encounter,’ means contact with alien life in some form, either by seeing an alien aircraft, which is called a ‘first encounter,’ up to observing an alien which is called a ‘close encounter of the third kind.’ ‘Close encounter of the fifth kind’ is communication with benevolent aliens, which will be our topic. This science fiction terminology will be useful for our study of the unseen world. Our contacts, for this study, will be with terrestrial and celestial beings. The majority of us have already entertained messengers (angels) unaware! Do you realize that you have already been approached by angels (messengers) of Yahweh, who have given you messages from Yahweh? As a child of Yahweh, do you realize that you could be called to be an angel (messenger) of Yahweh?

The Greek word from which we get our English word, ‘angel’ is ‘aggelos,’<sup>924</sup> the Hebrew word being, ‘mal’ak.’<sup>925</sup> They both mean “a messenger, envoy, representative or one

<sup>924</sup> 32 aggelov aggelos *ang’-el-os*; usages: Matt 1:20, 24; 2:13, 19; 4:6, 11; 11:10; 13:39, 41, 49; 16:27; 18:10; 22:30; 24:31, 36; 25:31, 41; 26:53; 28:2, 5; Mark 1:2, 13; 8:38; 12:25; 13:27, 32; Luke 1:11, 13, 18f, 26, 30, 34f, 38; 2:9f, 13, 15, 21; 4:10; 7:24, 27; 9:26, 52; 12:8f; 15:10; 16:22; 22:43; 24:23; John 1:51; 5:4; 12:29; 20:12; Acts 5:19; 6:15; 7:30, 35, 38, 53; 8:26; 10:3, 7, 22; 11:13; 12:7ff, 15, 23; 23:8f; 27:23; Rom 8:38; 1 Cor 4:9; 6:3; 11:10; 13:1; 2 Cor 11:14; 12:7; Gal 1:8; 3:19; 4:14; Col 2:18; 2 Thess 1:7; 1 Tim 3:16; 5:21; Heb 1:4ff, 13; 2:2, 5, 7, 9, 16; 12:22; 13:2; Jas 2:25; 1 Pet 1:12; 3:22; 2 Pet 2:4, 11; Jude 1:6; Rev 1:1, 20; 2:1, 8, 12, 18; 3:1, 5, 7, 14; 5:2, 11; 7:1f, 11; 8:2ff, 8, 10, 12f; 9:1, 11, 13ff; 10:1, 5, 7ff; 11:15; 12:7, 9; 14:6, 8ff, 15, 17ff; 15:1, 6ff; 16:1, 5; 17:1, 7; 18:1, 21; 19:17; 20:1; 21:9, 12, 17; 22:6, 8, 16

<sup>925</sup> 04397 Kalm mal’ak *mal-awk*; usages: Gen 16:7, 9ff; 19:1, 15; 21:17; 22:11, 15; 24:7, 40; 28:12; 31:11; 32:1, 3, 6; 48:16; Exod 3:2; 14:19; 23:20, 23; 32:34; 33:2; Num 20:14, 16; 21:21; 22:5, 22ff, 31f, 34f; 24:12; Deut 2:26; Josh 6:17, 25; 7:22; Judg 2:1, 4; 5:23; 6:11f, 20ff, 35; 7:24; 9:31; 11:12ff, 17, 19; 13:3, 6, 9, 13, 15ff, 20f; 1 Sam 6:21; 11:3f, 7, 9; 16:19; 19:11, 14ff, 20f; 23:27; 25:14, 42; 29:9; 2 Sam 2:5; 3:12, 14, 26; 5:11; 11:4, 19, 22f, 25; 12:27; 14:17, 20; 19:27; 24:16f; 1 Kgs 13:18; 19:2, 5, 7; 20:2, 5, 9; 22:13; 2 Kgs 1:2f, 5, 15f; 5:10; 6:32f; 7:15; 9:18; 10:8; 14:8; 16:7; 17:4; 19:9, 14, 23, 35; 1 Chr 14:1; 19:2, 16; 21:12, 15f, 18, 20, 27, 30; 2 Chr 18:12; 32:21; 35:21; 36:15f; Neh 6:3; Job 1:14; 4:18; 33:23; Ps 34:7; 35:5f; 78:49; 91:11; 103:20; 104:4; 148:2; Prov 13:17; 16:14; 17:11; Eccl 5:6; Isa 14:32; 18:2; 30:4; 33:7; 37:9, 14, 36; 42:19; 44:26; 63:9;

who is sent.” The context of the scripture determines whether the messenger is a human being (terrestrial) or a celestial, ministering *ruah*.<sup>926</sup> An example of a celestial being delivering a message from Yahweh is presented in Genesis 22:11; “Then called out unto him the messenger [*mal’ak*] of Yahweh, out of the heavens, and said, Abraham, Abraham! And he said, Behold me!” An example of a human being, a prophet filled with *ruah* (spirit), delivering a message from Yahweh is presented in Haggai 1:13; “Then spake Haggai the angel [*mal’ak* = messenger] of Yahweh, in the message [*mal’akuwth*] of Yahweh, to the people saying,—I, am with you, Declareth Yahweh.”

Yahweh and Christ need angels (messengers) to give messages to members of the Body of the Christ and to the unbelievers. One example of a messenger was Nathan the prophet. David had sinned in the case of Bath-sheba and Uriah; “So then Yahweh sent Nathan the prophet unto David...” with a message (2 Sam. 12:1). Nathan the prophet had been anointed with the *ruah* of Yahweh. *Ruah*, the invisible force from Yahweh, enables people to receive messages from Yahweh.<sup>927</sup> Prophets are Yahweh’s angels (messengers) or

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Jer 27:3; Ezek 17:15; 23:16, 40; 30:9; Hos 12:4; Nah 2:13; Hag 1:13; Zech 1:9, 11ff, 19; 2:3; 3:1, 3, 5f; 4:1, 4f; 5:5, 10; 6:4f; 12:8; Mal 2:7; 3:1

(1068a) *dalm* (*mal’ak*) messenger, representative.

*mal’ak*. Messenger, representative, courier, angel. ‘Messenger’ is an inadequate term for the range of tasks carried out by the OT *mal’ak*. These were 1) to carry a message, 2) to perform some other specific commission, and 3) to represent more or less officially the one sending him. There were both human and supernatural *mela’kim*, the latter including the Angel of Yahweh (i.e. the Angel of the Lord).

Human messengers. The human *mal’ak* could be a message bearer. {#Ge 32:2} The kinds of messages varied. They may have announced good news, {#1Sa 6:21} threats, {#1Ki 19:2} or requests. {#Nu 20:14 Nu 22:5 Jud 7:24} However, the term was applied to courtiers or retainers sent for other purposes. They could spy {#Jos 6:25} or kill. {#1Sa 19:11 2Ki 6:32} David sent ‘messengers’ to summon Bathsheba. {#2Sa 11:4} The *mela’kim* could serve as diplomatic representatives. {#Jud 11:12-14 2Sa 5:11 1Ki 20:2}

Men, particularly the prophets, could serve as God’s messengers. For the prophets, the term implied official representation of God as well as message bearing. {#2Ch 36:15-16 Hag 1:13} David is called an ‘angel/messenger of God.’ A possible interpretation is that David represented God in that he represented some particular divine attribute: innocence, {#1Sa 29:9} wisdom, {#2Sa 14:17} or hoped-for graciousness. {#2Sa 19:27} In Isaiah, God’s messenger is seen in weakness. {#Isa 42:19}

Supernatural messengers, (This section deals only with the term *mal’ak*, not with the broader area of angelology.) Supernatural messengers represented the same general range of functions as human messengers. Message-bearing might be central. {#Zec 1:9 Zec 5:5} More often they performed some particular commission such as guarding a human effort like the search for Isaac’s bride {#Ge 24:40} or protecting the Hebrews in the wilderness. {#Ex 23:20} They executed judgment, {#2Sa 24:17 Ps 78:49} delivered, {#Ge 19:12-17} and protected. {#Ps 91:11}

A special function of supernatural messengers/angels is that they, by their very presence, present an aspect of God’s glory (#Ge 28:12-17; cf. angels in #Isa 6,eze 1,re 4:6-8, and the cherubim in the Holy of Holies). In addition they join in active praise to God (#Ps 148:2; cf. #Isa 6:3).

The Messenger/Angel of Yahweh. This figure has the same general range of functions as other messengers. He brought messages, good {#Ge 16:10-13} and threatening. {#Jud 5:23} He performed specific commissions of judgment {#2Ki 19:35 Ps 35:5-6} and deliverance (#Ge 22:11 Ps 34:7 [H 8]). He could also be called the ‘angel of God’ (#Jud 13:6,9, cf. v. 3), though this title is not exclusively his. He alone had the ministry of intercession with God in behalf of men. {#Zec 1:12 Zec 3:1-5}

There has been extensive discussion of his identity. He seems to be God, since those who see him marvel that they have seen God {#Jud 13:21-22} and he speaks for God in the first person. {#Ge 16:10 Ex 3:2,6 Jud 2:1}

<sup>926</sup> Ps 104:4 Making His messengers [*mal’ak*], winds [*ruahs*], His attendants, a flaming fire; Heb. 1:13-14 But, to which of the messengers [*aggelos*], hath he said, at any time—Sit thou at my right hand, until I make thy foes thy footstool? Are they not, all, *ruahs* (spirits), doing public service,—for ministry, sent forth, for the sake of them who are about to inherit salvation?

<sup>927</sup> Then said Yahweh unto Moses—Gather thou unto me seventy men, from among the elders of Israel, of whom thou knowest that they are elders of the people, and their overseers,—then shalt thou take them unto the tent of meeting, and they shall station themselves there, with thee. Then will I come down, and speak with thee there, and will take of the *ruah* (spirit) that is

spokesmen, giving messages to the people. John the Immerser is an example of an angel (messenger) of Yahweh. It was said of John, “This, is he, concerning whom it is written,—Lo! I, send my messenger [aggelos] before thy face, who shall make ready thy way before thee” (Mt. 11:10)!<sup>928</sup> A priest was also called a messenger of Yahweh; “For, the lips of a priest, should keep knowledge, and, a deliverance, should men seek at his mouth,— for, the angel [mal’ ak = messenger] of Yahweh of hosts, he is” (Mal. 2:7).

Ruah (spirit) has been poured out upon those who believe, enabling us to be messengers for Yahweh and Christ. Cornelius received a message from a celestial being to fetch Simon who is surnamed Peter, who would give them the full message from Yahweh.<sup>929</sup> Peter received the message to give to Cornelius while he was on a housetop praying. The message did not come to Peter by a celestial being but rather from a vision; the ruah then saying, “...Lo! two men, seeking thee. But rise, go down, and be journeying with them, nothing, doubting; because, I, have sent them” (Acts 10:19-20). The angel (messenger) of Yahweh is now Peter, who will give the message to the house of Cornelius on how to receive salvation and the holy ruah.

Heavenly messengers and earthly messengers are fellow laborers, sons of Elohim. John bowed down to the celestial messenger who was giving him the message but the messenger said to John, “...See *thou do it* not! A fellow—servant, am I, of thee, and of thy brethren the prophets, and of them who keep the words of this scroll...” (Rev. 22:9). We, as fellow servants, as fellow messengers, work together to give Yahweh’s messages of love, guidance, reproof and instruction to those to whom we have been sent. Our duty, as was Christ’s, is to reconcile people back to Yahweh, one of the ways being giving a message from Yahweh.<sup>930</sup>

Reproof is probably the most important message to receive as well as the most difficult. Proverbs says, “For, a lamp, is the commandment, and, the instruction, a light, and, the way of life, are the reproofs of correction” (Pr. 6:23), but most people say, “...How I hated correction! and, reproof, my heart disdained” (Pr. 5:12). People have a tendency to draw towards pleasure and away from pain, reproof being painful. People are also reluctant to give messages of reproof as well as being its recipient. A messenger of Yahweh said to Hagar, “...Whence hast thou come, and whither wouldst thou go? And she said: From the face of Sarai, my lady, am, I, fleeing. And the messenger of Yahweh said to her,

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upon thee, and put upon them,—and they shall carry, with thee, the burden of the people, and, thou, shalt not carry it, by thyself...Then Yahweh, came down, in the cloud, and spake unto him, and took of the ruah (spirit) that was upon him, and gave unto the seventy men—the elders. And it came to pass, that, when the ruah (spirit) rested upon them, they prophesied, and then did so no more. (Nu. 17:16-17, 26) (Theological Wordbook of the Old Testament)

<sup>928</sup> “Behold me! sending my messenger [mal’ ak], who will prepare a way before me...Lo! he cometh! saith Yahweh of hosts” (Mal. 3:1);

<sup>929</sup> Acts 10:1-8

<sup>930</sup> The all things, moreover, are of Yahweh,—who hath reconciled us unto himself, through Christ, and hath given, unto us, the reconciling ministry:—How that, Yahweh, was in Christ, reconciling, a world, unto himself, not reckoning, unto them, their offences,—and hath put, in us, the reconciling discourse. In behalf of Christ, therefore, are we ambassadors,—as if Yahweh were beseeching through us: we entreat, in behalf of Christ,—be reconciled unto Yahweh! (2 Cor. 5:18-20)

Return unto thy lady,—and humble thyself under her hands” (Gen. 16:8-9). This message from Yahweh from a heavenly messenger for Hagar’s benefit was reproof and correction. If she had not have heeded this message, her life would never have been as glorious as it was.

Many of us would love to be approached by a heavenly, shining messenger but what if the message were words of rebuke as are given in the book of Revelation? “And, another, a third messenger, followed them, saying with a loud voice—If anyone doeth homage unto the beast and his image, and receiveth a mark upon his forehead, or upon his hand, he also, shall drink of the wine of the wrath of Yahweh, which is prepared, unmixed, in the cup of his anger; —and he shall be tormented with fire and brimstone, before holy messengers and before the Lamb” (Rev. 14:9-10). We, like the heavenly messenger, or a prophet may also be called upon to give a message of rebuke. The prophet Agabus, as an angel (messenger), gave a message to the Apostle Paul saying, “...Thus, saith the holy ruah (spirit), the man whose this girdle is, shall the Jews thus bind in Jerusalem, and deliver up into the hands of Gentiles” (Acts 21:11). If Paul would have heeded this message from Yahweh, he, possibly, would not have been imprisoned for two years. Likewise, Yahweh will send messengers to reprove us when we have taken a wrong road. The messengers being used, will, most likely, be earthly messengers, like you and I. We should not reject reproof from a friend or a stranger but rather ponder and consider whether their message is from Yahweh or Christ. The message will be hard to hear because it is reproof but if it is from Yahweh then it will produce the peaceful fruit of righteousness.<sup>931</sup>

We can and should be angels (aggelos = messengers) of Yahweh. We will be approached by angels (messengers from Yahweh) through out our lives. They will give us instructions, reproof, comfort and anything else Christ desires. These messengers will predominately be people, rather than ministering ruahs; children of Yahweh, in whom Christ abides and through whom Christ will speak. The message from Yahweh or Christ is the important thing and not the vehicle through whom it is transported. We should be just as excited receiving a message from Yahweh through a person as we would be through a ministering ruah. Each day we should expect to receive messages from Christ, to give to those to whom we have been sent; a message of love: of hope, of instruction, of guidance, of deliverance, of comfort, of rebuke and of truth. We should also expect to receive a message from a human messenger who may be a friend or a stranger. We must ask Yahweh to give us a message of reproof when we have erred. This message can come through His Word or through an earthly or heavenly messenger. The important point is that we get the message. These messages will enable us to glorify our Father and complete our mission in life.<sup>932</sup> We must remember to, “Let brotherly love continue. Of the

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<sup>931</sup> But, no discipline, for the present, indeed, seemeth to be of joy, but of sorrow: afterwards, however—to them who thereby have been trained, it yieldeth peaceful fruit, of righteousness. (Heb. 12:11)

<sup>932</sup> Jn. 17:4 I, glorified thee on the earth, The work, finishing, which thou hast given me that I should do. Mt 5:16 In like manner, let your light shine before men,—that they may see your good works,—and glorify your Father who is in the heavens.



entertaining of strangers, be not forgetful, for, hereby, unawares, have some entertained, messengers [aggelos]” (Heb. 13:1-2).

## One Man’s Victory (The Story of Jehoiada)

*(When quoting scriptures, from the Rotherham Emphasized Bible New Testament, I will substitute the Hebrew words Yahoshua for Jesus, Yahweh and Elohim for God and the LORD and ruah for pneuma (spirit)).*

The story of Yahowyada<sup>933</sup> (*yeh-ho-yaw-daw*’ Jehoiada) is a story about the stand of one man against spiritual wickedness; a story of success against great odds; a story to pattern our lives with in order to be holy and acceptable unto our Father. Our individual lives influence other lives either positively or negatively. When we go to sleep, if Christ has not returned, our life leaves with it a legacy to mankind. Yahowyada, the priest of Yahweh, single-handedly transformed the nation of Judah. Judah was sacrificing to Yahweh offerings that had the foul stink of death. Yahowyada returned Judah into the way of righteousness; to offer up to Yahweh the sweet smelling fragrance of holiness. We have been called to walk in love—even as, the Christ also, loved us, and delivered himself up in our behalf, an offering and sacrifice unto Yahweh, for a fragrance of sweet smell (Eph. 5:2). Yahowyada is our example of what one man can do.

Yahowyada lived to be 130 years old.<sup>934</sup> His story unfolds in the reign of the King of Judah, Joash but the story of Yahowyada the priest actually begins in the age of the King of Judah, whose name is Asa, over 90 years earlier. King Asa walked in the ways of David most of his life.<sup>935</sup> King Jehoshaphat, the son of Asa, walked in the way of his father Asa doing that which was right in the eyes of Yahweh.<sup>936</sup> This statement would be wonderful if

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<sup>933</sup> 03077 edywhy Y@howyada‘ *yeh-ho-yaw-daw*’= Yahweh knows

<sup>934</sup> But Jehoiada waxed old and became satisfied with days, and died,—a hundred and thirty years old, when he died. 2 Ch. 24:15

<sup>935</sup> 1Ki 15:11 And Asa did that which was right in the eyes of Yahweh,—like David his father;

<sup>936</sup> And he walked in the way of his father Asa, and turned not from it,—doing that which was right, in the eyes of Yahweh. (2 Ch. 20:32)

that was the beginning and the end of King Jehoshaphat's life but that was not the case. King Jehoshaphat, as do many Christians, believe that they can fellowship with brethren who appear to be following Yahweh with their whole heart but when their actions are weighted according to the Word of Yahweh, they are found to be wanting. King Jehoshaphat, who had a good heart, made a costly mistake when he became friends with King Ahab, Queen Jezebel and their son Ahaziah; all of whom were Hebrews<sup>937</sup> but all were lawless in their doings.<sup>938</sup> This unholy union between righteousness and unrighteousness had consequences that King Jehoshaphat did not foresee, the result being that all his sons would die a premature and violent death.

Second Chronicles 18:1 states, "And it came to pass, when Jehoshaphat had riches and honor, in abundance, that he contracted, by marriage, affinity with Ahab." The phrase, "that he contracted, by marriage, affinity with Ahab," apparently means that Jehoshaphat married his son Jehoram to Athaliah, a daughter of Ahab by Jezebel of Sidon. Athaliah would have a devastating effect upon the nation of Judah, drawing Yahowyada into action. Yahweh has warned us to, "Be not getting diversely yoked with unbelievers; for what partnership hath righteousness and lawlessness? Or what fellowship hath light with darkness? And what concord hath Christ with Beliar? Or what part hath a believer with an unbeliever" (2 Cor. 6:14-17)? Devastation is brought about when one is yoked to an unbeliever such as in the case of Samson and Delilah and Solomon and his wives.

Jezebel, the mother of Athaliah, was a murderer.<sup>939</sup> This murdering trait of Jezebel will be passed on to her daughter, Athaliah, who was introduced by Jehoshaphat unto his son, Jehoram, becoming Jehoram's wife, Queen of Judah. Jehoram, upon the death of his father, Jehoshaphat, had his brothers murdered, which was probably advised by his wife.<sup>940</sup> Why do I say this? Athaliah, upon the death of her son that she had with Jehoram, whose name is Ahaziah, had all the royal seed of the house of Judah murdered, which enabled her to reign over Judah.<sup>941</sup> Now, the wickedness that was residing in Israel, which came from Ahab and Jezebel, now infested Judah, as a pestilence, through their daughter, Athaliah. Athaliah, before her reign as Queen, which occurred after the death of her son, corrupted her husband, Jehoram, in his reign and her son, Ahaziah, in his short reign, by being the counselor of both of them.<sup>942</sup> This corruption entered Judah with the help of a good servant

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<sup>937</sup> Jezebel must have converted in part to the Hebrew religion to become Queen of Israel. Jezebel was the daughter of Ethbaal, king of the Sidonians; worshippers of Baal. 1 Kgs. 16:31

<sup>938</sup> 2Ch 18:1 And it came to pass, when Jehoshaphat had riches and honour, in abundance, that he contracted, by marriage, affinity with Ahab. 2Ch 18:3 For Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go up with me to Ramoth-gilead? And he said unto him—So am I, even as thou, and, like thy people, are my people, and, with thee, in the war. 2 Ch 20:35 Yet, after this, did Jehoshaphat king of Judah join himself with Ahaziah king of Israel,—he, was lawless in his doings.

<sup>939</sup> 1Ki 18:4 And so it came to pass, when Jezebel was cutting off the prophets of Yahweh,

<sup>940</sup> But, when Jehoram had arisen over the kingdom of his father, he strengthened himself, and slew all his brethren, with the sword,—moreover also some of the rulers of Israel. 2 Ch. 21:4

<sup>941</sup> But, when, Athaliah mother of Ahaziah, saw that her son was dead, she rose up and destroyed all the seed royal of the house of Judah. 2 Ch. 22:10

<sup>942</sup> He [Ahaziah] too, walked in the ways of the house of Ahab,—for, his mother, became his counselor, to work lawlessness. (2 Ch. 22:3)

of Yahweh, Jehoshaphat, even though it was not his intention but because of his disobedience to the scriptures either through ignorance or obstinacy of heart the plague entered! Possibly, the result of his actions helped contribute to the murder of his own sons and his great grandsons even though Jehoram and Athaliah are ultimately responsible.<sup>943</sup> The worship of Baal now occurs in Judah because a righteous King named Jehoshaphat was partly seduced away from the Word of Yahweh by his fellow Hebrew brother and sister, Ahab and Jezebel. One man not adhering continually to the Word of Yahweh all of his life can have devastating consequences on following generations. The priest, Yahowyada, was serving Yahweh in this seducing and ever changing environment.

When I said all of the royal seed of Ahaziah, son of Athaliah and Jehoram, was murdered, there was one exception. One of the royal seed of Ahaziah was rescued from his grandmother, Athaliah and hidden away for six years while she reigned. His name was Joash. This is where the priest, Yahowyada, who was over 90 years old at the time, comes into focus. He hid the child, who was the only seed of David left, from whom would come the Messiah, in the house of Elohim for six years. The immense spiritual significance of the actions of Jehoram and Athaliah was to stop the birth of the Redeemer of mankind, Yahoshua the Christ! Yahowyada's actions of valor extinguished the deadly fire released by the dragon through Jehoram and Athaliah upon the seed of David. Revelation chapter twelve writes of a similar attack by the dragon, which also resulted in a victory for Yahweh.<sup>944</sup>

“In the seventh year Yahowyada strengthened [chazaq] himself...” and brought out the seed of David, Joash, making war with Athaliah, who would be slain. Chazaq means “to strengthen, prevail, harden, be courageous, be firm, be resolute,” which is what Yahowyada did; “And Yahowyada solemnised a covenant, between himself and all the people, and the king,—that they should become a people unto Yahweh” (2 Ch. 23:16). Yahowyada gathered the Levites together to protect the king from his grandmother as he was about to be revealed unto the people of Judah.<sup>945</sup> (The Levites being used as Yahweh's enforcers goes back to Moses dealing with the Israelites after they had worshipped a golden calf.)<sup>946</sup> Then all the people entered into the house of Baal and brake it down, and,

<sup>943</sup> Then came there unto him [Jehoram], a writing, from Elijah the prophet, saying,—Thus, saith Yahweh, Elohim of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa, king of Judah; but hast walked in the way of the kings of Israel, and hast caused Judah and the inhabitants of Jerusalem to be unchaste, after the unchastities of the house of Ahab,—moreover also, thine own brethren of the house of thy father who were better than thou, hast thou slain, 2 Ch. 21:12-13

<sup>944</sup> So the serpent spewed water out of his mouth like a flood after the woman, that he might cause her to be carried away by the flood. But the earth helped the woman, and the earth opened its mouth and swallowed up the flood which the dragon had spewed out of his mouth. And the dragon was enraged with the woman, and he went to make war with the rest of her offspring, who keep the commandments of Yahweh and have the testimony of Yahoshua Christ. Rev. 12:15-17

<sup>945</sup> So shall the Levites encompass the king round about, every man with his weapons in his hand, and, he that entereth into the house, shall be put to death. Thus be ye with the king, when he cometh in and when he goeth out. (2 Ch. 23:7)

<sup>946</sup> “So Moses took his stand in the gate of the camp, and said—Who is for Yahweh? ...To me! Then gathered unto him all the sons of Levi. And he said to them—Thus, saith Yahweh, Elohim of Israel, Put ye every man his sword upon his thigh,—pass through and return, from gate to gate, in the camp, and slay ye every man his brother, and every man his friend, and every man his neighbour. So the sons of Levi did, according to the word of Moses,—and there fell, from among the people, on that day,

his altars and his images, brake they in pieces,—and, Mattan the priest of Baal, they slew, before the altars” (2 Ch. 23:17). “Seven years old, was Joash when he began to reign, and, forty years, reigned he, in Jerusalem,—and, the name of his mother, was Zibiah, of Beersheba. And Joash did that which was right, in the eyes of Yahweh,—all the days of Yahowyada the priest” (2 Ch. 24:1-2). “...Then were they offering ascending—sacrifices in the house of Yahweh, continually, all the days of Yahowyada. But Yahowyada waxed old and became satisfied with days, and died,—a hundred and thirty years old, when he died.” (2 Ch. 24:14-15).

“Now, after the death of Yahowyada, came the rulers of Judah, and bowed themselves down unto the king,—then, hearkened the king unto them. And they forsook the house of Yahweh, Elohim of their fathers, and served the Sacred Stems, and the images,—so there was wrath against Judah and Jerusalem, for this their guilt. And he sent among them prophets, to bring them back unto Yahweh,—and they testified against them, but they would not give ear. And, the spirit of Elohim, clothed Zechariah son of Yahowyada the priest, and he took his stand above the people,—and said unto them, Thus, saith Elohim, Wherefore are, ye, transgressing the commandments of Yahweh, so that ye cannot prosper, because ye have forsaken Yahweh, therefore hath he forsaken you. So they conspired against him, and stoned him with stones, by the commandment of the king,—in the court of the house of Yahweh. Thus Joash the king, remembered not, the lovingkindness which Yahowyada his father had done for him, but slew his son,—and, as he died, he said, Yahweh see and require!” (2 Ch. 24:17-22). Judah chose darkness after the death of Yahowyada resulting in them being conquered by a few men from Syria because Yahweh was no longer protecting them. Syria spoiled Jerusalem and destroyed all of its rulers, leaving Joash with a sore disease, to be murdered in his own bed at the age of forty-seven.

How important was the life of Yahowyada, a ninety year old priest, in the life of Joash and in the holiness and prosperity of Judah? Priceless! His obedience to Yahweh saved the seed of David allowing us to be redeemed by the blood of the Lamb. He also held Judah together for many years because of his uncompromising stand upon the Word of Yahweh. Other men’s lives reflect this same lesson of leadership.

Moses kept Israel in holiness throughout his days but in order for this to be accomplished, many thousands of Hebrews had to die because of their rebellion against Yahweh; 3,000,<sup>947</sup> 14,700<sup>948</sup> and 24,000.<sup>949</sup> Yahoshua (Joshua) as did Yahowyada kept Israel serving

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about three thousand men. And Moses said—Install yourselves, today, unto Yahweh, yea every man for his son, and for his brother,—so will he bestow upon you, today, a blessing” (Ex. 32:26-29).

<sup>947</sup> Ex 32:28 So the sons of Levi did, according to the word of Moses,—and there fell, from among the people, on that day, about three thousand men.

<sup>948</sup> Nu 16:49 And so it was, that they who died in the plague were fourteen thousand, and seven hundred,—besides them who died over the matter of Korah.

<sup>949</sup> Nu 25:9 Then was it found that they who had died by the plague were four and twenty thousand.

Yahweh in righteousness all of his days.<sup>950</sup> Gideon's leadership delivered Israel from bondage and kept them in peace for forty years but upon his death Israel returned to wickedness, as also did Judah upon the death of Yahowyada.<sup>951</sup> The Apostle Paul kept the Body of the Christ in holiness but warned them by saying, "I, know, that there will enter, after my departure, grievous wolves into your midst, not sparing the little flock; and, from among your own selves, will arise men speaking distorted things, to draw away the disciples after themselves" (Acts 20:29).

How important is one righteous man or woman's stand upon the Word of Yahweh and not upon religion? Whole societies have remained pure and safe while these individuals live. Wolves are present and are circling the flock but because of a single individual's leadership they must wait for the person's death to ravage the flock. These individuals, as did Moses, will protect Yahweh's people at all cost even if other people have to die, which can be a purge of wickedness. Moses said "...Who is for Yahweh? ...To me! Then gathered unto him all the sons of Levi. And he said to them—Thus, saith Yahweh, Elohim of Israel, Put ye every man his sword upon his thigh,—pass through and return, from gate to gate, in the camp, and slay ye every man his brother, and every man his friend, and every man his neighbour" (Ex. 32:26-27). Yahowyada acted in a similar manner as Moses; "And Yahowyada the priest gave unto the captains of hundreds, the spears and the bucklers and the shields, which belonged to King David,—which were in the house of Elohim. And he caused all the people to stand, even every man with his weapon in his hand, from the right corner of the house as far as the left corner of the house, by the altar and the house,—near the king round about" (2 Ch. 23:9-10). The Apostle Paul, when he saw that people were not walking with straightforwardness as regardeth the truth of the glad-message, reproveth the Apostle Peter to the face before the brethren as did Moses to Aaron.<sup>952</sup> Many good and righteous individuals, such as Aaron, are loved and liked but they are not feared. These individuals can be manipulated by the masses, even though they are righteous, such as was Aaron.<sup>953</sup> On the other hand Moses, Joshua, Gideon, Yahowyada and Paul were men who were loved and feared but probably were not liked by the masses because of their unmovable stand on the Word of Yahweh! How many leaders today would tell their congregation to deliver one of their members "...unto Satan, for the destruction of the flesh,—that, the spirit, may be saved in the day of the Lord," as did the Apostle Paul by revelation. The two witnesses in the book of Revelation will be men of

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<sup>950</sup> So then Israel served Yahweh all the days of Joshua,—and all the days of the elders who prolonged their days after Joshua, and who had known all the work of Yahweh, which he had wrought for Israel. Jos. 24:31

<sup>951</sup> Thus was Midian subdued, before the sons of Israel, neither did they again lift up their head,—and the land had rest forty years, in the days of Gideon... And it came to pass that, as soon as Gideon was dead, the sons of Israel turned back, and went unchastely astray after the Baals,—and appointed them Baal-berith, to be god: (Ju. 8:28, 33).

<sup>952</sup> But, when I saw that they were not walking with straightforwardness as regardeth the truth of the glad-message, I said unto Cephas, before all: If, thou, although, a Jew, like them of the nations, and not like the Jews, dost live, how dost thou compel, them of the nations, to live like Jews? (Gal. 2:14)

<sup>953</sup> And, when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him—Up, make for us gods, who shall go before us, for, as for this Moses—the man who brought us up out of the land of Egypt, we know not what hath befallen him. And Aaron said unto them, Break off the rings of gold, which are in the ears of your wives, of your sons, and of your daughters,—and bring them unto me. (Ex. 32:1-2)

such caliber, who will take on the wickedness of the world.<sup>954</sup> Elijah was also such an individual who stood uncompromising upon the Word of Yahweh, who had the prophets of Baal killed. We need more of such men, who like Yahowyada, will probably not be liked but they will be greatly feared by those who are workers of unrighteousness. Workers of unrighteousness will say, as did Athaliah, "...Conspiracy! Conspiracy" (2 Ch. 23:13) but Yahweh tells us, as he did his servant, Yahoshua (Joshua), to be "Firm and Bold!"<sup>955</sup>

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<sup>954</sup> And, if any one, upon them, chooseth to inflict injury, fire, cometh forth out of their mouth, and devoureth their enemies; and, if anyone shall choose, upon them, to inflict injury, thus, must he be slain. (Rev. 11:5)

<sup>955</sup> Jos 1:6, 7, 9, 18

# Divorce, Holiness & Remarriage

*(When quoting scriptures, from the Rotherham Emphasized Bible New Testament, I will substitute the Hebrew words Yahoshua for Jesus, Yahweh and Elohim for God and the LORD and ruah for pneuma (spirit)).*

Holiness is the foundation upon which life blossoms. Our Creator said, "...be holy, for, holy, am, I."<sup>956</sup> Holiness is not an option for our lives but a commandment. Christian marriage is a holy institution created by Yahweh. This union of two becoming one is accomplished when both of them choose to be holy by obeying Yahweh's commandments. As we know, this is not always the case. It appears that 50% of Christian marriages, in the U.S.A., end in divorce, which tells us that at least half of these Christians have chosen an unclean lifestyle by not following Yahweh. Divorce is acceptable with Yahweh but remarrying becomes the issue. In life we are accountable for our wickedness but Yahweh does not hold us accountable for our spouse's wickedness if we have warned and chastised them according to scripture. If our spouse has chosen a life of darkness, does their choice shackle us to them for the rest of our lives because we are married? Does the verse, "Therefore what Yahweh has joined together, let not man separate," force me into a life of darkness because my spouse has chosen a life of darkness?<sup>957</sup> We will answer these vital questions. This article will focus on a righteous Christian divorce, one that is acceptable with Yahweh; one that enables an innocent holy party to remarry again but only in the Lord. Also we will identify the individuals who caused the need for a divorce by their disobedience, their unholy behavior to Yahweh; the ones who are not well pleasing to Yahweh and are to remain unmarried after their divorce.

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<sup>956</sup> Lev. 11:45

<sup>957</sup> Mk. 10:9

First, we must remove any man-made conceptions that are part of our culture but not part of the Word of Yahweh. The phrases used in today's wedding vows such as, 'for better or worse' or 'until death do we part' are not from the Word of Yahweh. These promises would be fine for two individuals who followed righteousness throughout their lives but that is not always the case. These man-made words sound lovely but as we are informed by the scriptures, divorce is righteous when a spouse has committed adultery, which nullifies these promises. Yahweh has declared "...the wife of thy youth, do not thou deal treacherously. For he hateth divorce, saith Yahweh, Elohim of Israel..." (Mal. 2:15-16) but if a Christian spouse sexually abuses their child or refuses to work or is stealing or is living in drunkenness or is dealing in criminal activities etc., is the righteous spouse to remain in the marriage for better or worse until death do them part? If our spouse has chosen to walk in darkness, are we supposed to fellowship with darkness; be yoked with an unbeliever and partnership with lawlessness? The scriptures are very clear that it is acceptable to divorce when adultery has been committed in a marriage but are there any other circumstances that permit a righteous divorce, enabling the righteous spouse to remarry? What is a disciple of Christ to do when his or her spouse, who at one time was also a disciple of Christ, decides not to follow the commandments of Yahweh any longer or in other words, pursue the works of the flesh which are: "...fornication, impurity, wantonness, idolatry, enchantment, enmities, strife, jealousy, outbursts of wrath, factions, divisions, parties, envyings, drunkenness, revellings..." (Gal. 5:19-21)? An example of this would be King Solomon, who was visited two times by Yahweh. He walked in righteousness a great part of his life but towards the end he chose the way of wickedness by worshiping other gods.<sup>958</sup> Solomon is used as an illustration that a righteous spouse may choose wickedness in the future, which can not be foreseen by the other spouse. In this case, Solomon's wives corrupted him but can it not also be said that by remaining with a corrupted spouse, we also will be corrupted, as was Solomon?<sup>959</sup>

Also, the phrase, 'unconditional love' is not from the Word of Yahweh. Yahweh throughout his Word places the word, 'if,' in his promises.<sup>960</sup> For example, John 15:10 states a condition, "If, my commandments, ye keep, ye shall abide in my love,—just as, I, the Father's commandments, have kept, and abide in his love." The condition is that I must

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<sup>958</sup> Yea it came to pass, in the old age of Solomon, that, his wives, turned aside his heart after other gods,—his heart therefore was not sound with Yahweh his God, as was the heart of David his father. And Solomon went after Ashtoreth, goddess of the Zidonians, and after Milcom, the abomination of the Ammonites. Thus Solomon did the thing that was wicked in the eyes of Yahweh,—and went not fully after Yahweh, as did David his father. Then, did Solomon build a high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem,—and for Molech, the abomination of the sons of Ammon; and, thus, did he for all his foreign wives,—who burned incense and offered sacrifices unto their gods. Therefore did Yahweh shew himself angry with Solomon,—because his heart had turned aside from Yahweh Elohim of Israel, who had appeared unto him twice; and had been giving command to him concerning this thing, that he should not go away after other gods,—but he had not taken heed unto that which Yahweh had commanded (1 Kg. 11:4-10).

<sup>959</sup> 1Co 15:33 Be not deceiving yourselves,—evil communications [companionship] corrupt gentle manners

<sup>960</sup> And it shall be, if thou wilt, hearken, unto the voice of Yahweh thy Elohim, to observe to do all his commandments which I am commanding thee, today, then will Yahweh thy Elohim set thee on high, above all the nations of the earth...But it shall be, if thou do not hearken unto the voice of Yahweh thy Elohim, to observe to do all his commandments and his statutes, which I am commanding thee, today, then shall come in upon thee all these curses, and shall reach thee (Deu. 28)



keep the commandments to abide in his love. There are conditions that have to be met to receive age-abiding life. ‘Unconditional love’ is New Age dogma and has no place in the Word of Yahweh. Giving can not be separated from love. I will substitute the word ‘giving’ with the word ‘love’ to illustrate my point. Will Yahweh ‘unconditionally give’ to a murderer, a rapist, etc.? Absolutely not! Yahweh says, “Or know ye not that, wrong-doers, shall not inherit, Yahweh’s kingdom? Be not deceiving yourselves:—neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners—shall inherit, Yahweh’s kingdom” (Gal. 6:9-10). Yahweh is an Elohim of justice and righteousness; an Elohim of conditions being met. If you meet Yahweh’s conditions you receive age-abiding life; you will receive gifts but if you refuse to meet his conditions, you will perish.

## Teleios in Christ

Yahweh has not given us commandments for every situation in life but rather he has given us the tools in his Word where with we can judge every situation to determine what is righteous and what is unrighteous. This makes many people uncomfortable. If directions are not written specifically in scriptures for every situation, they do not know what to do or they revert to doing nothing. For instance, Yahweh gave the commandment of observing the Sabbath; “Remember the Sabbath day, to hallow it: Six days, shalt thou labour, and do all thy work; but, the seventh day, is a Sabbath, unto Yahweh thy Elohim,—thou shalt do no work, thou, nor thy son, nor thy daughter, *nor* thy servant, nor thy handmaid, nor thy beast, nor thy sojourner who is within thy gates” (Ex. 20:8-10). Yahweh says that upon this day, “thou shalt do no work!” The Pharisees took this commandment as written thereby saying that ‘no work’ in any form was to be done on a Sabbath. They continually charged Yahoshua, the Son of the maker of this commandment, for breaking the law of the Sabbath, even thou, every deed Yahoshua performed was ordered by Yahweh.<sup>961</sup> Yahweh appeared to be breaking his own law through his Son. Yahoshua healed on the Sabbath. He told a man to carry his bed on the Sabbath. He allowed his disciples to take corn out of the fields on the Sabbath. From these examples, it appears that Yahoshua was working on the Sabbath, which could be a stoning offense.<sup>962</sup>

The Pharisees wanted to stone Yahoshua because he was breaking the Sabbath, according to their understanding; “And, the Pharisees, were saying,—See! why are they doing, on the Sabbath, what is not allowed? And he saith unto them—Have ye never read what David did, when he had need and hungered,—he, and they who were with him: he entered into the house of God, while Abiathar was High-priest, and, the presence-bread, did eat,—

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<sup>961</sup> Matt 12:1f, 5, 8, 10ff; 24:20; 28:1; Mark 1:21; 2:23f, 27f; 3:2, 4; 6:2; 15:42; 16:1; Luke 4:16, 31; 6:1f, 5ff, 9; 13:10, 14ff; 14:1, 3, 5; 23:54, 56; John 5:9f, 16, 18; 7:22f; 9:14, 16; 19:31;

<sup>962</sup> While the sons of Israel were in the desert, they found a man gathering sticks on the sabbath day. And they who found him gathering sticks, brought him near, unto Moses, and unto Aaron, and unto all the assembly. And they put him in ward,—because it was not clear what they should do unto him. Then said Yahweh unto Moses, The man shall be, put to death,—all the assembly, stoning him with stones, outside the camp. So then all the assembly, put him forth, outside the camp, and stoned him with stones, and he died,—As Yahweh commanded Moses. (Nu. 15:32-36)

which it is not allowed to eat, save unto the priests,—and gave, unto them also who were with him? And he was saying unto them—The Sabbath, for man, was made, and not, man, for, the Sabbath: So that the Son of Man is, Lord, even of the Sabbath” (Mk. 2:24-28).

Yahweh, in his Word, does not always address the exceptions to work being performed on the Sabbath. For instance, what are we to do if on the Sabbath: our livestock falls into a ditch, can I take it out of the ditch; or we are starving and find food, can I prepare it; or enemies attack my family, can I fight them; or my child is dying, can I get a physician to help? We can present circumstance upon circumstance that could occur on the Sabbath that need immediate action. Yahweh has not given written directions concerning every exception to his commandments. Then what are we to do? We must not view ourselves as children but rather as mature adults who can make the right decision when the time comes because we have been instructed in the ways of righteousness. Many believers are acting as children who have been given specific written instructions, by their parents, not to leave the house under any circumstances. The parents leave and the house catches on fire. These children will die in the house obeying their parent’s written instructions, when all along their parents written instructions were designed only to keep their children safe and not for their destruction. People, who are *teleios*<sup>963</sup> (mature) in Christ, can wisely judge the matters that are not specially addressed in our Father’s Word. They are known as mature adults and not children who are daily tossed to and fro.<sup>964</sup>

According to Yahweh’s Word, Yahweh condoned righteous slavery, polygamy and the submission of women to men because of the world conditions at that time. In a more perfect world, slavery, polygamy and the submission of women to men should be abolished because of the law of loving our neighbor as ourselves, even though Yahweh has not given us written instructions to do so. Yahweh’s body of work, known as his Word, are instructions in justice, righteousness and lovingkindness. We know that the Word of Yahweh will not address every issue in life but rather it shows us the heart of Yahweh. This along with the *ruah* (spirit) abiding within us, coupled with other wise believers will equip us for all the circumstances in life; for all the exceptions to his commandments and for all future circumstances that have not yet appeared.

## Holiness

Yahweh’s people are to be holy or separate from the world; “I—Yahweh, am he that brought you up out of the land of Egypt, that I might become your, Elohim,—therefore

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<sup>963</sup> 5046 *teleios* *tel'-i-os*1) brought to its end, finished 2) wanting nothing necessary to completeness; usages Matt 5:48; 19:21; Rom 12:2; 1 Cor 2:6; 13:10; 14:20; Eph 4:13; Phil 3:15; Col 1:28; 4:12; Heb 5:14; 9:11; Jas 1:4, 17, 25; 3:2; 1 John 4:18

<sup>964</sup> And, he, gave—some, indeed, to be apostles, and some, prophets, and some, evangelists, and some, shepherds and teachers,—With a view to the fitting of the saints for the work of ministering, for an upbuilding of the body of the Christ; Until we all advance—into the oneness of the faith, and the personal knowledge of the Son of Yahweh, into a man of full-growth [*teleios*], into the measure of the stature of the fulness of the Christ; That we may, no longer, be infants—bellow-tossed and shifted round with every wind of teaching,—in the craft of men, in knavery suited to the artifice of error; (Eph. 4:11-14)

shall ye be holy, for, holy, am, I” (Lev. 11:45). “Holiness speaks of Yahweh with a measure of awe. It can be used almost as a synonym of deity. ‘His holy name’ is the name of Yahweh. The inner room of Yahweh’s dwelling is called the Holy of Holies—the most holy place. But the biblical viewpoint would refer the holiness of Yahweh not only to the mystery of his power, but also to his character as totally good and entirely without evil. Holy objects therefore are those with no cultic pollution which is symbolic of moral pollution. They are not merely dedicated, but dedicated to what is good and kept from what is evil. The separation of men from what defiles ceremonially is but typical of the holiness that is spiritual and ethical. ‘Be ye holy for I am holy’ is quoted from the Old Testament<sup>965</sup> and the so-called holiness code is heavily ethical. ‘Man was made in the image of Elohim and capable of reflecting the Divine likeness. And as Yahweh reveals himself as ethically holy, he calls men to a holiness resembling his own’ (ISBE, ‘Holiness’).

A basic element of the Israelite religion was the maintenance of an inviolable distinction between the spheres of the sacred and the common or profane.<sup>966</sup> That which was inherently holy or designated so by divine decree or cultic rite was not to be treated as common. The Sabbath was holy, and the restrictions connected with that day served to maintain its distinctive nature and to guard against its being treated as common<sup>967</sup>...While the realm of the holy was conceptually distinct from the world with its imperfections, it could nevertheless operate within the world as long as its integrity was strictly maintained. The maintenance of the integrity of the ‘holy’ was a function of the Israelite cultus. The holy Yahweh came to man in redeeming love within the context of regulations and proscriptions that were designed to maintain the purity of holiness that characterized Yahweh’s essential nature. Even before the establishment of the Levitical system, this principle was recognized (Ex. 3:5)...Only those who are holy will dwell in Yahweh’s holy hill (Ps. 15:1ff)...Inherent within the redemptive work of Yahweh is the promise of the ultimate manifestation of Yahweh’s holiness in the glorification of his people and the deliverance of the creation from the imperfections resulting from the Edenic curse.”<sup>968</sup>

Throughout the New Testament, the same requirement of holiness is commanded; “According as he made choice of us, in him, before the founding of a world, that we might be holy [hagios] and blameless in his presence...” (Eph. 1:4); “But, according as he that hath called you is holy, do, ye yourselves, also become, holy in all manner of behaviour,—Inasmuch as it is written—Holy shall ye be, because, I, am holy” (1 Pe. 1:15-16). We are called ‘saints,’ which is the same Greek word, ‘hagios,’<sup>969</sup> which is translated, ‘holy.’

<sup>965</sup> 1Pe 1:16 Le 19:1 Le 20:7, etc.

<sup>966</sup> Nu 18:32

<sup>967</sup> Ex 16:23-26 Isa 58:13,14

<sup>968</sup> TWOT 1990.0 vdq (*qadash*)

<sup>969</sup> 40 agiov hagios hag’-ee-os; usages Matt 1:18, 20; 3:11; 4:5; 7:6; 12:32; 24:15; 27:52f; 28:19; Mark 1:8, 24; 3:29; 6:20; 8:38; 12:36; 13:11; Luke 1:15, 35, 41, 49, 67, 70, 72; 2:23, 25f; 3:16, 22; 4:1, 34; 9:26; 10:21; 11:13; 12:10, 12; John 1:33; 6:69; 14:26; 17:11; 20:22; Acts 1:2, 5, 8, 16; 2:4, 33, 38; 3:14, 21; 4:8, 25, 27, 30f; 5:3, 32; 6:5, 13; 7:33, 51, 55; 8:15, 17, 19; 9:13, 17, 31f, 41; 10:22, 38, 44f, 47; 11:15f, 24; 13:2, 4, 9, 52; 15:8, 28; 16:6; 19:2, 6; 20:23, 28; 21:11, 28; 26:10; 28:25; Rom

Holiness or separation from the wickedness of the world is essential in pleasing Yahweh! This concept is vital when one in a marriage chooses to live in unholiness thereby defiling the holy partner; the clean and the unclean abiding in the same house.

We maintain holiness by separating ourselves from those that choose to live in wickedness. Yahweh's instructions are; "Be not getting diversely yoked with unbelievers; for what partnership has righteousness and lawlessness? Or what fellowship hath light with darkness? And what concord hath Christ with Beliar? Or what part hath a believer with an unbeliever? And what agreement hath a shrine of Yahweh with idols? For, we, are *the* shrine of a Elohim, that liveth:—even as Yahweh hath said—will dwell in them, and walk, and will be their Elohim, and, they, shall be my people. Wherefore come ye forth out of their midst, and be separated,—saith Yahweh,—and, one impure, do not touch; and, I, will give you welcome, And will become your Father, and, ye, shall become my sons and daughters, saith Yahweh of Host" (2 Cor. 6:14-18). In 1 Corinthians 5:9-11 states, "I wrote unto you in my letter—not to be mixing yourselves up with fornicators; — Not at all, *meaning* the fornicators of this world, or the covetous and extortioners, or idolaters...But, now, I have written unto you not to be mixing yourselves up,—if anyone named a brother, be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner, with such a one as this, not so much, as to be eating together...Remove ye the wicked man from among, yourselves." Ephesians 5:3-11 states, "But, fornication, and all impurity, or covetousness, let it not be named among you—even as becometh saints [holy ones]...Do not, then, become co-partners with them; For ye were, at one time, darkness, but, now, are ye light in the Lord,—as children of light, be walking, For, the fruit of the light, is in all goodness, and righteousness, and truth,— Putting to the test what is well-pleasing unto the Lord; And be not joining in fellowship in the unfruitful works of darkness, but, rather, be even administering reproof." 2 Thessalonians 3:14-14 states, "And, if anyone be not giving ear unto our word through means of this letter, on this one, set a mark—not to be mixing yourselves up with him,—that he may be reproved; And, not as an enemy, be esteeming him, but be admonishing him, as a brother." Romans 16:17-18 states. "But I beseech you, brethren, to keep an eye upon them who are causing divisions and occasions of stumbling, aside from the teaching which, ye, have learned,—and be turning away from them; For, they who are such, unto our Lord Christ are not doing service, but unto their own belly,—and, through their smooth and flattering speech, deceive the hearts of the innocent."

We maintain holiness when we remove ourselves from the people Yahweh has described above. Yahweh has instructed us to be coming forth out of their midst, being separated

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1:2, 7; 5:5; 7:12; 8:27; 9:1; 11:16; 12:1, 13; 14:17; 15:13, 16, 25f, 31; 16:2, 15f; 1 Cor 1:2; 3:17; 6:1f, 19; 7:14, 34; 12:3; 14:33; 16:1, 15, 20; 2 Cor 1:1; 6:6; 8:4; 9:1, 12; 13:12ff; Eph 1:1, 4, 13, 15, 18; 2:19, 21; 3:5, 8, 18; 4:12, 30; 5:3, 27; 6:18; Phil 1:1; 4:21f; Col 1:2, 4, 12, 22, 26; 3:12; 1 Thess 1:5f; 3:13; 4:8; 5:26; 2 Thess 1:10; 1 Tim 5:10; 2 Tim 1:9, 14; Titus 3:5; Phlm 1:5, 7; Heb 2:4; 3:1, 7; 6:4, 10; 8:2; 9:1ff, 8, 12, 24f; 10:15, 19; 13:11, 24; 1 Pet 1:12, 15f; 2:5, 9; 3:5; 2 Pet 1:18, 21; 2:21; 3:2, 11; 1 John 2:20; Jude 1:3, 14, 20; Rev 3:7; 4:8; 5:8; 6:10; 8:3f; 11:2, 18; 13:7, 10; 14:10, 12; 16:6; 17:6; 18:20, 24; 19:8; 20:6, 9; 21:2, 10; 22:11, 19

from them; to be not touching one who is impure; to be not mixing yourselves up,—if anyone named a brother, be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; to be removing a wicked man from among, ourselves; to be not becoming co-partners with them; to be not joining in fellowship with them; to be not being mixing ourselves up with them and to be turning away from them! We know we are to obey these instructions when they concern everyday people but are we to obey these same instructions if the person is our parent, adult child, brother or sister and even our spouse? If our parent, adult child, brother, sister or spouse, who have all known Christ, have chosen to leave Yahweh by becoming a drunkard or covetous, or idolater or reviler or extortioner or fornicator, are we suppose to separate ourselves from them in order that we may remain holy? The scriptures say, ‘Yes!’

## Marriage & Divorce in the Old Covenant

Marriage, which was designed only for the followers of Yahweh, was to last a life-time.<sup>970</sup> Monogamy and not polygamy was also Yahweh’s original intent for man. After the fall of man, both polygamy and divorce, it appears, were reluctantly approved by Yahweh for his followers. This approval appears to be similar to his approval for Israel to receive a king.<sup>971</sup> Yahweh was Israel’s king but was replaced by a man. Concerning divorce, the law of Moses said, “When a man taketh a woman, and marrieth [ba‘al]<sup>972</sup> her, then shall it be, if she find not favour in his eyes, because he hath found in her some matter of shame [ervah],<sup>973</sup> that he shall write her a scroll of divorcement [kerîût],<sup>974</sup> and put it into her hand, and shall send her forth, out of his house. And, when she cometh forth out of his house, then may she go her way, and become another man’s. But, if the latter husband hate her, and write her a scroll of divorcement [kerîût], and put it into her hand, and send her away out of his house,—or, if the latter husband die, who had taken her to him to wife, then may her first husband who sent her away not again take her to become his wife, after that she hath been defiled, for that were, an abomination, before Yahweh,—lest thou bring sin upon the land which Yahweh thy Elohim is giving unto thee for an inheritance” (Deu.

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<sup>970</sup> For this cause, will a man leave his father, and his mother,—and cleave unto his wife, and they shall become one flesh. (Gen. 2:24)

<sup>971</sup> So then all the elders of Israel gathered themselves together,—and came unto Samuel, to Ramah; and said unto him—Lo! thou, art old, and, thy sons, walk not in thy ways: Now, appoint for us a king to judge us, like all the nations. But the thing was displeasing in the eyes of Samuel, when they said, Give unto us a king to judge us. So Samuel prayed unto Yahweh. And Yahweh said unto Samuel, Harken unto the voice of the people, in all that they shall say unto thee,—for, not thee, have they rejected, but, me, have they rejected, from being king over them. According to all the doings which they have done, from the day I brought them up out of Egypt, even until this day, in that they have forsaken me, and served other gods, so, are they doing even unto thee. Now, therefore, hearken to their voice,—save that thou, enter protest, against them, and tell them the manner of the king who will reign over them. (1 Sa. 8:4-9)

<sup>972</sup> 01166 leb ba‘al *baw-al*’1) to marry, rule over, possess, own; usages Gen 20:3; Deut 21:13; 22:22; 24:1; Ruth 1:13; 1 Chr 4:22; Prov 30:23; Isa 26:13; 54:1, 5; 62:4f; Jer 3:14; 31:32; Mal 2:11

<sup>973</sup> 06172 hwre ‘ervah *er-vaw*’1) nakedness, nudity, shame, pudenda; usages Gen 9:22f; 42:9, 12; Exod 20:26; 28:42; Lev 18:6ff; 20:11, 17ff; Deut 23:14; 24:1; 1 Sam 20:30; Isa 20:4; 47:3; Lam 1:8; Ezek 16:8, 36f; 22:10; 23:10, 18, 29; Hos 2:9

<sup>974</sup> 03748 twtyrk k@riythuwth *ker-ee-thooth*’; Dismissal, divorce. It seems very likely that this word is related to the root *karat*. The word is used only a few times in the OT. *Karat* in addition to the literal meaning of this root, ‘to cut off’ {#Ex 4:25 1Sa 5:4} and ‘to cut down’ (a ‘woodcutter’ in #Isa 14:8) there is the metaphorical meaning to root out, eliminate, remove, excommunicate or destroy by a violent act of man or nature. (TWOT) Usages: Deut 24:1, 3; Isa 50:1; Jer 3:8

24:1-4). The above verses demonstrate that Yahweh consented to divorce amongst the Hebrews when ervah (shame) was found in a person.

The four Gospels are a continuation of the Old Testament. The four Gospels were addressed to the Hebrews, who were required to perform the same Law of Moses. Yahoshua gave additional information in the areas of divorce and adultery; “And Pharisees coming near were questioning him—whether it is allowed a husband to divorce a wife, testing him. But, he, answering, said unto them—What unto you did, Moses, command? And, they, said—Moses permitted, to write, a roll of dismissal, and to divorce. But, Jesus, said unto them—In view of your hardness of heart, wrote he for you this commandment; But, from the beginning of creation, male and female, made he [[them]]; For this cause, shall a man leave behind his father and mother, and, the two, shall become, one flesh; so that, no longer, are they two, but, one flesh. What then, God, hath yoked together, let, a man, not put asunder. And, *coming* into the house again, the disciples, concerning this, were questioning him; and he saith unto them—Whosoever shall divorce his wife, and marry another, committeth adultery against her; And, if, she, divorcing her husband, marry another, she committeth adultery” (Mk. 10:2-12). Additional information is given in Matthew when it says a person can not divorce except, “saving for unfaithfulness”<sup>975</sup> (Mt. 5:32; 19:9). Christ also said, “Ye have heard, that it was said, Thou shalt not commit adultery: But, I, say unto you, that, Every one who looketh on a woman so as to covet her, already, hath committed adultery with her, in his heart” (Mk. 5:27-28).

Yahoshua gave the Hebrews new insight into Yahweh’s heart concerning divorce and adultery. We must always remember that the four Gospels were written to the Hebrews and not to the Nations.<sup>976</sup> (The Nations are anybody who were not Hebrew.) The Hebrews, as a society, lived under a very strict code of conduct that had at its base, holiness. They were commanded to be separate from the unclean nations and their wicked ways. Death was the penalty for many unclean offences. An example of this holy society is written in Deuteronomy 21:18-21; “When a man hath a son, rebellious and insulting, who will not hearken to the voice of his father, and to the voice of his mother,—though they chastise him, yet will not hearken unto them, then shall his father and his mother, lay hold of him,—and bring him forth unto the elders of his city, and unto the gate of his place; and shall say unto the elders of his city: This our son, is rebellious and insulting,—he will not hearken unto our voice,—a glutton and a tippler. Then shall all the men of his city stone him with stones, that he die, so shalt thou consume the wicked thing out of thy midst,—and, all Israel, shall hear and fear.” We may be able to conclude that their society was

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<sup>975</sup> 4202 porneia porneia *por-ni’-ah* 1) illicit sexual intercourse 1a) adultery, fornication, homosexuality, lesbianism, intercourse with animals etc. 1b) sexual intercourse with close relatives; #Le 18:6-23 1c) sexual intercourse with a divorced man or woman; #Mr 10:11,12 2) metaph. the worship of idols 2a) of the defilement of idolatry, as incurred by eating the sacrifices offered to idols

<sup>976</sup> These twelve, Jesus sent forth, charging them, saying:—Into any way to the nations, do not depart,—and, into any city of Samaritans, do not enter; But be going, rather, unto the lost sheep of the house of Israel. (Mt. 10:5-6); Mt 15:24 But, he, answering, said, I was not sent forth, save unto the lost sheep of the house of Israel.

holier than many of our Christian societies today. What is accepted in many Christian societies would never be accepted in a Hebrew society during our Lords earthly life. Why is this relevant to our discussion? Fornication, covetousness, extortions and idolatry were not allowed into their community, as it is allowed in many of ours today. A husband or wife who was practicing such wickedness was reproved by the community as a whole, much as is probably done today in an Amish community. If these individuals did not return to righteousness, they would be rejected from the community, which is a divorce; divorce means to ‘cut off’ or ‘send away.’<sup>977</sup>

## **Marriage & Divorce in the New Covenant**

The New Covenant is our present age which began in Acts chapter ten and includes the Nations. This age is where there are neither Jews nor Greeks, bond nor free, male nor female but all are one in Christ Yahoshua (Gal. 3:28). The instructions for the followers of Yahweh in this age are recorded in the Pauline Epistles. Marriage and divorce are specifically covered in 1 Corinthians chapter six and seven. Chapter six instructs us that the believers are not to go before the unbelievers in matters of justice. The majority of the Churches have completely disobeyed this commandment. Christian divorces are not conducted by wise men and women in the Church but rather before the unrighteous unbelievers and their unjust laws; “in whom, the god of this age, hath blinded the minds of the unbelieving” (2 Cor. 4:4). Paul said, “Dare any of you, having a matter against another, go to law before the unrighteous, and not before the saints (holy ones)... I say this to your shame. Is it so, that there is not a wise man among you, not even one, who will be able to judge between his brethren? But brother goes to law against brother, and that before unbelievers” (1 Cor. 6:1,5). (For more information read the article, “Marriage & Divorce.”)

Chapter six continues on by addressing sexual matters. Paul says, “Know ye not that, your bodies, are, members of Christ? Shall I, then, take away the members of the Christ and make them members of a harlot [porne]?<sup>978</sup> Far be it” (1 Cor. 6:15)! Chapter seven continues this topic by saying, “But, on account of fornications [porneia],<sup>979</sup> let, each man, have, his own wife, and, each woman, have, her own husband” (1 Cor. 7:2). This verse is very important because it is instructing us on one of the vital purposes of marriage, which is sexual intimacy. If a spouse withholds sexual intimacy, they are undermining one of the vial purposes of their marriage. Martin Luther said:

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<sup>977</sup> 03748 twtyrk k@riythuwth *ker-ee-thooth*’ comes from 03772 trk karath *kaw-rath*’ meaning to 1) to cut, cut off, cut down, cut off a body part, cut out, eliminate, kill, cut a covenant; De 22:29 then shall the man who lay with her give unto the damsel’s father, fifty *shekels* of silver,—and she shall be, his, wife, because he hath humbled her, he may not put her away [shalach], all his days; 07971 xlv shalach *shaw-lakh*’ 1) to send, send away, let go, stretch out

<sup>978</sup> 4204 prnh porne *por’-nay*

<sup>979</sup> 4202 porneia porneia *por-ni’-ah*

*“...The third case for divorce is that in which one of the parties deprives and avoids the other, refusing to fulfill the conjugal<sup>980</sup> duty or to live with the other person. For example, one finds many a stubborn wife like that who will not give in, and who cares not a whit whether her husband falls into the sin of unchastity ten times over. Here it is time for the husband to say, "If you will not, another will; the maid will come if the wife will not." Only first the husband should admonish and warn his wife two or three times, and let the situation be known to others so that her stubbornness becomes a matter of common knowledge and is rebuked before the congregation...<sup>981</sup> Here you should be guided by the words of St. Paul, I Corinthians 7 [:4-5], "The husband does not rule over his own body, but the wife does; likewise the wife does not rule over her own body, but the husband does. Do not deprive each other, except by agreement," etc. Notice that St. Paul forbids either party to deprive the other, for by the marriage vow each submits his body to the other in conjugal duty. When one resists the other and refuses the conjugal duty she is robbing the other of the body she had bestowed upon him. This is really contrary to marriage, and dissolves the marriage...<sup>982</sup> I therefore pass over the good or evil which experience offers, and confine myself to such good as Scripture and truth ascribe to marriage. It is no slight boon that in wedlock fornication and unchastity are checked and eliminated. This in itself is so great a good that it alone should be enough to induce men to marry forthwith, and for many reasons.*

*The first reason is that fornication destroys not only the soul but also body, property, honor, and family as well. For we see how a licentious and wicked life not only brings great disgrace but is also a spendthrift life, more costly than wedlock, and that illicit partners necessarily occasion greater suffering for one another than do married folk. Beyond that it consumes the body, corrupts flesh and blood, nature, and physical constitution. Through such a variety of evil consequences God takes a rigid position, as though he would actually drive people away from fornication and into marriage. However, few are thereby convinced or converted.*

*The estate of marriage, however, redounds to the benefit not alone of the body, property, honor, and soul of an individual, but also to the benefit of whole cities and countries, in that they remain exempt from the plagues imposed by God. We know only too well that the most terrible plagues have befallen lands and people because of fornication. This was the sin cited as the reason why the world was*

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<sup>980</sup> Of or relating to marriage, matrimonial.

<sup>981</sup> Mat. 18:15-18 But, if thy brother sin, withdraw, convince him, betwixt thee and him, alone,—If unto thee he hearken, thou hast gained thy brother; But, if he do not hearken, take with thee, yet one or two, that, at the mouth of two witnesses or three, every declaration, maybe established; But, if he hear them amiss, tell it to the assembly,—And, if, even the assembly, he hear amiss, Let him be unto thee, just as the man of the nations and the tax-collector.

<sup>982</sup> 1 Cor. 7:1-5 Now, concerning the things whereof ye wrote, it were, good, for a man, not to touch, a woman; But, on account of fornications, let, each man, have, his own wife, and, each woman, have, her own husband: Unto the wife, let the husband render what is her due, and, in like manner, the wife also, unto the husband,— The wife, over her own body, hath not authority, but the husband, and, in like manner, the husband also, over his own body, hath not authority, but the wife. Be not depriving one another—unless perhaps by consent for a season, that ye may have leisure for prayer, and, again, may be together,—lest Satan be tempting you by reason of your want of self-control.



*drowned in the Deluge, Genesis 6 [:1-13], and Sodom and Gomorrah were buried in flames, Genesis 19 [:1-24]. We see before our very eyes that God even now sends more new plagues.”*<sup>983</sup> (For more information read ‘Martin Luther on Marriage and Divorce.’)

Paul further states, “...that, a wife, from her husband, do not depart,— But, if she should even depart, let her remain unmarried, or, to her husband, be reconciled; and let not, a husband, leave, his wife” (1 Cor. 7:10). I believe that we must assume that these two people are believers who are obeying the scriptures. If one in the marriage no longer cares to be married, he or she may leave the marriage but they must remain single for the rest of their life. I believe the one who did not leave the marriage should not be penalized for the behavior of the one who left the marriage. This person should be able to remarry because he or she did not break their marriage covenant. He or she may still have sexual needs that can only be fulfilled in marriage and by not marrying they are lead into temptation by the adversary (1 Cor. 7:5). I believe that this marriage should be treated as if their spouse died. The righteous one is free to remarry. Paul said, “A wife, is bound for as long a time as her husband is living; but, if the husband have fallen asleep, she is, free, to be married unto whom she pleaseth,—only, in the Lord” (1 Cor. 7:39).

I believe the ellipsis, ‘*in the Lord*,’ could be added to the above verse making it read, “A wife or husband, are bound [deo]<sup>984</sup> for as long a time as their husband or wife are living *in the Lord*; but, if the husband or wife have fallen asleep *or left the Lord*, she or he are, free, to be married unto whom they please, but only, in the Lord.” Why can I say this? We have been commanded that if a brother or sister leave the Lord by choosing a life of sin, we are to “come forth out of their midst, and be separate;” we are to “remove the wicked man or woman from among, yourselves.”<sup>985</sup> I believe that once a brother or sister in Christ, who is a spouse, has chosen to return to a life of sin, they died according to their covenant of marriage, thereby freeing the holy spouse. Peter wrote, “For, if, having escaped from the defilements of the world by a personal knowledge of the Lord and Saviour Yahoshua Christ, but, by the same having again become entangled, they are defeated, the, last, state hath become, for them, worse than, the first; For, better, had it been for them—not to have obtained a personal knowledge of the way of righteousness, than, having obtained such knowledge, to turn back out of the holy commandment delivered unto them. There hath

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<sup>983</sup> Excerpts from ‘The Estate of Marriage,’ written in 1522 in ‘Luther’s Works,’ Vol. 45, edited by Walter I. Brandt pg. 38-46

<sup>984</sup> 1210 dew deo *deh’-o* to bind, fasten with chains, to throw into chains; usages: Matt 12:29; 13:30; 14:3; 16:19; 18:18; 21:2; 22:13; 27:2; Mark 3:27; 5:3f; 6:17; 11:2, 4; 15:1, 7; Luke 13:16; 19:30; John 11:44; 18:12, 24; 19:40; Acts 9:2, 14, 21; 12:6; 20:22; 21:11, 13, 33; 22:5, 29; 24:27; Rom 7:2; 1 Cor 7:27, 39; Col 4:3; 2 Tim 2:9; Rev 9:14; 20:2

<sup>985</sup> But, now, I have written unto you not to be mixing yourselves up,—if anyone named a brother, be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner, with such a one as this, not so much, as to be eating together...Remove ye the wicked man from among, yourselves (1 Cor. 5:11-13). Be not getting diversely yoked with unbelievers; for what partnership have righteousness and lawlessness? Or what fellowship hath light with darkness? And what concord hath Christ with Beliar? Or what part hath a believer with an unbeliever? And what agreement hath a shrine of Yahweh with idols? For, we, are *the* shrine of a Elohim, that liveth:—even as Yahweh hath said—will dwell in them, and walk, and will be their Elohim, and, they, shall be my people. Wherefore come ye forth out of their midst, and be separated,—saith Yahweh,—and, one impure, do not touch; and, I, will give you welcome, And will become your Father, and, ye, shall become my sons and daughters, saith Yahweh of Host (2 Cor. 6:14-18).

befallen them the thing *spoken of* in the true proverb—A dog, turning back unto his own vomit, and—A sow, as soon as washed, unto wallowing in mire” (2 Pe. 2:20-22).

This same concept is unveiled in 1 Corinthians 7:12-16: “But, unto the rest, say, I—not the Lord,—if, any brother, hath, a wife that believeth not, and, she, is well pleased to dwell with him, let him not leave her; And, a woman who hath a husband that believeth not, and, he, is well pleased to dwell with her, let her not leave her husband; — For the husband that believeth not is hallowed [hagiazō]<sup>986</sup> in the wife, and the wife that believeth not is hallowed in the brother: else were, your children, impure, but, now, are they, pure. But, if, the unbelieving, departeth, let him depart: the brother or the sister hath not come into bondage, in such cases, but, in peace, hath Yahweh called us. For how knowest thou, O woman, whether, thy husband, thou shalt save? Or how knowest thou, O man, whether, thy wife, thou shalt save?” This section of scripture, I believe, deals with a couple who were unbelievers when they were married, after which one made Christ their Lord while the other spouse has chosen to remain an unbeliever. This scenario places holiness with unholiness. The unholy is then hallowed by the holy but it goes without saying that the holy one is to pursue justice, righteousness and lovingkindness. If they are unable to do so because of the wickedness of their spouse, then they must separate themselves from their wickedness as commanded by the scriptures. For example, let us consider an unbelieving spouse who is operating a legal house of prostitution in their home. Would Yahweh want his holy son or daughter to remain in that house? He commands us to “flee fornication” (1 Cor. 6:18)! We could come up with hundreds of such examples where wickedness abides and prospers in a home. This wickedness must be removed or I must remove myself from it, if I am to walk in holiness because “...he made choice of us, in him, before the founding of a world, that we might be holy and blameless in his presence...” (Eph. 1:4); “I beseech you therefore, brethren, through the compassions of Yahweh, to present your bodies a living, holy sacrifice, unto Yahweh acceptable,—your rational divine service; And be not configuring yourselves unto this age...” (Rm. 12:1-2). Would Christ remain in this house or would he shake the dust off his feet and move on?<sup>987</sup>

## Righteous Judges

Yahweh has placed in the Body of Christ righteous judges, such as were Samuel and Deborah. These judges are teleios in Christ. If a Christian marriage is having problems, the wise believers should be called for the counsel of Christ. If one of the spouses has chosen to remain in the way of darkness then Matthew 18:15-17 should be observed; “But, if thy brother sin, withdraw, convince him, betwixt thee and him, alone,—If unto thee he hearken, thou hast gained thy brother; But, if he do not hearken, take with thee, yet one or two, that, at the mouth of two witnesses or three, every declaration, may be established;

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<sup>986</sup> 37 agiazw hagiazō *hag-ee-ad’-zo* from hagios To make holy, consecrate, sanctify

<sup>987</sup> Mt 10:14 And, whosoever shall neither welcome you, nor hear your words, as ye go forth outside that house or city, shake off the dust of your feet:

But, if he hear them amiss, tell it to the assembly,—And, if, even the assembly, he hear amiss, Let him be unto thee, just as the man of the nations and the tax-collector.” Multiple wise Christian believers, acting as judges, should be consulted when a spouse has chosen a life of darkness. These believers can confront the spouse with the instructions of Yahweh. If the spouse refuses to heed, then their blood is upon their head. The righteous spouse should choose to keep walking in holiness. If walking in holiness is not available because of the darkness of the other spouse, then they must remove the spouse from their life or leave the spouse. A righteous believer should not be under bondage to live in darkness.

## Conclusion

We have been warned that marriage will not be easy but no lifelong relationship is.<sup>988</sup> Marriage, which is to last a lifetime, is to be only ‘in the Lord.’ Yahweh is an Elohim of righteousness, justice and lovingkindness.<sup>989</sup> He does not penalize an innocent person but rather rewards them for their righteous behavior.<sup>990</sup> Cases for remarrying are:

- 1.) If a Christian spouse chooses to turn from holiness and walk in the ways of Ahab and Jezebel, then they can be divorced. They are not to remarry. Justice and righteousness dictates that if one of the spouses were walking in the light, they should not be penalized for the other spouse’s behavior. They are the ones who have performed their holy covenant before Yahweh. They have the option to remove the wicked person from themselves and remarry.<sup>991</sup> If there is a divorce and the righteous spouse still has a need to get married because they desire children or want to avoid fornication,<sup>992</sup> they should be able to marry again but only ‘in the Lord.’
- 2.) Another case would be one spouse decides to leave his marriage and both parties were abiding in Christ. The one leaving is not to remarry but I believe the partner who has honored their covenant should be able to remarry ‘in the Lord.’
- 3.) In the case where two unbelievers marry and later on one makes Christ their Lord and the unbelieving spouse decides to leave the marriage, the believing spouse should be able to remarry but only ‘in the Lord.’
- 4.) One final element concerning remarrying is that Yahweh can override his commandments at any time as he did with David, when he committed

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<sup>988</sup> Hast thou become bound to a wife? do not seek to be loosed; hast thou become loosed from a wife? do not seek a wife. If, however, thou shouldst even marry, thou hast not sinned; and, if one who is virgin should marry, that one hath not sinned; — but, tribulation of the flesh, shall, such, have:—howbeit, I, spare you. (1 Cor. 7:27-28)

<sup>989</sup> Jer 9:24 But, in this, let the glorying one glory—In having intelligence, and in knowing, me, That, I, am Yahweh, Executing lovingkindness, justice, and righteousness in the earth,—That, in these things, I delight, Declareth Yahweh.

<sup>990</sup> De 24:16 Fathers shall not be put to death for sons, nor shall, sons, be put to death for fathers,—every man, for his own sin, shall he put to death.

<sup>991</sup> 1 Cor. 5:13; 2 Cor. 6:17; 2 Thes. 3:14; Eph. 5:7

<sup>992</sup> But, on account of fornications, let, each man, have, his own wife, and, each woman, have, her own husband (1 Cor. 7:2). But I say, to the unmarried, and to the widows, good, were it for them, that they should abide, even as I; But, if they have not self-control, let them marry, for, better, is it, to marry than to burn (1 Cor. 7:8-9).

adultery and had Uriah murdered. Both of these offenses were capital offences of which David was forgiven because he repented of his ways. David did not die but rather he married Bathsheba, the woman he committed adultery with, who later gave birth to Solomon; from whom came the Christ-line. Yahweh overrode his Law by intervening in this matter by way of Nathan the prophet, through ruah (spirit).<sup>993</sup>

If we force a believer to remain in a marriage that is filled with darkness, we could be having him submit to darkness. If we forbid a righteous believer to remarry who has left a dark marriage, we could be causing him to be tempted by the adversary in the area of fornication. Yahweh has given us his Word and his ruah (spirit) that he may communicate to us his will.<sup>994</sup> His written Word, as our foundation, in conjunction with wise believers who are operating ruah (spirit) is the right combination when dealing with the unknown.<sup>995</sup> Our focus should always be upon justice, righteousness and lovingkindness as recorded in our Father's Word.

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<sup>993</sup> And David said unto Nathan, I have sinned against Yahweh. Then said Nathan unto David,—Yahweh also, hath put away thy sin, thou shalt not die 2 Sa. 12:13)!

<sup>994</sup> 1Co 2:12 But, as for us,—not the ruah (spirit) of the world, have we received, but the ruah (spirit) which is of Yahweh,—that we might know the things which, by Yahweh, have been given in favour unto us

<sup>995</sup> (Nu. 15:32-35).

# Hybrid Faith's (Purifying our Beliefs)

*(When quoting scriptures, from the Rotherham Emphasized Bible New Testament, I will substitute the Hebrew words Yahoshua for Jesus, Yahweh and Elohim for God and the LORD and ruah for pneuma (spirit)).*

Each of us must ask ourselves, ‘Are my beliefs founded upon the pure Words of Yahweh or is my faith a hybrid, a mixture of Yahweh’s Word with pagan religions and philosophies?’ A majority of us were reared with the belief that Christ arose from the dead on Easter. If this was you, you had or still have a hybrid faith; a faith that commingles Yahweh with the goddess Eostre, a goddess of fertility, which is why we have Easter bunnies and eggs. Hybrid faiths have come about “...while men were sleeping, their enemy came, and sowed over darnels, in among the wheat,—and away they went” (Mt. 13:25). Actually, throughout history, hybrid faiths are the norm rather than the exception. Our parents and pastors, who were our teachers, were our dupers because they were duped because their parents or teachers were deceived and this pattern continues going back as far as Eve and Adam. If you believe that you are not deceived in the things concerning Yahweh, then you are most probably deceived! The pure Word of Yahweh, meaning the Hebrew, Aramaic and Greek manuscripts, is the only guide that will cleanse us from the impurities that fester in our corrupted Bible translations and religious dogmas. The purification of our beliefs by the uncorrupted Word of Yahweh is our goal, which is

attainable when we adhere only to our Father's Words, which are Hebrew, Aramaic & Greek. The wrath of religious men will come against any people who regard the Word of Yahweh above the traditions, doctrines and commandments of men. Many brothers and sisters in Christ knowingly adhere to a hybrid faith because it pleases men. Paul said, "...If I had been still pleasing, men, Christ's servant, had I not been" (Gal. 1:10)! Are we serving Christ by going up stream, against the current or do we rather choose to serve men by going down stream, with the current? As someone said, "Any dead fish can float down stream but it takes a live fish to swim up stream." Christ swam up stream while Nicodemus, a religious ruler, decided to float down stream with the others. Christ was addressing Israel's false teachings, disassembling the hybrid faith of the day, while Nicodemus, the Pharisees and the Sadducees accepted the pseudo doctrines of men incorporating them into the Word of Yahweh.

Hybrid means, "Derived from heterogeneous or incongruous (disagreeing in character or qualities) sources; having a mixed character; composed of two diverse elements; mongrel."<sup>996</sup> Hybrid faiths are recorded throughout the Word of Yahweh. These impurities, abiding in our faith, contaminate, deactivate and slowly strangle the life which comes from the Pure Word. An example of a hybrid faith is illustrated by a casket of the 8<sup>th</sup> century. The Franks Casket is made of whale's bone, richly carved on the sides and lid in high relief with a range of scenes with accompanying text in both the runic and Roman alphabets and in both Old English and Latin. The front is divided into two scenes: the left is derived from the Germanic legend of Weland the Smith, while the right depicts the Adoration of the Magi, when the three wise men visited the newborn Christ, labelled 'mægi' in runes. The left-hand end shows the founders of Rome identified in the accompanying text as Romulus and Remus, from the legend of twin brothers brought up by a wolf. The back shows the capture of Jerusalem in AD 70 by the Roman Emperor Titus.<sup>997</sup> This casket reveals the mixture of its owner's beliefs, which were based upon Christian, Roman and Germanic cultures.

## **Do You have a Hybrid Faith?**

To determine if you have a hybrid faith, I will ask you some elementary questions:

- 1.) Did Eve eat an apple from the tree of the knowledge of good and evil?
- 2.) Were there two of each animal on Noah's Ark?
- 3.) Did Moses go up Mount Sinai two times?
- 4.) Did three wise men from the east visit Christ at his birth?
- 5.) Did Elohim name his first book, Genesis?
- 6.) Does the weekly Sabbath begin on Saturday?
- 7.) Was Noah's Ark built into a shape of a boat?
- 9.) Were there two men crucified with Christ?

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<sup>996</sup> OED

<sup>997</sup> [http://www.britishmuseum.org/explore/highlights/highlight\\_objects/pe\\_mla/t/the\\_franks\\_casket.aspx](http://www.britishmuseum.org/explore/highlights/highlight_objects/pe_mla/t/the_franks_casket.aspx)

- 10.) Was Christ murdered on Good Friday?
- 11.) Are there three recorded temptations of Christ in the wilderness?
- 12.) Did John write the gospel of John?
- 13.) Did Luke write the gospel of Luke and the book of Acts?
- 14.) Was Christ born on December 25<sup>th</sup>?
- 15.) Was Christ 30 years old when he began his ministry?
- 16.) Does Satan rule Hell?

If you answered, ‘Yes,’ to any of the above questions, you have been duped on very elementary issues that, really, do not affect our lives. The next question we should ask ourselves is, “Have I also been duped on issues that play a major role in my life and the lives of other”? I would venture to say unequivocally, ‘Yes;’ we have all been deceived because there is a master deceiver; “...the ancient serpent, he that is called slanderer and the adversary, that deceives (to cause to stray, to lead astray, lead aside from the right way)<sup>998</sup> the whole habitable world...” (Rev. 12:9).

Edward Irving sums up our opponent by saying, “...there can be no doubt that the arch-enemy of Yahweh and man has powers appertaining to him by right of the fall, which he uses within his limited province against the sons of men. He goes about like a roaring lion, seeking whom he may devour. He is the father of lies. He is the father of murders. Pride is the livery of his servants, and vanity is the snare with which he catches them. He is the prince of this world. He is the prince of the power of the air, the spirit which now works in the children of disobedience. He is the most knowing, the most proud, the most artful, the most powerful, of earthly potentates. He has got the customs and course of the world on his side. He has buried under heaps of adversity the lives of men.”<sup>999</sup> How can we fight such a worthy opponent? We fight him with the sword of the ruah, which is the Word of Yahweh. We fight him by saying, “It is Written!”

“The words of Yahweh, are words, that are pure [tahor],<sup>1000</sup> silver refined in a crucible of earth, purified [zaqaq]<sup>1001</sup> seven times” (Ps. 12:6) but the words and beliefs of our enemy are contaminates, ever present, ready to attach themselves to the common faith, thereby

<sup>998</sup> 4105 planaw planao *plan-ah’-o* ; usages: Matt 18:12f; 22:29; 24:4f, 11, 24; Mark 12:24, 27; 13:5f; Luke 21:8; John 7:12, 47; 1 Cor 6:9; 15:33; Gal 6:7; 2 Tim 3:13; Titus 3:3; Heb 3:10; 5:2; 11:38; Jas 1:16; 5:19; 1 Pet 2:25; 2 Pet 2:15; 1 John 1:8; 2:26; 3:7; Rev 2:20; 12:9; 13:14; 18:23; 19:20; 20:3, 8, 10

<sup>999</sup> The Collected Writings of Edward Irving, Vol. 2; The Temptation; pg. 199

<sup>1000</sup> 02889 rwhj tahowr *taw-hore’* or rhj tahor *taw-hore’* The root *thr* is cognate with Ugaritic *thr* (variant , *hr*), used of gems of lapis lazuli (UT 19: no. 1032); cf. S. Arabic *thr* ‘pure’ and Arabic *tahara* ‘to be pure, clean.’ The verb occurs ninety-four times in the Qal, Piel, Pual, and Hithpael stems. It is used almost exclusively of ritual or moral purity. Once, however, in the Piel it refers to the cleansing of the skies by the winds in #Job 37:21, ‘sweeps the clouds away’ (NAB), and once as a Piel participle it refers to the purifying of silver. {#Mal 3:3} All told *taher* and its derivatives occur 204 times. In the great majority of cases they appear in the priestly literature: about forty-four percent in Lev and Num, about sixteen percent in Exo (especially of the pure gold for the cult), and about fourteen percent in Chr and Ezk. (TWOT)

<sup>1001</sup> 02212 qqz zaqaq *zaw-kak’1*) to purify, distil, strain, refine; usages 1 Chr 28:18; 29:4; Job 28:1; 36:27; Ps 12:6; Isa 25:6; Mal 3:3

making Yahweh's words impotent. An excellent example of this practice is illustrated by the so-called, 'gifts,' of the spirit as presented in 1 Corinthians 12 through 14:

*Now about spiritual gifts, brothers, I do not want you to be ignorant. (NIV 12:1)*

*If I have the gift of prophecy and can fathom all mysteries... (NIV 13:2)*

*...eagerly desire spiritual gifts, especially the gift of prophecy.(NIV 14:1)*

In these verses, the word, 'gift,' or 'charisma' is not in the Greek manuscripts but rather they are the additions of men. These additions to Yahweh's Word stop the manifestation of the spirit as commanded by our Father for the buildings up of the Body of the Christ because people believe that prophecy etc. are gifts, which they do not have. These additions to the Word of Yahweh void the commandments of Yahweh, as given in 1 Corinthians 14, which is to prophecy thereby building up the Assembly. According to the Greek text, the verses actually read:

*...seek earnestly the spiritual things, and rather that ye may prophecy, (vs. 1)*

*and I wish you all to speak with tongues, and more that ye may prophecy, (vs. 5)*

*...earnestly desire to prophesy, and to speak with tongues do not forbid; (vs. 39)*

My point is, 'How many people are obeying the commandments listed in 1 Corinthians 14?' The Church, as a whole, has torn out 1 Corinthians 14 from their Bibles, making them a hybrid Church, a Church that annuls Yahweh's command. Others will create a hybrid faith by saying prophesying means "interpreting scripture,"<sup>1002</sup> when Yahweh explains prophesying in this chapter by saying, "and if all may prophecy, and any one may come in, an unbeliever or unlearned, he is convicted by all, he is discerned by all, and so the secrets of his heart become manifest, and so having fallen upon *his* face, he will bow before Yahweh, declaring that Yahweh really is among you" (1 Cor. 14:24-25). Others will create a different hybrid faith by saying, "We believe that some gifts of the Holy Spirit such as speaking in tongues and miraculous healings were temporary. We believe that speaking in tongues was never the common or necessary sign of the baptism nor of the filling of the Spirit, and that the deliverance of the body from sickness or death awaits the consummation of our salvation in the resurrection."<sup>1003</sup> These individuals are no different than Calvin, Joseph Smith or the Pope because they also are adding or removing information from the Word of Yahweh. These leaders do not have evidence from the scriptures that support their doctrine but on the contrary their doctrine opposes the scriptures.

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<sup>1002</sup> While they were in close pursuit of charity, and made this Christian disposition their chief scope, they might be zealous of spiritual gifts, be ambitious of them in some measure, but especially of prophesying, that is, of interpreting scripture. This preference would most plainly discover that they were indeed upon such pursuit, that they had a due value for Christian charity, and were intent upon it. Note: Gifts are fit objects of our desire and pursuit, in subordination to grace and charity. That should be sought first and with the greatest earnestness which is most worth. (Revised Matthew Henry Commentary)

<sup>1003</sup> Dallas Theological Seminary Doctrinal Statement; Article 12; <http://www.dts.edu/about/doctrinalstatement/>



The people under Moses created a hybrid faith through the prophet Aaron, when he made them a molten calf. After making the calf, Aaron then said, "...A festival to Yahweh, tomorrow" (Ex. 32:5)! The people through the prophet Aaron created a mongrel faith. They worshipped Yahweh along with the molten calf. If this creation can happen under the Prophet Aaron's watch, we must also believe that it is happening today in our midst. The nation of Israel worshipped Yahweh and Baal along with many other gods. Elijah told them, "...How long are ye limping on the two divided opinions? If, Yahweh, be El, follow, him, but, if, Baal, follow, him. But the people answered him, not a word" (1 Kg. 18:21).

Hezekiah, the King of Judah, said, "For our fathers have acted unfaithfully and done the thing that was wicked in the eyes of Yahweh our Elohim, and have forsaken him,—and have turned round their faces from the habitation of Yahweh, and have offered their backs... So the priests entered into the inner part of the house of Yahweh, to make purification, and they brought out every unclean thing which they found in the temple of Yahweh....Then rose they up, and removed the altars, which were in Jerusalem,—and, all the censers, removed they, and cast them into the Kidron ravine...Thus was there great rejoicing, in Jerusalem,—for, since the days of Solomon son of David king of Israel, there had not been the like of this, in Jerusalem...Now, when all this was finished, all Israel who were present went forth unto the cities of Judah, and brake in pieces the pillars—and cut down the Sacred Stems—and threw down the high places and the altars" (2 Ch. 29:6, 16; 30:14, 26; 31:1)

2 Kings 17:24-34 illustrates another hybrid faith. The king of Assyria overthrew Israel and planted in Samaria, men from other nations. These people brought with them their own gods to worship. "Therefore spake they unto the king of Assyria, saying, The nations whom thou hast removed and settled in the cities of Samaria, know not the custom of the god of the land,—and he hath sent among them lions, and lo! they are slaying them, because they know not the custom of the god of the land" (2 Kg. 17:26). The King sent them a priest from Israel and he began teaching them how they should do reverence unto Yahweh. The men began worshipping Yahweh, the 'god of the land,' but never-the-less they stilled worshiped their other gods.<sup>1004</sup>

## Hybrid Faith's Today

One thing held in common for any hybrid faith is that their sole authority is not the Word of Yahweh, according to the Hebrew, Aramaic and Greek text. Their hybrid faith is created by adding to, deleting from and or taking a verse out of its context. Many will say their faith is from the Word of Yahweh but some of their beliefs can not be validated by the scriptures. Never-the-less they clasp firmly onto these hybrid beliefs. All of us have some impurities mixed into our beliefs. Our goal is to identify these impurities and remove them from our lives, regardless of the cost. Many people love their hybrid faith, so therefore

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<sup>1004</sup> Yahweh, were they revering,—and yet, their own gods, were they serving, according to the custom of the nations from whence they had brought them away captive. (2 Kg. 17:33)

removing the impurities from their lives is not an option. We must remember that if people have confessed and believed Romans 10:9-10, then they are our brothers and sisters in Christ. If they chose to remain shackled to impurities, so be it. We encourage, comfort and build them up as commanded by Yahweh. Many of their works are noble, righteous and just; well-pleasing in the eyes of Yahweh and Christ. Their relationship with Yahweh is between them and Yahweh and is not our affair. We must focus on our own cleansing and calling. Peter was reprov'd when he looked at one of Christ's followers and said "...unto Yahoshua, "But Lord, what *about* this man?" but Yahoshua said, "...what *is that* to you? You follow Me." (NKJV Jn. 21:21-22). Yahweh, many times in our lives, overlooks our impurities as is illustrated with King Solomon, who Yahweh appeared to twice.<sup>1005</sup>

The examples of hybrid faiths that I will list are only for one's learning. Many of these groups produce an abundance of fruit for Yahweh but never-the-less, their beliefs are hybrid. We are all familiar with the Church of Jesus Christ of Latter-day Saints who have additional books of so-called Revelation. Their hybrid faith is presented in their article of faith, "We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God."<sup>1006</sup> The Roman Catholic Church commingles the Word of Yahweh with the adoration of Mary; "In the Constitution *Ineffabilis Deus* of 8 December, 1854, Pius IX pronounced and defined that the Blessed Virgin Mary "in the first instance of her conception, by a singular privilege and grace granted by God, in view of the merits of Jesus Christ, the Savior of the human race, was preserved exempt from all stain of original sin."<sup>1007</sup> They also do not rely solely upon the Word of Yahweh but upon many additional sources and literatures, as illustrated above making them similar to the Mormons.

Most Protestants say, 'Sola scriptura,' which is Latin for 'scripture alone,' but their faith usually, contradicts this statement. They actually incorporate the writings of the Philosophers, the Church Fathers and the seven Ecumenical Counsels into their beliefs, thus forming a hybrid faith. Terms, which are not in the scriptures but rather in the writings of the Church Fathers and others are part of their faith; terms such as Triune God, Trinity, incarnation, God-man, 100% God and 100% man, God the Son, God the Spirit, Mother of God, immortality of the soul, resurrection of the body, demons of Hell and Satan is the ruler of Hell to name only a few. The Church Fathers and other men have produced doctrines such as the separation of the body and the soul upon death; that people who have died are presently in Heaven, Hell or Purgatory; the nine manifestation of the spirit are gifts; the gifts of the spirit went out with the Apostles; today there are no Apostles and Prophets; that Yahoshua died on Friday and arose on Sunday and that there were two crucified with Christ. These are a small list of teachings and terms that are not in

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<sup>1005</sup> "Solomon loved Yahweh, by walking in the statutes of David his father,—save only, that, in the high places, he himself, was sacrificing and offering incense" (1 Kg. 3:3).

<sup>1006</sup> Articles of Faith #8; <http://www.mormon.org/articles-of-faith/>

<sup>1007</sup> Immaculate Conception; <http://www.newadvent.org/cathen/07674d.htm>

the scriptures but they have been incorporated into the Churches faith, making it a hybrid faith.

The originator of the first hybrid faith was the serpent in the Garden, as recorded in Genesis chapter three. Adam and Even were given the pure Words of Yahweh but the serpent injected impurities into these Words by saying:

- 1.) Can it really be, that Elohim hath said, Ye shall not eat of every tree of the garden?
- 2.) Ye shall not, die.
- 3.) For Elohim doth know, that, in the day ye eat thereof, then shall your eyes be opened,—and ye shall become like Elohim, knowing good and evil.

This same enemy attempted to give a hybrid faith to the Son of Yahweh, as recorded in Matthew chapter four by saying:

- 1.) If thou art Elohim's, Son, speak! that, these stones, may become, loaves.
- 2.) If thou art Elohim's, Son, cast thyself down,—for it is written, To his messengers, will he give charge concerning thee; and, on hands, will they bear thee up, lest once thou strike, against a stone, thy foot.
- 3.) All these things, will I give thee,—if thou wilt fall down and worship me.

But Yahoshua always responded by saying, “Kathab (*kaw-thab*),”<sup>1008</sup> which in English is, “It is Written!” Yahoshua said, “...It is written,—Not on bread alone, shall man live, but on every declaration coming forth through the mouth of Yahweh. These words are Hebrew, Aramaic and Greek words that are used in their context. The so-called Modern Bible translations, such as the NIV, NLT and the Message are not translations but paraphrases of the text according to what the translators believe they say in accordance with the traditions of the Church. The inaccuracies of these books promote hybrid faiths.

Concerning hybrid faiths, Paul said, “But, even if, we, or, a messenger out of heaven, announce a glad-message aside from that which we announced unto you, accursed, let him be! As we have said before, even now, again, I say: If anyone is announcing unto you a glad-message aside from that which ye accepted, accursed, let him be” (Gal. 1:8-9)! Can this warning be anymore clearer?

Hybrid faiths come about because of ignorance of the scriptures, inaccurate Bible translations and because people “...according to their own covetings, will, unto themselves, heap up teachers, because they have an itching ear, and, from the truth, indeed, their ear, will they turn away, while, unto stories, they will turn themselves aside” (2 Ti. 4:3-4). The truth empowers and unshackles those who have been taken captive, while

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<sup>1008</sup> Jos 8:31 as Moses, the servant of Yahweh, commanded the sons of Israel, as it is written [03789 btk kathab *kaw-thab*] in the scroll of the law of Moses, an altar of whole stones, whereon had not been wielded any tool of iron,—and they caused to go up thereon, ascending—sacrifices unto Yahweh, and sacrificed peace—offerings.

impurities existing in someone's faith will enslave and weaken the believer. False doctrines act as gangrene,<sup>1009</sup> a disease by which any part of the body suffering from inflammation becomes so corrupted that, unless a remedy be seasonably applied, the evil continually spreads, attacks other parts, and at last eats away the bones. In contrast to gangrene, we have been offered life, if we but cut away the infected tissue; "For, living, is the word of Yahweh, and, energetic, and more cutting than any knife with two edges, and penetrating as far as a dividing asunder of soul [life] and spirit [breath], of joints also, and marrow, and able to judge the impulses and designs of the heart" (Heb. 4:12); "The words of Yahweh, are words, that are pure, silver refined in a crucible of earth, purified seven times" (Ps. 12:6). Our quest is not to have a mongrel faith, which will please men but rather a 100% pure faith, which delights our Father; a faith where we can walk in 100% confidence and power; the faith of our Lord, Savior and Head, Christ Yahoshua.

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<sup>1009</sup> 2Ti 2:17 And, their discourse, as a gangrene, will eat its way; —of whom are Hymenaeus and Philetus,

# The Awakening

(When quoting scriptures, from the Rotherham Emphasized Bible New Testament, I will substitute the Hebrew words Yahoshua for Jesus, Yahweh and Elohim for God and the LORD and ruah for pneuma (spirit).

Our Father's Word is one massive treasure box, Hebrew and Greek words being the gems. The exploration for these gems begins once the box is opened. Many jewels are hidden or undiscovered because the Hebrew and Greek words are difficult to translate into an equivalent English word. The Greek word we will be discussing is 'egeiro' (*eg-i'-ro*).<sup>1010</sup> This word is an emerald because it is connected to our future hope; the hope of our resurrection from among the dead; our hope of awakening from our sleep. The deceiver has deceived many in the Church into believing that you go immediately to heaven, hell, paradise, limbo or purgatory when you die. This is not the case. The majority of Bible translations have been manipulated to conform to this doctrine, thereby distorting the truth by using words that cause ambiguity. The truth about death and life is written in Daniel 12:2; "and, many of the sleepers in the dusty ground, shall 'awake,'—these, *shall be* to age-abiding life, but, those, to reproach, and age-abiding abhorrence." Egeiro, when correctly understood, will seal Yahweh's truth about dying, sleeping and being awakened.

"In linguistics, **meaning** is what is expressed by the writer or speaker, and what is conveyed to the reader or listener. Meaning is inferred from objects or concepts expressed by words, phrases or sentences in semantics. Meaning is inferred from the current context as intended by the writer or speaker in pragmatics. Ambiguity<sup>1011</sup> in meaning may cause confusion in what is conveyed, and lead to different interpretations of the current context." Ambiguity of meaning has occurred when Bible translators have translated, 'egeiro,' when in the context of death, as "raised from the dead," when they should have said, "awakened from the dead."

Homer<sup>1012</sup> used 'egeiro' as 'to awaken' from sleep.<sup>1013</sup> The writers of the Septuagint (The Old Testament, which was translated around 200 B.C. from Hebrew to Greek) used the Greek words, 'egeiro,' and 'ex-egeiro'<sup>1014</sup> to translate the Hebrew words, 'yaqats'<sup>1015</sup> and

<sup>1010</sup> 1453 egeirw egeiro *eg-i'-ro*: Septuagint: Gen 41:4, 7; 49:9; Jda. 2:16, 18; 3:9, 15; 7:19; Judg 2:16, 18; 3:9, 15; 7:19; 1 Sam 2:8; 5:3; 2 Sam 12:17; 1 Kgs 11:14; 2 Kgs 4:31; 1 Chr 10:12; 22:19; 2 Chr 21:9; 22:10; 1 Esd 1:23; 2:1, 5f; 3:9; 5:43; 8:78; Jdt 10:23; 14:3, 13; Tob 6:18; Tbs. 8:4; 1 Macc 3:49; Ps 112:7; 126:2; Odes 3:8; 5:19; 9:69; Prov 6:9, 22; 10:12; 11:16; 15:1, 18; 17:11; 21:14; 28:2; Eccl 4:10; Song 2:7; 3:5; 8:4; Sir 10:4; 36:6, 14; 48:5; 49:13; Mic 3:5; Isa 5:11; 14:9; 26:19; 41:25; 45:13; Jer 1:12; 27:9; 28:11f, 39; 51:27; Lam 4:14; Ezek 21:33; 38:14; Dan 8:18; 9:2; 10:10; 11:25; Dat. 10:10; New Testament: Matt 1:24; 2:13f, 20f; 3:9; 8:15, 25f; 9:5ff, 19, 25; 10:8; 11:5, 11; 12:11, 42; 14:2; 16:21; 17:7, 9, 23; 20:19; 24:7, 11, 24; 25:7; 26:32, 46; 27:52, 63f; 28:6f; Mark 1:31; 2:9, 11f; 3:3; 4:27, 38; 5:41; 6:14, 16; 9:27; 10:49; 12:26; 13:8, 22; 14:28, 42; 16:6, 14; Luke 1:69; 3:8; 5:23f; 6:8; 7:14, 16, 22; 8:54; 9:7, 22; 11:8, 31; 13:25; 20:37; 21:10; 24:6, 34; John 2:19f, 22; 5:8, 21; 7:52; 11:29; 12:1, 9, 17; 13:4; 14:31; 21:14; Acts 3:6f, 15; 4:10; 5:30; 9:8; 10:26, 40; 12:7; 13:22, 30, 37; 26:8; Rom 4:24f; 6:4, 9; 7:4; 8:11, 34; 10:9; 13:11; 1 Cor 6:14; 15:4, 12ff, 20, 29, 32, 35, 42ff, 52; 2 Cor 1:9; 4:14; 5:15; Gal 1:1; Eph 1:20; 5:14; Phil 1:17; Col 2:12; 1 Thess 1:10; 2 Tim 2:8; Heb 11:19; Jas 5:15; 1 Pet 1:21; Rev 11:1

<sup>1011</sup> 1. doubt about meaning: a situation in which something can be understood in more than one way and it is not clear which meaning is intended

<sup>1012</sup> Homer was a Greek poet who lived around 800 B.C.

<sup>1013</sup> Theological Dictionary of the New Testament Vol. II, pg. 333

<sup>1014</sup> 'egeiro' with the prefix 'ek.' 1825 exegeirw exegeiro *ex-eg-i'-ro*

'quwts.'<sup>1016</sup> "And Jacob awoke [yaqats]<sup>1017</sup> from his sleep, and said, Surely, Yahweh was in this place, And, I, knew it not" (Gen. 28:16); "...So Pharaoh awoke [yaqats],<sup>1018</sup> and lo! it was a dream" (Gen. 41:7); " So David took the spear, and the cruse of water, from near the head of Saul, and they went their way,—and no man saw, and no man knew, and no man awoke [quwts],<sup>1019</sup> for all of them were sleeping..." (1 Sa. 26:12)); "Then awoke [yaqats],<sup>1020</sup> as one that had slept, Adonay, As a warrior exulting with wine" (Ps. 78:65)! The Theological Wordbook of the Old Testament gave us a definition of 'egeiro' by saying, "But it is Daniel {#Da 12:2} who gives the clearest expression of the eschatological hope of resurrection: 'And many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to disgrace and everlasting contempt.' The NT follows LXX [Septuagint] by using *egeiro* and *ex-egeiro* for the literal and figurative concepts of *yaqas* and *qîs*. P.R.G."<sup>1021</sup>

In the New Testament, 'egeiro,' is translated 'awoke' in the following scriptures:

"...he [Yahoshua], was sleeping. And, coming near, they aroused [egeiro] him, saying, Master! save, we perish" (Mt. 8:24-25)!

"...that it is an hour already for you out of sleep to be wakened [egeiro]; for, now, is our salvation nearer than when we believed" (Rm. 13:11):

"...Awake [egeiro], you who sleep, Arise [anistemi]<sup>1022</sup> from the dead, And Christ will give you light" (Eph. 5:14 NKJV).

Egeiro means to 'awaken' from sleep. To awaken from sleep implies 'rising,' which is why translators have translated egeiro 'rise' or 'raised.' The Greeks have a word for rising, which is, 'anistemi,' as seen above but anistemi does not have the association with sleep as does egeiro. Anistemi comes from the root word, 'histemi' to stand. In our English translations we can not differentiate between the usage of 'egeiro' (awakening and rising) and 'anistemi' (rising) when they both have been translated 'raised:'

Ac 13:30 But, Yahweh, raised [egeiro] him from among the dead:

Ac 13:33 That Yahweh hath fulfilled, the same, for our children, by raising [anistemi] up Yahoshua: as also, in the second psalm, it is written—My son, art, thou: I, this day, have begotten thee.

<sup>1015</sup> 03364 Uqy yaqats yaw-kats' 1) (Qal) to awake, awaken, become active: Gen 9:24; 28:16; 41:4, 7, 21; Judg 16:14, 20; 1 Kgs 3:15; 18:27; Ps 78:65; Jer 51:39, 57; Hab 2:7

<sup>1016</sup> 06974 Uwq quwts koots 1) to awake, wake up: 1 Sam 26:12; 2 Kgs 4:31; Job 14:12; Ps 3:5; 17:15; 35:23; 44:23; 59:5; 73:20; 139:18; Prov 6:22; 23:35; Isa 26:19; 29:8; Jer 31:26; Ezek 7:6; Dan 12:2; Joel 1:5; Hab 2:19

<sup>1017</sup> In Septuagint 'exegeiro.' 1825 exegeirw exegeiro *ex-eg-i'-ro*

<sup>1018</sup> In Septuagint 'egeiro.'

<sup>1019</sup> In Septuagint 'exegeiro.'

<sup>1020</sup> In Septuagint 'exegeiro.'

<sup>1021</sup> 904.0 Uqy (*yaqas*) awake. (RSV, ASV similar.) (904a) Uyq (*qîs*) awake. Hiphil only.

<sup>1022</sup> 450 anisthmi anistemi *an-is'-tay-mee* 1) to cause to rise up, raise up

Egeiro, when used in association with death, should be translated, 'awakened' with the thought of the awakened party arising after being awakened, rather than 'raised.' Death is called sleep and in sleep there will be an awakening, resulting in rising and becoming active. Acts 13:30 should read, "But Yahweh, egeiro [awoke] him from among the dead." Why? Because all who have died (sleep) will be awakened to be judged in the resurrection. Death means a permanent end of all activity, while sleep means a pause in activity; activity resuming upon an awakening from sleep. Awakening from sleep (death) is our hope.

1 Corinthians chapter fifteen describes death as sleep and from our sleep we will be awakened to become active again, as was our Lord. Egeiro (awaken) is used twenty-three times and koimao<sup>1023</sup> (sleep) is used four times in this chapter. These two words are used together in the following verses:

" and, the tombs, were opened and, many bodies of the holy ones who had fallen asleep [koimao], awoke [egeiro]" (Mt. 27:52  
 "But, now, hath Christ been awakened [egeiro] from among the dead,—a firstfruit of them who have fallen asleep [koimao]" (1 Cor. 15:20);

The Greek word *anistemi*, meaning 'arise, rise or raise up,' from the word, 'histemi' to stand, is not used in this chapter but we have the English words raised, risen, rise and rose used twenty-three times; awakened is never used! I will now translate egeiro, 'awakened,' which is its meaning, in 1 Corinthians chapter fifteen:

- (vs. 4) And that he was buried, and that he hath been awakened [egeiro], on the third day, according to the Scriptures,—
- (vs. 12) Now, if, Christ is proclaimed, that, from among the dead, he hath been awakened [egeiro], how say some, among you—resurrection of the dead, there is none?
- (vs. 13) But, if, resurrection of the dead, there is none, not even Christ, hath been awakened [egeiro];
- (vs. 14) And, if Christ, hath not been awakened [egeiro], void, after all, is our proclamation, void also, our faith,—
- (vs. 15) And we are found, even false—witnesses of God, because we have witnessed respecting God, that he awoke [egeiro] the Christ,—whom he did not awakened [egeiro], if, indeed, after all, the dead are not awakened [egeiro]!
- (vs. 16) For, if the dead are not awakened [egeiro], not even Christ, hath been awakened [egeiro];
- (vs. 17) And, if Christ hath not been awakened [egeiro], to no purpose, is your faith, yet, are ye in your sins!
- (vs. 20) But, now, hath Christ been awakened [egeiro] from among the dead,—a firstfruit of them who have fallen asleep;

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<sup>1023</sup> 2837 koimaw koimao *koy-mah'-o*; verses 6, 18, 20 and 51

- (vs. 29) Else, what will they do, who are being immersed in behalf of the dead? If, not at all, are the dead to be awakened [egeiro], why are they even being immersed in their behalf?
- (vs. 32) If, after the manner of men, I have fought with wild-beasts at Ephesus, what, to me, the profit? If the dead are not awakened [egeiro], Let us eat and drink, for, tomorrow, we die.
- (vs. 35) But some one will say—How, are the dead awakened [egeiro]? and, with what kind of body, do they come?
- (vs. 42) Thus, also the resurrection of the dead: it is sown in corruption, it is awakened [egeiro] in incorruption,
- (vs. 43) It is sown in dishonour, it is awakened [egeiro] in glory, it is sown in weakness, it is awakened [egeiro] in power,
- (vs. 44) It is sown a body of the soul, it is awakened [egeiro] a body of the spirit; if there is a body of the soul, there is also of the spirit:—
- (vs. 52) In a moment, in the twinkling of an eye, during the last trumpet; for it shall sound, and, the dead, shall be awakened [egeiro], incorruptible, and, we, shall be changed.

Sleep (death) and awakening from sleep (resurrection) is the very foundation of the Word of Yahweh. Yahoshua, upon Lazarus's death, spoke of him as sleeping; "...whom he had awakened [egeiro] from among the dead" (Jn. 12:1,9,17).<sup>1024</sup> Paul stated that Yahweh, awoke [egeiro] Yahoshua from among the dead (Acts 13:30) and "that Yahweh hath fulfilled, the same, for our children, by raising [anistemi] up Yahoshua: as also, in the second psalm, it is written—My son, art, thou: I, this day, have begotten thee. And, in that he raised [anistemi] him from among the dead, no more destined to return unto corruption, on this wise hath he spoken—I will give unto you the faithful lovingkindnesses of David. Wherefore also, in a different *place*, he saith—Thou wilt not give thy man of lovingkindness to see corruption. For, David, indeed, unto his own generation having done service, by the counsel of Yahweh, fell asleep, and was added unto fathers, and saw corruption; But, he whom Yahweh hath awakened [egeiro], did not see corruption" (Acts 13:33-37). 1 Thessalonians 4:13, 15 states, "But we do not wish you to be ignorant, brethren, concerning them who are falling asleep...For, this, unto you, do we say, by a word of the Lord,—that, we, the living who are left unto the Presence of the Lord, shall in nowise get before them who have fallen asleep." The first human to be awakened from the sleep of death, never to die again, was Yahweh's Son.<sup>1025</sup> All who have died are asleep, awaiting their awakening. The false teaching that humans are presently in heaven etc. contradicts the Word of Yahweh. Those that are sleeping, will be awakened from their sleep to stand up and be judged by Yahoshua.<sup>1026</sup> As Daniel 12:2 states, "and, many of the sleepers in the dusty ground, shall awake,—these, *shall be* to age-abiding life, but, those, to reproach, and age-abiding abhorrence."

<sup>1024</sup> Jn. 11:11

<sup>1025</sup> "Be it known unto you all, and unto all the people of Israel: that, in the name of Yahoshua Christ the Nazarene,—whom, ye, crucified, whom, Yahweh, awoke [egeiro] from among the dead..." (Acts 4:10).

<sup>1026</sup> Joh 5:22 For neither doth, the Father, judge anyone,—but, all the judging, hath given unto the Son:



# Why are there Four Gospels?

*(When quoting scriptures, from the Rotherham Emphasized Bible New Testament, I will substitute the Hebrew words Yahoshua for Yahoshua, Yahweh and Elohim for Yahweh and the LORD and ruah for pneuma (spirit)).*

*(This article is predominantly taken from 'The Companion Bible' by E. W. Bullinger (See Appendix A) and the book, 'Jesus Christ our Passover' by Victor Paul Wierwille)<sup>1027</sup>*

There are four great records in Yahweh's Word telling of Christ's earthly life and ministry. These four records are commonly known as the "Gospels" since they set forth the good news of Yahoshua's life and work while he was on earth. The four are: the Gospel of Matthew, the Gospel of Mark, the Gospel of Luke, and the Gospel of John. We do not know who wrote these books but we know who the Author is. The traditions of men, not Yahweh have given us the names and writers of these books. We must remember, when Yahweh is silent, we must also be silent. These books are the works of Yahweh and not the recollections of Matthew, Mark, Luke and John. Enigmas and puzzles are found throughout these books which require our thoughtful study, meditation and examination. We must prayerfully and humbly petition the Author that he may open the eyes of our understanding to his amazing Word, which he has exalted above his name.<sup>1028</sup>

Among theologians, Matthew, Mark, and Luke are called the "synoptic Gospels." They are so called because these Gospels share a common outline of events, in contrast to the Gospel of John. However, in practice this categorization has been used to accentuate alleged discrepancies between John and the other three Gospels. To group the Gospels in this fashion is an unscriptural tool brandished by critics of Yahweh's Word to support their slander.

In truth, the words recorded in the books of Matthew, Mark, Luke, and John are the words of Yahweh<sup>1029</sup> given to faithful men to record. They are not the recollections or 'Memoir's of the Apostles,' as is taught by many. Memoir means, "a biography or an account of historical events, especially one written from personal knowledge." The Word of Yahweh never says who the scribes were who wrote these four books because it does not matter. The Author or Generator of the books is what is of the utmost importance and not the vehicles by which they have been transmitted and scribed. The Word of Yahweh comes from the Generator (Yahweh) giving his words to the transmitter, who is the prophet, who then can give the words to the scribe, as is illustrated in Jeremiah 30:2; "Thus, speaketh Yahweh, Elohim of Israel, saying,—Write thee all the words which I have spoken unto

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<sup>1027</sup> 'Why Four Gospels?' page 445-453.

<sup>1028</sup> Ps 138:2 I will bow down towards thy holy temple, and thank thy Name, for thy lovingkindness and for thy faithfulness, For thou hast magnified, above all thy Name, thy word!

<sup>1029</sup> The words of Yahweh include the words given by Christ through revelation. Christ always does the Father's will; "Joh 3:34 For, he whom Yahweh hath sent, the sayings of Yahweh, doth speak; for, not by measure, giveth he the ruah (spirit);" "Gal. 1:11-12 For I make known unto you, brethren, as to the glad-message which was announced by me, that it is not after man; For neither, from man, did I accept it, nor was taught it, —but through a revealing of Yahoshua Christ."

thee [Jeremiah], in a scroll;" "So Jeremiah called, Baruch, son of Neriah,—and Baruch wrote, from the mouth of Jeremiah, all the words of Yahweh which he had spoken unto him, upon a scroll" (Jer. 36:4).

For the sake of argument, let us say that these books are the 'Memoir's of the Apostles.' Why then would two of Yahoshua's most spectacular demonstrations of power, namely the healing of the man born blind and the raising of Lazarus from the dead, not be recorded in the books of Matthew, Mark and Luke? Did Matthew, Mark and Luke forget these events? Absolutely not! Then what is the explanation? Yahweh, who is the Author of all of the books, in what people call the Bible, has a purpose for everything he does. We must take note of what is said and what is not said; how it is said and how it is not said; what words are used and what words are not used etc. etc.. If these books are the recollections of men, they do not belong in the Word of Yahweh however they are not the words of men but the perfect words of Yahweh, as written in the original text. Then why do they appear to be so different?

Yahweh presents enigmas and puzzles throughout his creation, which includes his Word. Little men call these irregularities, discrepancies or contradictions, at which Yahweh laughs, but in reality they are enigmas waiting to be discovered. The duckbilled platypus, an egg laying mammal, is an example of one of Yahweh's enigmas. This wonderful creation breaks the rules of 'wise' men. Some other creations that break the rules of men are birds that can't fly and mammals that can; fish that can fly and fish that breath air (mammals). These same men try to understand why all of the dinosaurs died out, while spiders still live. They wonder where all of the H<sub>2</sub>O (water) come from that is on planet earth? Enigmas are throughout our Father's world and Word and it is up to us to seek to understand them. Yahoshua said, "For this reason, in parables, unto them, do I speak,—because, seeing, they see not, and, hearing, they hear not,—neither do they understand" (Mt. 13:13). We must be those who have ears to hear. We must ask ourselves why an event is left out of one book while recorded in another book; why certain Greek words are used in one book while not in another and why are there four Gospels rather than one? The Word of Yahweh is a 'Masterpiece,' a 'Wonderful Work of Art.' As we examine and meditate on this 'Wonder,' let us subject ourselves to it and not visa versa.

## Why Four Gospels?

There are four Gospels because Yahoshua is presented in four different embodiments; King, Servant, Man and 'Bud' (Son) of Yahweh. The question arises as to why four Gospels were necessary. Why didn't Yahweh simply have one narrative set forth encompassing the events of Yahoshua Christ's earthly life? To appreciate the answer to this question, one should recognize major aspects of Christ's earthly life and ministry, The prophets of old foretold four aspects of the Messiah quite explicitly as they spoke of the 'Bud' (tsemach)<sup>1030</sup> in the Old Testament.

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<sup>1030</sup> 06780 xmu tsemach tseh' - makh

## Yahoshua as the 'King' in the book of Matthew

Jeremiah 23:5

Lo! days are coming, Declareth Yahweh, when I will raise up to David, A righteous Bud [tsemach], And he shall reign as, King, and prosper, And shall execute justice and righteousness in the land.

Jeremiah 33:15:

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(TWOT) 1928.0 xmu (*samah*) sprout, spring up. (1928a) xmu (*semah*) sprout, growth, Bud. (continued on next page footnotes)

There are thirty-two occurrences of this verb and half as many different translations involving the ideas of growing, budding, and sprouting. Some connect it with the Arabic and Syriac root 'to shine forth,' but the word is never so used in Hebrew. Rather it is limited to the realm of grass, plants, and trees in the Qal and Hiphil forms, {e.g. #Ge 2:5,9 Ex 10:5,ge 41:6,23 Ge 2:9 Ps 104:14 Ps 147:8} and the abundant growth of hair or the beard (in the Piel stem, #Jud 16:22 2Sa 10:5; and #Eze 16:7).

In addition, the Qal and Hiphil forms are used metaphorically in connection with other objects: a posterity springing up, {#Isa 44:4} trouble, {#Job 5:6} the future, {#Isa 42:9} the restoration, {#Isa 58:8} and righteousness and praise. {#Isa 61:11} Especially significant are the passages related to the coming up of a shoot from the root or seed of David, i.e. the future messianic person. {#2Sa 23:5 Jer 33:15 Eze 29:21 Ps 132:17 Zec 6:12}

*semah*. Sprout, growth, Bud. The noun appears twelve times and is used as a messianic term in at least five passages.

A late Phoenician inscription discovered at Lamaka, Cyprus dating from the third century B.C. contains the phrase *semah sedek* 'the rightful shoot' which meant that the individual was the legitimate heir to the throne. A similar idea is found in the fifteenth century B. C. Ugaritic Keret epic which calls Keret *šph ltpn*, i.e. 'the shoot or progeny of *Ltpn*.' Thus *semah* is a technical term signifying a scion or son. While the idea is attested in Ugaritic with the root *šph*, so far the only use of the root *smh* attested in Ugaritic is in several personal names.

As David reflects on the everlasting covenant which Nathaln previously announced to him, he asks rhetorically; 'Will not God cause all my salvation and all my desire to sprout?'. {#2Sa 23:5} The later biblical writers take up this theme and answer, as did one of the Psalms of Ascent, {#Ps 132:17} with a 'yes!' In Jerusalem God will cause the horn of David to sprout up; in fact, It will spring forth for the whole house of Israel. {#Eze 29:21}

The first writer to take up the thought of #2Sa 23:5 and use the root *smh* as a noun to designate the Messiah is Isaiah. {#Isa 4:2} Many deny that Isaiah is referring to the Messiah when he speaks of 'the Bud or Shoot of Yahweh' because it is paralleled by the expression 'the fruit of the earth.' Therefore, #Isa 4:2 is simply a reference to the agricultural prosperity of the land. But this view fails to notice that both of these expressions are elsewhere messianic. It also neglects to account for the unusual limitation of this fruitfulness 'in that day'; the fruitfulness is for the survivors of Israel. Furthermore, they overlook the progressive nature of revelation, for certainly #2Sa 23:5 and perhaps #Ps 132:17 are controlling ideas when we come to the eighth century B.C. Thus the 'Sprout of Yahweh' (or as clarified by the cognate studies, 'the son of Yahweh') is an obvious reference to the divine nature of the *semah*. Yet his human nature is also in view, for he is 'the Offspring or Fruit of the Earth.'

In #Jer 23:5-6 and #Jer 33:15-16, he is 'the Righteous Bud [or Sprout]' raised up for David to reign as King. While focusing on his human, but regal nature, this passage also stresses his deity by calling him 'the Lord our Righteousness. Note that the context of both passages is the promise that Israel will return to the land. Even more pointedly, #Jer 33:19-26 sets the *semah* promise in line with God's previous promises to Abraham, Isaac, Jacob, the Levite priests, and David!

Zechariah {#Zec 3:8} pictures the Bud (*semah*) as the Lord's Servant. No doubt the allusion is to Isaiah's archetypal statements concerning Yahweh's Servant, Jesus Christ. In #Zec 6:12 the prophet proclaims, 'Behold the Man' who is 'a priest on his throne,' a ruler, a counselor of peace, whose name is Bud. Zechariah sees the high priest Joshua as a type of the promise, but only a pledge of God's future fulfillment in Jesus Christ.

The DSS use the phrase *semah dawîd* as a Messianic term in explanation of the Davidic covenant of #2Sa 7:14 (JBL 77:353).

The NT makes at least two references to this messianic title 'Bud' using the LXX translation of the root *smh*: *anatole* and *anatello*, #Heb 7:14 is to be translated 'our Lord sprang forth (or sprouted) from Judah.' But in #Lu 1:78 with its *anatole exhyposus* the equation of *semah* YHWH is complete. Therefore we translate the verse, 'Because of the tender mercy of our God by which the Bud from on High shall visit us.' The only change needed is to convert the term 'height' into the divine name and the OT expression appears again.

Additional evidence for this messianic concept may be found in *neser* 'Bud' and *hoter* 'shoot' {#Isa 11:1} and *yôneq* 'young plant' and *shoresh* 'root'. {#Isa 53:2} (TWOT)

In those days, and at that time, will I cause to bud unto David, A Bud [tsemach] of righteousness,—And he shall execute justice and righteousness, in the land:

One quality the coming Bud would have, as prophesied by Jeremiah, would be that of a King descended from David. In order for Yahoshua to be the Messiah, he would have to be a descendant of David, inherit the right to the throne, and come as a King to Israel.

When one scrutinizes the four Gospels, it is the Gospel of Matthew which stands out as the revelation emphasizing Yahoshua as the King. Only in Matthew do we find the phrase "Kingdom of Heaven," and there it is used thirty-two times. There are ten parables unique to Matthew, of which relate to a King. The genealogy given in Matthew 1 includes a royal genealogy showing Yahoshua's descent from David and Solomon. The phrase "son of David" occurs more in Matthew than in any other Gospel. Thus, in the Gospel of Matthew, the emphasis is on Yahoshua as the King, the Messiah who fulfilled the Old Testament prophecies. However, the promised Bud would be more than a 'King.' Look at Zechariah.

### **Yahoshua as the 'Servant' in the book of Mark**

Zechariah 3:8 ,

Hear, I pray thee, O Joshua the high priest, thou and thy friends who are sitting before thee, for, men to serve as signs, they are,—For behold me! bringing in my Servant, the Bud [tsemach];

As the promised Bud, a major aspect of Yahoshua's ministry would be the role of a Servant. The Gospel which clearly emphasizes Yahoshua as the Servant is Mark. Mark records no genealogy, as a Servant does not gain his position by descent. Mark begins with Yahoshua's ministry, The word translated "lord" or "sir" (kurios) is used seventy-three times of Yahoshua in the other three Gospels but only three times in Mark, for a Servant is not called a lord. Mark puts great stress on Yahoshua's actions in the service of Yahweh to his fellowman. Thus the Gospel of Mark emphasizes Yahoshua as a Servant willing to accept responsibility in serving and helping others.

### **Yahoshua as the 'Man' in the book of Luke**

Another major characteristic of the promised Bud is his humanity; in other words, the Bud would be a 'Man.'

Zechariah 6:12:

then shalt thou speak unto him, saying, Thus, speaketh Yahweh of hosts, saying,—Lo! a Man! Bud [tsemach], is his name, and, out of his own place, shall he bud forth, and shall build the temple of Yahweh;

The Gospel which clearly emphasizes Yahoshua as a Man is the Gospel of Luke. In Luke 3:23-38 is a genealogy tracing Yahoshua's legal ancestry (through Joseph who had

adopted him) back to Adam, the first man. There are eleven parables peculiar to Luke which emphasize the human aspect of his walk. He is depicted as a friend of publicans and sinners. The entire Gospel emphasizes his relationship with the common man. Thus, in the Gospel of Luke, Yahoshua is shown to be a perfect Man, full of human tenderness and compassion.

### **Yahoshua as the 'Bud of Yahweh' in the book of John**

The fourth major characteristic of the promised Bud is that he would be the Bud (Son) of Yahweh.

Isaiah 4:2

In that day, Shall, the Bud [tsemach] of Yahweh, become beautiful and glorious,—And, the Fruit of the Land, splendid and majestic, To the escaped of Israel.

Yahoshua was the tsemach, the offspring, of Yahweh. He came as Yahweh's Son. The Gospel which plainly emphasizes Yahoshua as the Son of Yahweh is the Gospel of John. Several verses in John will demonstrate this emphasis.

John 3:16:

For Yahweh, so loved, the world, that, his Only Begotten Son, he gave,—that, whosoever believeth on him, might not perish, but have life age-abiding.

John 10:36

Of him whom, the Father, hallowed and sent forth into the world, are, ye, saying—Thou speakest profanely, because I said, Son of Yahweh, I am?

For more information on the Gospel of John, see the article, 'The Gospel of John is a Enigma.'

### **Conclusion**

In summary, Yahweh had promised a coming Bud (tsemach) who would have four major characteristics. He would be (1) a King, (2) a Servant, (3) a Man, and (4) the Bud (Son) of Yahweh. While every Gospel encompasses all of these characteristics of Yahoshua, each Gospel specifically emphasizes one of them. This is a major reason four Gospels were necessary to fully reveal the greatness of Yahoshua's earthly life and ministry. No one Gospel could comprehensively state Yahoshua's multifaceted ministry with the full illumination it deserves. By having four Gospels written, Yahweh set forth Yahoshua's life from every essential viewpoint for man's full appreciation and knowledge.

No one historical record, Biblical or otherwise, covers every detail regarding a given time period, event, or person. Volumes have been written on the American revolution in the late eighteenth century. Even when these writings are accurate, they may cover the period of

the revolution from different viewpoints with different details. This does not necessarily mean they are contradictory; rather, these works often corroborate, augment, supplement, and elucidate one another. The same is true of the four Gospels. In John 10:35 Yahoshua stated that "the scripture cannot be broken." In other words, no scripture is contradictory to another scripture. With this as a guiding principle, one can study the four Gospels to see how accurately they fit with one another. When Yahweh's Word is rightly divided, there will be no contradiction even though there are many enigmas and puzzles. If there ever is an apparent discrepancy between two passages of scripture, the problem must lie in our understanding, transmission or in translation. Since "the scripture cannot be broken," no one passage may be interpreted so that it is contradictory to another. Therefore, it is important to read accurately what is written without assuming or reading into it.

In studying Yahoshua's earthly life and ministry, one Gospel may give details regarding an event not recorded in another Gospel. Too often readers will assume that each Gospel must record all the details, not realizing Yahweh had a divine purpose in having four Gospels written, which together give the fullness of His revelation concerning Yahoshua's life and ministry. If certain details are included in one Gospel but not in another, it is by Yahweh's own design and revelation that they were written in that fashion. In studying the Gospels, one must use great discipline in order that similar events are not misconstrued to be identical and vice versa. Particular attention must be paid to subject, time, place, persons, etc. The approach must be to study Yahweh's Word from the inside out, bringing out the Biblical usage of terms and expressions. The recorded events are distributed among the Gospels so as to express the special design and character of each Gospel, and this is in perfect order and accuracy. The Gospels are four distinct presentations of the Messiah, which together form one perfect whole. It is our responsibility as students of Yahweh's Word to so study each Gospel in relation to the other three so that we can see their divine accuracy and revelation. Then we can fully understand and appreciate the all-important events of our savior's earthly life.

## Appendix A

(Correction: The Companion Bible, erred in that he says that Yahoshua was God (Yahweh), in this Gospel, when he is not Yahweh but rather, 'The Bud of Yahweh.' *Isa 4:2 In that day, Shall, the Bud of Yahweh, become beautiful and glorious...*)

# THE INTER-RELATION OF THE FOUR GOSPELS.\*

## THEIR STRUCTURE AS A WHOLE.

GOD SPEAKING "BY HIS SON" (Heb. 1. 2).†

THE PROCLAMATION OF THE KING AND THE KINGDOM.

THE REJECTION OF THE KINGDOM AND THE CRUCIFIXION OF THE KING.

(Alternation.)

**MA<sup>1</sup> MATTHEW.** The Lord presented as Jehovah's KING. "Behold THY KING" (Zech. 9. 9). "Behold . . . I will raise unto David a Righteous BRANCH,‡ and a KING shall reign and prosper" (Jer. 23. 5, 6; 33. 15). Hence the *royal* genealogy is required from Abraham and David downward (1. 1-17); and He is presented as what He is—before MAN (relatively)—the highest earthly position, the King.

**MA<sup>2</sup> MARK.** The Lord presented as Jehovah's SERVANT. "Behold MY SERVANT" (Isa. 42. 1). "Behold, I will bring forth My Servant THE BRANCH"‡ (Zech. 3. 8). Hence no genealogy is required; and He is presented as what He is—before God (relatively)—the lowest earthly position, the ideal Servant.

**MA<sup>3</sup> LUKE.** The Lord presented as Jehovah's MAN. "Behold THE MAN Whose name is THE BRANCH"‡ (Zech. 6. 12). Hence the *human* genealogy is required upward to Adam (Luke 3. 23-38); and He is presented as what He is—before MAN (intrinsically)—the ideal man.

**MA<sup>4</sup> JOHN.** The Lord presented as JEHOVAH HIMSELF. "Behold YOUR GOD" (Isa. 40. 9). "In that day shall Jehovah's BRANCH‡ (i.e. Messiah) be beautiful and glorious" (Isa. 4. 2). Hence no genealogy is required; and He is presented as what He is—before God (intrinsically)—Divine.

\* For the order of the Gospels and the other books of the N.T., see Ap. 95. II.

† For the "sundry times" and "divers manners" in which God has spoken to mankind, see Ap. 95. I.

‡ There are twenty-three Hebrew words translated "Branch" in the Old Testament. This word (*zemann*) occurs twelve times (see Ap. 10); but in the passages here quoted it refers specially to the Messiah, and forms a link which connects the four characteristics of "the Branch" with the four presentations of the Messiah, as set forth in the subject-matter of each of the four Gospels respectively.

In Jer. 23. 5, 6, and 33. 15, Christ is presented as "the Branch", the KING *raised up* to rule in righteousness. This forms the subject-matter of MATTHEW's Gospel.

In Zech. 3. 8, Christ is presented as "the Branch," the SERVANT *brought forth* for Jehovah's service. This forms the subject-matter of MARK's Gospel. He is seen as Jehovah's servant, entering at once on His ministerial work without any preliminary words.

In Zech. 6. 12, Christ is presented as "the Branch" *growing up* out of His place. This is the characteristic of LUKE's Gospel, in which this *growing up* forms the subject-matter of the earlier (and separate) portion of the Gospel, and brings out the perfections of Christ as "perfect man".

In Isa. 4. 2, Christ is presented as "the Branch of Jehovah" in all His own intrinsic beauty and glory. This is the great characteristic of the subject-matter of JOHN's Gospel.

The Four Gospels thus form one complete whole, and are not to be explained by any "synoptic" arrangement.

The four are required to set forth the four aspects of the LIFE of Christ, as the four great offerings are required to set forth the four aspects of His DEATH.

No one Gospel could set forth the four different aspects of the life and ministry of the Lord Jesus, as no one offering could set forth all the aspects of His death.

Hence, it is the Divine purpose to give us, in the four Gospels, four aspects of His life on earth.

God has so ordered these that a "Harmony" is practically impossible; and this is the reason why, out of more than thirty attempts, there are scarcely two that agree, and not one that is satisfactory.

The attempt to make *one*, is to ignore the Divine purpose in giving *four*.

No one view could give a true idea of any building; and no one Gospel "Harmony" can include a complete presentation of the Lord's life on earth.

See further on "the Diversity" and "the Unity" of the Four Gospels in Appendixes 96 and 97.

Through failure to recognize this fourfold Divine presentation of the Lord, the term "Synoptic Gospels" has been given to the first three, because they are supposed to take one and the same point of view, and thus to differ from the fourth Gospel: whereas the difference is caused by the special object of John's Gospel, which is to present the Lord from the Divine standpoint. John's Gospel is thus seen from the Structure above to be essentially one of the *four*, and not one standing apart from the *three*.

## NOTES ON MATTHEW'S GOSPEL.

The Divine purpose in the Gospel by MATTHEW is to set forth the Lord as Jehovah's King. Hence those events in His ministry are singled out and emphasized which set forth His claims as the Messiah—sent to fulfil all the prophecies concerning Him.

Compared with Mark and Luke, Matthew has no less than thirty-one sections which are peculiar to his Gospel; and all more or less bearing on the King and the Kingdom, which are the special subjects of this Gospel.

### I. Four events connected with His infancy :

The Visit of the Wise Men (2. 1-15).  
The Massacre at Bethlehem (2. 16-18).  
The Flight into Egypt (2. 19-22).  
The Return to Nazareth (2. 23).

### II. Ten Parables :

The Tares (13. 24-30).	The Labourers in the Vineyard (20. 1-16).
The Hid Treasure (13. 44).	The Two Sons (21. 28-32).
The Pearl (13. 45).	The Marriage of the King's Son (22. 1-14).
The Drag-net (13. 47).	The Ten Virgins (25. 1-13).
The Unmerciful Servant (18. 23-35).	The Talents (25. 14-46).

### III. Two Miracles :

The Two Blind Men (20. 30-34).  
The Coin in the Fish's Mouth (17. 24-27).

### IV. Nine Special Discourses :

The Sermon on the Mount (5-7).  
The Invitation to the Weary (11. 28-30).  
Idle Words (12. 35, 37).  
The Revelation to Peter (16. 17-19). See Ap. 147.  
Humility and Forgiveness (18. 15-35).  
His Rejection of that Generation (21. 43).  
The Eight Woes (23. See Ap. 126).  
The Prophecy on Olivet (24. 1-25. 46). See Ap. 155.  
The Commission and Promise (28. 18-20). See Ap. 167.

### V. Six events in connection with His Passion :

The Conspiracy and Suicide of Judas (26. 14-16; 27. 3-11).  
The Dream of Pilate's Wife (27. 19).  
The Resurrection of Saints after His Resurrection (27. 52, 53).  
The suggested Plot about His Body (27. 62-64).  
The Watch at the Sepulchre (27. 65, 66).  
The Earthquake on the Resurrection Morning (28. 2).

Most of these have to do with the special object of this Gospel. The words and expressions peculiar to this Gospel have the same purpose: such as "the kingdom of heaven", which occurs thirty-two times, and not once in any other Gospel; "Father in heaven", which occurs fifteen times in Matthew, only twice in Mark, and not once in Luke\*; "son of David", ten times in Matthew, three in Mark, and three in Luke; "the end of the age", only in Matthew; "that it might be fulfilled which was spoken", nine times in Matthew, and nowhere else; "that which was spoken", or "it was spoken", fourteen times in Matthew, and nowhere else†. Altogether, Matthew has sixty references to the Old Testament, for the Law and the Prophets were fulfilled in the coming of the Messiah. The verb *rhēō* occurs twenty times in Matthew (fourteen times of the prophets, and six times in the Sermon on the Mount, rendered "say", Matt. 5. 21, 27, 31, 33, 38, 43).

The question of modern critics as to the source whence the Evangelists got their material does not arise; for, as in the case of Luke (1. 3), it was revealed to them "from above" (Gr. *anōthen*); see note there. Hence the Divine purpose in Luke is to present the Lord not merely as "perfect God" (as in Luke 1. 32-35 and in John); but as "perfect man", full of human tenderness and compassion. Hence also the early chapters concerning His birth and infancy in Luke's Gospel.

\* Luke 11. 2, "which is in heaven", being omitted by all the critical texts. See Ap. 94. VII.

† Mark 13. 14, "spoken of by Daniel the prophet", being omitted by all the critical texts. See Ap. 94. VII.



# THE GOSPEL

ACCORDING TO

# MARK.

## THE STRUCTURE OF THE BOOK AS A WHOLE.

"BEHOLD MY SERVANT" (Isa. 42. 1).

(Introversion.)

B <sup>1</sup> (p. 1304)	A	1. 1-8. THE FORERUNNER.		
	B	1. 9-11. THE BAPTISM: WITH WATER.		
	C	1. 12, 13. THE TEMPTATION: IN THE WILDERNESS.		
	D	E	1. 14-20. THE KINGDOM	} PROCLAIMED. } THE FOURFOLD } REJECTED. } MINISTRY OF } THE LORD.
		F	1. 21-8. 30. THE KING	
		F	8. 31-10. 52. THE KING	
		E	11. 1-14. 25. THE KINGDOM	
	C	14. 20-42. THE AGONY: IN THE GARDEN.		
	B	14. 43-16. 14. THE BAPTISM: OF SUFFERING (DEATH, BURIAL, AND RESURRECTION).		
	A	16. 15-20. THE SUCCESSORS.		

For the New Testament and the order of the Books, see Ap. 95.  
For the Inter-relation of the Four Gospels, see the Structure on p. 1304.  
For the Diversity of the Four Gospels, see Ap. 96.  
For the Unity of the Four Gospels, see Ap. 97.  
For the Fourfold Ministry of the Lord, see Ap. 119.  
For words used only in Mark, see some 70 recorded in the notes.

MARK is a Roman (Latin) surname. His Hebrew forename was John (Acts 12. 12). He was a cousin of Barnabas (Col. 4. 10). His mother's name was "Mary" (Acts 12. 12; see Ap. 100). What may be gathered of his history can be learnt only by the Scripture references to him (cp. Acts 4. 36; 12. 12; 13. 5, 13; 15. 37-39. Col. 4. 10. 2 Tim. 4. 11. Philem. v. 24. 1 Pet. 5. 13).

Mark was not the young man mentioned in ch. 14. 51, 52. See the notes there. His Gospel was not derived, as alleged, from any human sources; such assertions are at the best only conjectures. It was given to him, as Luke's Gospel was given to him, "from above" (Luke 1. 3). This precludes all theories about "copying" and human "inditing" and "transcribing". There are other reasons for the omission and inclusion of certain events, which depend on, and are to be gathered from, the Divine perfections of the Word of God. Such omissions and inclusions are to be explained by the special presentation of the Lord as Jehovah's Servant and not by the conflicting and uncertain speculations as to the "sources" of this Gospel.

To this special presentation of the Lord, in Mark, is due the fact that while He is addressed as "Lord" in the other three Gospels 73 times; by His disciples 37 times, and by others 86 times (5 of which are rendered "Sir"); He is addressed as such in the Gospel of Mark, *only twice*; once by the Woman (a Greek or Gentile), 7. 28, where it should be rendered "Sir"; and 9. 24, where "Lord" is omitted by all the critical texts (see Ap. 94. VI) as well as by the ancient Syriac Version (see Ap. 94, p. 136, note 8). Moreover, He is spoken of as such by the Holy Spirit through the Evangelist *only twice* (16. 19, 20), but that was *after His ascension into heaven*.

To this presentation of the Lord in this Gospel as Jehovah's servant, are due also the minute references to His activities, not only to what He said, but how He said it; what He did, and how He did it. These are not due to any "peculiarity" of the human writer, but to the Divine supplements of the Holy Spirit. Hence we are told:—

How the disciples were sent forth "two and two" (6. 7);  
How the centurion "stood by, over against" the Lord (15. 39);  
How the people were made to sit "in ranks" (6. 40);  
How the Lord went to pray (1. 35);  
How He withdrew "to the sea" (3. 7); and how He "sat in the boat, on the sea" (4. 1);  
How He was in the stern, asleep "on a pillow" (4. 38); how He sat (12. 41; 13. 3).

We are told also of the fear, astonishment, and sore amazement of the disciples (4. 41; 6. 51; 10. 24, 26); and of the effect of the Lord's words and works on the People (2. 2; 3. 10, 20; 4. 1; 5. 21, 31; 6. 31, 33; 8. 1).

The activities and movements of "Jehovah's Servant" are always prominent, from the very "beginning"; which, without any preface, introduces the public ministry of the Lord, setting forth on the one hand the very height of His Divine power (1. 27, 31; 2. 12; 3. 10; 5. 29; 6. 56; 7. 37); and on the other the depth of His feelings as man—His fatigue, &c. (4. 38; 11. 12; 14. 36); His sympathies and compassion (6. 34; 8. 2); His love (10. 21); His composure (4. 38-40; 15. 5); His seeking solitude (1. 35; 6. 30-32); His wonder (6. 6); His grief (9. 8); His sighing (7. 34; 8. 12); His anger and displeasure (3. 5; 10. 14). See note on "immediately" (1. 12).

The four Gospels are treated in *The Companion Bible* not as four culprits brought up on a charge of fraud, but as four witnesses whose testimony is to be received.

## NOTES ON LUKE'S GOSPEL.

The Divine purpose in the Gospel by LUKE is to set forth the Lord not so much as the Messiah, "the King of Israel", as in Matthew's Gospel, or as Jehovah's servant, as in Mark; but as what He was in Jehovah's sight, as the ideal MAN—"the Man Whose name is the BRANCH" (Zech. 6. 12). See the Structure of the Four Gospels on p. 1304.

In Luke, therefore, the Lord is specially presented as "the Friend of publicans and sinners"—the outcasts of society (Luke 5. 29, &c.; 7. 29, 34, 37, &c.; 15; 18. 9, &c.; 19. 7, &c.; 23. 39, &c.); as manifesting tenderness, compassion, and sympathy (7. 13; 13. 1, &c.; 19. 41, &c.; 23. 28, &c.), which went beyond the limits of national prejudice (8. 6, 27, &c.; 10. 30, &c.; 11. 41, &c.; 13. 1, &c.; 14. 1, &c.; 17. 11, &c.). Hence Luke alone gives the parable of the good Samaritan (10. 30, &c.); and notes that the one leper who gave thanks to God was a Samaritan (17. 16, 18).

Hence also many references to women, who, so alien to Jewish custom, find frequent and honourable mention: Elisabeth, Anna, the widow of Nain (7. 11-15); the penitent woman (7. 37, &c.); the ministering women (8. 2, &c.); the "daughters of Jerusalem" (23. 27, &c.); Martha (10. 38-41) and Mary, of Bethany (10. 39, 42); Mary Magdalene (24. 10).

As the ideal Man, the Lord is presented as dependent on the Father, in prayer (3. 21; 5. 16; 6. 12; 9. 18, 29; 11. 1; 18. 1; 22. 32, 41; 23. 34, 46). On six definite occasions the Lord is shown in prayer; and no less than seven times "glorifying God" in praise is mentioned (2. 20; 5. 25; 7. 16; 13. 13; 17. 15; 18. 43; 23. 47).

The Four Hymns are peculiar to LUKE: the *Magnificat* of Mary (1. 46-55); the *Benedictus* of Zacharias (1. 68-79); the *Nunc Dimittis* of Simeon (2. 29-32); and the *Gloria in Excelsis* of the angels (2. 14).

The six Miracles peculiar to LUKE (all characteristic of the presentation of the Lord in Luke) are:—

1. The Draught of Fishes (5. 4-11).
2. The Raising of the Widow's Son at Nain (7. 11-15).
3. The Woman with a Spirit of Infirmity (13. 11-17).
4. The Man with the Dropsy (14. 1-6).
5. The Ten Lepers (17. 11-19).
6. The Healing of Malchus (22. 50, 51).

The eleven Parables peculiar to LUKE (all having a like significance) are:—

1. The Two Debtors (7. 41-43).
2. The Good Samaritan (10. 30-37).
3. The Importunate Friend (11. 5-8).
4. The Rich Fool (12. 16-21).
5. The Barren Fig-tree (13. 6-9).
6. The Lost Piece of Silver (15. 8-10).
7. The Lost Son (15. 11-32).
8. The Unjust Steward (16. 1-12).
9. The Rich Man and Lazarus (16. 19-31).
10. The Unjust Judge and Importunate Widow (18. 1-8).
11. The Pharisee and the Publican (18. 9-14).

Other remarkable incidents and utterances peculiar to LUKE may be studied with the same object and result (3. 10-14; 10. 1-20; 19. 1-10, 41-44; 22. 44; 23. 7-12; 23. 27-31; 23. 34; 23. 40-43; 24. 50-53).

As to LUKE himself: his name (Gr. *Loukas*) is probably an abbreviation of the Latin *Lucanus*, *Lucilius* or *Lucius*.\* While he was the author of the Acts of the Apostles, he does not once name himself; and there are only three places where his name is found: Col. 4. 14. 2 Tim. 4. 11. Philem. 24.

From these and the "we" portions of the Acts (16. 10-17; 20. 5-15; 21. 1-18; 27. 1-28. 16) we may gather all that can be known of LUKE. We first hear of him at Troas (Acts 16. 10), and from thence he may be followed through the four "we" sections. See the notes on the Structure of the Acts as a whole.

It will be noted in the Structure of this Gospel as a whole that, while in JOHN there is no Temptation, and no Agony, in LUKE we not only have these, but the Pre-Natal Section (1. 5-2. 5, A<sup>2</sup>, p. 1430) as well as the Pre-Ministerial, which is common to all the four Gospels.

\* It was held till recently that *Loukas* never represented the Latin *Lucius*; but Sir W. Ramsay saw, in 1912, an inscription on the wall of a temple in Antioch in Pisidia, in which the names *Loukas* and *Loukios* are used of the same person. See *The Expositor*, Dec. 1912.

# THE GOSPEL

## ACCORDING TO

# JOHN.

### THE STRUCTURE OF THE BOOK AS A WHOLE.

"BEHOLD YOUR GOD" (Isa. 40. 9).

(Introversion.)

**B<sup>2</sup> | A | 1. 1-28. THE FORERUNNER.**

**B | 1. 29-34. THE BAPTISM: WITH WATER.**

<b>C   D   1. 35-4. 54. THE KINGDOM</b> <b>E   5. 1-6. 71. THE KING</b> <b>E   7. 1-11. 54-. THE KING</b> <b>D   11. -54-18. 1. THE KINGDOM</b>	} PROCLAIMED.   } REJECTED.	} THE FOURFOLD MINISTRY OF THE LORD.
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**B | 18. 2-20. 31. THE BAPTISM: OF SUFFERING (DEATH, BURIAL, AND RESURRECTION).**

**A | 21. 1-25. THE SUCCESSORS.**

For the New Testament and the order of its Books, see Ap. 95.

For the Diversity of the Four Gospels, see Ap. 96.

For the Unity of the Four Gospels, see Ap. 97.

For the Fourfold Ministry of the Lord, see Ap. 119.

For words peculiar to John's writings, see some 84 words recorded in the notes.

The Divine purpose in the Gospel by JOHN is to present the Lord Jesus as God. This is the one great feature which constitutes the difference between this Gospel and the other three.

It has already been noted that in the first three Gospels the Lord Jesus is presented respectively as Israel's King, Jehovah's Servant, and the ideal Man; and that those incidents, words, and works are selected, in each Gospel, which specially accord with such presentation.

Thus they present the Lord on the side of His perfect humanity. It is this that links them together, and is the real reason for their being what is called "Synoptic", and for the marked difference between them, taken together, and the fourth Gospel.

It would have been a real marvel had there been perfect similarity between the selected words and works which characterize the first three Gospels and those of the fourth, where the presentation is on the side of His Deity. That would indeed have presented an insoluble problem.

The differences which have been noted are not due to any peculiarity of literary style, or of individual character, but are necessitated by the special presentation of the Lord which is the design of each Gospel.

Hence, in the Structure of the fourth Gospel (above), when compared with the other three, it will be noted that there is no Temptation in the Wilderness, and no Agony in the Garden. The reason for this is obvious, for both would have been entirely out of place, and out of harmony with the purpose of the Gospel as a whole.

For the same reason, while the Transfiguration is recorded in the first three Gospels, no mention is made of it in John, the reason being that it concerned the sufferings and the earthly glory of the Son of man (see Ap. 98. XVI and 149), while in John the presentation of the Son of God (Ap. 98. XV) is concerned with His heavenly and eternal glory.

The only incidents which John records in common with the first three Gospels are seven in number (Ap. 10), viz. :-

The Work of John the Baptist.  
 The last Supper.  
 The Anointing at Bethany.  
 The Passion, and  
 The Resurrection, and  
 Two Miracles: the Feeding of the 5,000 and  
                                   the Walking on the Sea.

In the other Gospels, miracles are so called, or "mighty works", but in John they are always called "signs" (see Ap. 176), because they are recorded not as to their facts or their effects, but as to their number and signification.

In John it is the Person of the Lord that is presented, rather than His offices; and His ministry is mainly in Jerusalem and Judaea rather than in Galilee.

Hence the Lord's visits to the Feasts find a special place (2. 13-3. 21; 5. 1; 7. 10; 10. 22; 11. 55, &c.); while His ministry in Galilee is constantly assumed, rather than described (6. 1; 7. 1; 10. 40).

These differences are due, not to the conditions of religious thought prevalent in John's day, but to the presentation of the Lord for all time.

## NOTES ON JOHN'S GOSPEL.

The purpose of the Holy Spirit by John, in His presentation of the Messiah, is to say to us and to all, "Behold your God"; and His Deity is observed throughout this Gospel. See 1. 3, 14, 33, 34, 49; 3. 13, 14; 5. 23, 26; 6. 31, 62; 8. 58; 13. 33, &c. This is emphasized by the first and last references (1. 1 and 20. 28, 31).

The same purpose and design are seen in the presentation of the Lord as having the Divine attribute of *Omniscience*. This is not entirely absent in the other Gospels; but it pervades the fourth Gospel, and is manifested by much more frequent reference (see the Table below).

In this connexion the presentation of the Lord as God required special words which are not needed and are not found in the other Gospels. Attention is called to some 84 in the notes.

But of important words which are characteristic of this Gospel, and are found in other Gospels, the necessity of their more frequent use will be seen from the following examples which are set out below, and referred to in the notes. In most cases the number of the occurrences is more than in all the other three put together.

The characteristic words are:—	The number of their occurrences.			
	MATT.	MARK	LUKE	JOHN
abide= <i>menō</i> <sup>1</sup>	8	2	7	41
believe= <i>πίστευε</i> . Ap. 150.	11	15	9	99
the Father= <i>ho Patēr</i> (used of God). Ap. 98. III	44	5	17	121
My Father. Used by the Lord <sup>2</sup>	14	—	4	85
finish= <i>τελειόω</i>	—	—	2	19
flesh= <i>σάρξ</i>	5	4	2	13
glory= <i>δόξα</i>	8	8	13	19
glorify= <i>δοξάζω</i>	4	1	9	23
Jews= <i>Ἰουδαῖοι</i> (including Mark 1. 5 and John 8. 22)	5	7	5	71
judge= <i>κρίνω</i>	6	—	6	19
know= <i>οἶδα</i> . See Ap. 132. I. i	18	13	14	61
know= <i>γινώσκω</i> . See Ap. 132. I. ii	20	13	23	56
lay down His life	—	—	—	6
light= <i>φῶς</i> . See Ap. 130. 1	7	1	6	23
life= <i>ζωή</i> . See Ap. 170	7	4	6	36
life (give life to)= <i>ζωοποιεῖν</i>	—	—	—	3
live= <i>ζαῶ</i> . See Ap. 170	6	3	8	17
love (Noun)= <i>ἀγάπη</i> . See Ap. 135. II. 1	1	—	1	7
love (Verb)= <i>ἀγαπάω</i> . See Ap. 135. I. 1	7	5	13	37
love (Verb)= <i>φιλέω</i> . Ap. 135. I. 2	5	1	2	13
parable= <i>παροιμία</i>	—	—	—	4
send= <i>πέμπω</i> . See Ap. 174. 4	4	1	10	33
sign= <i>σημεῖον</i>	13	7	11	17
true (Adj.)= <i>ἀληθής</i> (faithful). Ap. 175. 1	1	1	—	13
true (Adj.)= <i>ἀληθινός</i> (genuine). Ap. 175. 2	—	—	1	8
truth= <i>ἀλήθεια</i>	1	3	3	25
truly= <i>ἀληθῶς</i>	3	2	3	10
Verily, verily= <i>Ἀμὲν, ἀμὲν</i> <sup>3</sup>	—	—	—	25
witness (bear)= <i>μαρτυρεῖν</i> <sup>4</sup>	1	—	2	33
witness= <i>μαρτυρία</i>	—	3	1	14
works=pl. of <i>ἔργον</i>	5	2	2	27
world= <i>κόσμος</i> . See Ap. 139. 1	9	3	3	79

It is not only the use of certain words that characterizes this special presentation of the Lord, but the absence of others is equally instructive. For, as in Matthew and Luke the Lord is constantly addressed as "Lord", but not often in Mark, where it would not be in keeping with His presentation as Jehovah's *servant*; so in John the Lord is never represented as praying<sup>5</sup> to the Father as in the other Gospels, but always as saying or speaking to Him. This is a special characteristic of the fourth Gospel, wonderfully in harmony with its great design. On the other hand, prayer is specially required on the part of a *king* (as in Matthew) in respect of his delegated authority (Matt. 14. 23; 26. 38, 39, 42, 44); also on the part of a *servant*, in respect of His assumed subjection (Mark 1. 35; 6. 46; 14. 32, 35, 39); and of an ideal *Man* in respect of his dependence upon God at all times (Luke 8. 21; 5. 16; 6. 12; 9. 18, 28, 29; 11. 1; 22. 41, 44, 46).

Thus, while in the first three Gospels the Lord is presented on the side of His humanity, as in prayer on eight occasions, not once is He so presented in John's Gospel.<sup>6</sup> And the reason is obvious. Moreover, He "lays down" His life: no one takes it from Him. This occ. only in John.<sup>6</sup>

<sup>1</sup> *Menō* is rendered (in John): "abide," 22 times; "dwell," 5; "remain," 5; "continue," 3; "endure," 1; "abide still," 1; "tarry," 3; "be present," once. In John's Epistles it occ. 26 times: 67 times in all.

<sup>2</sup> See John 2. 16; 5. 17, 43; 6. 32, 65; 8. 19, 19, 23, 38, 49, 54; 10. 17, 18, 25, 29, 29, 32, 37; 14. 2, 7, 12, 20, 21, 23, 28; 1. 1, 8, 10, 16, 23, 24; 13. 10; 20. 17, 17, 21. On the other hand, the expression "our Father" does not occur at all, and the reason is evident. Nor does the word *huios*=son, as used of believers as being the "sons of God"; but always *teknon*. Paul uses *huios* of believers (Rom. 8. 14, 19. Gal. 4. 7). But he uses *teknon* also (Rom. 8. 16, 17, 21. Phil. 2. 15. Eph. 5. 1). John uses *huios* almost exclusively for the Lord. The reason for this is evident also.

<sup>3</sup> In order to emphasize the greater authority with which the Lord spoke, as God, and as coming with double importance.

<sup>4</sup> This witness was borne by the Father (John 5. 32, 37; 8. 18); by the Son (8. 14; 13. 37); by the Holy Spirit (15. 26; 16. 13, 14); by the written Word (1. 45; 5. 39, 46); by the works (5. 17, 36; 10. 25; 14. 11; 15. 24); by the Forerunner (1. 7; 5. 33, 35); by His disciples (15. 27; 19. 35; 21. 24).

<sup>5</sup> True, the English word "pray" is used of the Lord in John 16. 26; 17. 9, 9, 15, 20; but the Greek word is different. It is *ερωτάω*=to ask (Ap. 134. I. 3), and implies familiarity if not equality. It is not *προσευχόμεναι* (Ap. 134. I. 2), as in the other Gospels. The same is true of *προσευχή*, prayer (Ap. 134. II. 2). <sup>6</sup> See note on 10. 11.